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PULPIT COMMENTARY,

EDITED BY THE

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AND BY THE

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THE GOSPEL OF ST. JOHN.

Introduction and Exposition

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THE

GOSPEL ACCORDING TO ST. JOHN.

EXPOSITION.

CHAPTER IX.

These chapters (ix. and x.) bring the conflict with the Jews to a climax before the commencement of the Peræan ministry. They are doubtless closely connected with what has preceded; but the note of time (ch. x. 22) implies an interval of some months of intense activity elsewhere—to have carried on the ministry of Christ from the Feast of Tabernacles to the winter. If ch. x. 22 points back, as Westcott argues by alteration of the Received Text and by special translation, to the preceding discourse, we are compelled to dissociate the cure of the blind man from the teaching of ch. viii., and to regard the opening verse of ch. ix. as entirely distinct from, and discontinuous with, the stormy scene in the temple. Dr. Eustace Conder, 'Outlines of the Life of Christ,' considers the connection so close between the eighth, ninth, and tenth chapters, as to bring the entire series of instructions into one group, and to intercalate a considerable portion of the later Galilæan ministry and also that in Peræa between the seventh and eighth chapters. On that hypothesis, after the break-up of the Sanhedrin on the last great day of the Feast of Tabernacles (ch. vii. 52), an absence of some months intervened before Jesus (ch. viii. 12) again spoke to them, and said, "I am the Light of the world," deriving his illustration from "the Feast of Lights," which accompanied the *enkainia* of ch. x. 22.

The removal of the closing words of ch. viii. 59 from the text as a gloss, favours a pause between the attempt to stone Jesus and the miracle. Lange has the inconsistent remark that the παράγων is "the participle of the preceding though doubtful παρῆγεν." If it were a gloss, the παρῆγεν had been introduced by some copyist *from* the παράγων, and therefore the latter can derive no meaning from the former. Admitting the spuriousness of the gloss, the connection between the chapters is not close enough to allow the supposition that, on the passing *out of the temple* with his disciples, the conversation and miracle took place. Godet thinks that the most probable time was the evening of the memorable day when our Lord and his disciples had returned to the temple. True, in Acts iii. 2 a congenital cripple sat at the gate of the temple, asking alms; but in this place there is no mention of the temple. Our Lord may have "seen" this beggar on any one of his peregrinations over the slopes of Olivet or on the road to Bethany, and now he seems to be in the company of the disciples, and with them alone. They are not apparently suffering from the recent excitement of the angry contest in the temple-court. They have had time to recover themselves, and to draw from Christ, not as the eternal I AM, but as their "Rabbi," a solution of a most pressing psychological and theological puzzle which has agitated all schools of thought. Yet the reply of Jesus, involving a fresh illustration of his being the "Light of the world," shows that the great utterances of the preceding discourse

were still the theme uppermost in his own mind. We know that the discourse, etc., took place on a *sabbath*, and the result of the healing relates itself most closely to the discussion which followed the healing of the impotent man in ch. v. and vii.

Vers. 1—7.—(S) *The Lord confirms by a sign the declaration that he is the Light of the world, by giving eyesight as well as light.* That which had been proclaimed as a great truth of his Being and mission, viz. that he was the Light of the world, was now to be established and confirmed to the disciples by a signal miracle. The "higher criticism" finds explanation of this and other similar miracles at Bethsaida and Jericho, in the prophecy of Isa. xlii. 19; xliii. 8; xxxv. 5; xxix. 18. Volkmar holds that the story of Zacchæus is thus rewritten! Thoma thinks that we have a spiritualization of the "miracle" on Saul of Tarsus. It would be waste time to point out the differences which are patent to the simplest criticism.

Ver. 1.—**And**—the *καί* suggests relation both in subject-matter, in time, place, occasion, and theme, with that which had preceded—**as Jesus was passing by**, going along his way, **he saw a man blind from birth** (cf. *ἐκ κοιλίας μητρὸς αὐτοῦ*, Acts. iii. 2; xiv. 8). He was obviously a well-known beggar, who had often proclaimed the fact that he was blind from birth (see ver. 8). Such a condition and history rendered the cure more difficult and hopeless in the view of ordinary professors of the healing art, and the juxtaposition of such a symbolic fact with the near activity of those who were boasting of their Abrahamic privilege and their national and mere hereditary advantages, is one of the instances of the unconscious poesy of the gospel history. There he sits, the very type of the race which says, "We see," but which to Christ's eye was proclaiming its utter helplessness and blindness, not asking even to be illumined, and revealing the fundamental injury done to the very race and nature of man, and calling for all the healing power that he had been sent into the world to dispense. The man who had been struck blind, or whose eyesight had been slowly closed by disease, became the type of the effect of special sins upon the character and life; thus *e.g. vanity* conceals radical defects and weaknesses; *pride* hides from the sinner's own view his own transgressions; temporary blindness to great faults is one of the symptoms of *gross sin* like David's, and prejudice is proverbially blind and deaf; but here is a man who is nothing less than the type of a congenital bias to evil, of hereditary damage done to human nature. Unless Christ can pour light upon those who are *born* blind, he is not the Saviour the world needs.

Ver. 2.—**And his disciples asked him, saying, Rabbi.** This honorific appellation is found in ch. i. 38, 49; iii. 2; iv. 31; vi. 25; xi. 8; but very rarely in the other Gospels. It is applied to John the Baptist (ch. iii. 26). The question seems to denote a very different frame of mind from that with which the previous chapter terminated. **Who did sin, this man, or his parents, that he should be born blind?** It was the current idea and popular doctrine, not only that all suffering in this life had its origin in sin, and was a witness to the damage done to our nature by sin, by the disruption of our normal relations with the living God, but furthermore that every peculiar disaster pointed to some special or particular sin. Doubtless the Book of Job was a formal discussion of the question. The writer of that work repudiates the right of any onlooker to infer special sins from peculiar punishments. Jesus, moreover (Luke xiii. 1—3), had repeatedly discouraged the tendency to judge, but he did this by the still more solemn assurance that all men deserved the special fate of some. Still, the calamity of congenital blindness, with all its hopelessness, provided a very apt occasion for raising the question, "Who did sin, this man, or his parents?" It is and always will be difficult to say whether the disciples thought that they had exhausted the alternatives, or believed that they had plausible reasons for thinking either alternative possible. Some have argued that they had Scripture ground for the second of the suppositions, that the sin of the parents of the blind man was the real cause of the blindness of their son. Thus (Exod. xx. 5) the idea is embedded in the Decalogue, and it is repeated in Exod. xxxiv. 7 and Numb. xiv. 18, that the iniquities of fathers are visited upon their children. The forty years in the wilderness was a case in point (Numb. xiv. 33, 34; Jer. xxxii. 18), and numerous examples may be given of the punishment descending from parent to child; *e.g.* upon the house of Ahab, and on the sufferers from exile in Babylon. Compare the continuous threatening of vengeance for unfaithfulness upon the generation to come. The argument may have been strengthened by observation of the lot of men who have brought poverty, disease, and disgrace upon their unborn children. Ezekiel had deliberately repudiated the inference that Israel had drawn from their Scriptures, in the dictum or proverb (xviii. 2) that "the fathers have eaten sour grapes, and the children's teeth are set on

edge," and maintained with great and passionate earnestness, "The soul that sinneth, it shall die." This may have led the disciples to put the conjectural solution, *Did this man sin?* Is there any way or sense in which the man's own sin could be the cause of so great a calamity? It seems entirely gratuitous to derive from this passage any final conclusion as to the method in which they supposed it possible that the man's personality preceded his birth, or any certain conviction that they meant more by their question than this—if sin is the cause of such fearful privation, it must either be the man's parents' or his own. It could not have been his own; was it then his parents'? There was sufficient discussion of the problem among the Jews for one or more vague and unsettled opinions to be floating in their minds. (1) It cannot be proved that the doctrine of metempsychosis was ever held by the Jews. The language in which Josephus refers to the views of the Pharisees is ambiguous (cf. 'Bell. Jud.,' ii. 8. 14; 'Ant.,' xviii. 1. 3). The view held by them was simply that "the immortal souls of the good (only) pass into another body," are raised into a new life; "but that the souls of the sinful *ἀϊδίῳ τιμωρίᾳ κολαζέσθαι*, are afflicted with eternal punishment." This differs profoundly from the Oriental, or Pythagorean, or Platonic doctrine of transmigration. (2) The Jewish speculation of the pre-existence of souls has some countenance from Wisd. viii. 19, 20, where the pseudo-Solomon says, "I was a witty child, and . . . being good, I came into a body undefiled," modifying somewhat the Platonic idea of a harmony between the pre-existing soul and the body (see Grimm, 'Exeg. Handb.,' *in loc.*; Bruch, 'The Pre-existence of the Soul,' freely translated; American 'Bibliotheca Sacra:' 1863); but beyond this there is no sound indication that the Jewish mind had accepted the doctrine which played so great a part in the later discussions as to the views of Origen. (3) Lightfoot ('Horæ Hebraicæ,' *in loc.*) thinks "the dogma held by R. Akiba, commenting on Eccles. xiii. 1, to the effect that "in the days of Messiah there will be neither merit nor demerit"—*i.e.* that neither merit nor demerit of parents will be imputed to posterity—may account for the query of the apostles. (4) The idea of the possible sinfulness of the child while in the womb of its mother—a theory based upon the supposed moral activity of Jacob and Esau in the womb of Rebecca ('Bemidbar Rab.,' fol. 230. 2), and the statement that John the Baptist leaped in the womb of his mother Elisabeth (Luke i. 41)—may have co-operated with other vague views floating in their minds with sufficient intensity to explain the first part of their question. (5) The supposition of some (Tholuck), that the disciples may have thought that the man's sins were foreknown, and that the blindness was punishment beforehand, is so abhorrent to any notion of the justice of God, that we cannot suppose that it ever entered into their inquiry. The fact that no fewer than five distinct hypotheses as to the possibility of culpability before birth having had some place in Hebrew and contemporary thought, is an adequate explanation of the fact that they should have put this ever-recurring problem of evil in the particular form in which we find it.

Ver. 3.—**Jesus answered, Neither did this man sin, nor his parents** (that he should be born blind). There was no immediate connection between the special sin of the parents and this particular calamity. Our Lord does not assert in these words the sinlessness of these people, but severs the supposed link between their conduct and the specific affliction before them. **But** (he was born blind) **that the works of God should be made manifest in him.** The disciples will soon see in the history of this man the meaning of his lifelong blindness. In the man himself the grace of God will work mightily, both a bodily and spiritual illumination. Evil in this case is to redound to greater good. This provides no opportunity for any to fasten on one or another some charge of special transgression, but, as all evil ought to do, it provides opportunity for the redeeming work which Christ came to accomplish, and which he permitted his disciples to share.

Ver. 4.—**We**[1] **must work the works of him that sent me,**[1] **while it is day.** The emendation of the text certainly throws much beauty into the statement. Christ identifies himself with his disciples. They are pledged by accepting his call, and he has been himself charged by his own sublime mission to work while it is called day. The sun was going down over the holy city on that sabbath day, and Jesus will not wait, nor lose the opportunity of doing the merciful will of the Father. He did not say, "Him that sent *us*" (as Tischendorf[1] reads), for "As the Father had sent him, so *he* sent them." But he adds, **The night cometh, when no man can work.** The materialistic interpre-

[1] Ἡμᾶς is here read by Tregelles, Tischendorf (8th edit.), R.T., Westcott and Hort, and Meyer, with ℵ, B, D, L; although A, C, Ξ, ℵ[a or b], and many others retain the ἐμέ, on the ground that it is more probable that the latter was a correction to bring it into harmony with ἐμὲ in the latter part of the sentence, than the reverse. Tischendorf (8th edit.) reads ἡμᾶς also after πέμψαντος, in which Westcott and Hort and R.T. do not follow him.

tation of Paulus, "Christ must have daylight for a delicate operation," is too puerile to deserve refutation. The suggestion of the Greek Fathers (Chrysostom, Theophylact, etc.), who here drew a distinction between the work of this world and the work of the future world, between work done before and after his Passion, representing the work of his earthly ministry as done in the day, and that of the Spirit as work done in the night, is singularly unfortunate. Our Lord is merely adopting the phrase as a customary image for life and death. Death puts an end to all human activity on earth, even to Christ's own, as a human Friend and Teacher. Numerous attempts have been made to suppose some emphatic contrast between the lifetime of Christ and the period that should follow his Passion. They all fail, because Christ's own activity resumes another form by his resurrection and the gift of his Spirit. The night of death, accompanied by the cessation of active labour, is the general idea. The day's work must be done in the day. The probation involved in the bare fact of its limitation, and in this case its rapidly approaching consummation, is the main thought, without pressing the imagery too far. By saying, "We must work," etc., he gave a lesson and an example for all time. The 'Pirke Aboth,' "The Sayings of the Fathers," record the words of R. Tryphon, "The day is short, and the task is great, and the workmen are sluggish, and the reward is much, and the Master of the house is urgent."

Ver. 5.—**While**—or, *whensoever*—**I am in the world, I am the Light of the world.** He had said (ch. viii. 12), "I am the Light of the world: he that followeth me shall not walk in darkness." He was sublimely conscious of his power to do for the moral world what the sun was doing for the physical world. He was the Occasion of its life, the Condition of its activity, the Means of its instruction, the Source of all its beauty, its joy, and its progress. The ὅταν, which is translated *quamdiu* in the Vulgate, and "so long as" in the Authorized Version, means strictly "whensoever," and refers to the entire period of his activity (see ch. i. 5). But while the sun of this world cannot open the eyes of the blind, and wastes his radiance on their sightless sockets, so, unless Christ were more than the *sun*, and could give the power as well as the opportunity of seeing, he would never have done the work of him that sent him. The fact that he is the Light leads him to remind the disciples that he is the true Source of eyesight as well as of the conditions of vision. Light enough for all the world shines into the darkness, but the darkness comprehendeth it not. This Jewish people are surrounded by floods of light. The spiritual world stands revealed fully to Christ's own gaze. But mankind hates the light, loves darkness on these matters rather than the light. There is a radical fundamental change that must come over men, or they will never *see*. This evil, this terrible calamity that has befallen man, will vitiate all the provision of mercy. There must be a new beginning, a new birth, a work of God wrought in men, as well as a sublime revelation made to men, or the whole mission of the Christ would be incomplete.

Ver. 6.—**When he had said these things, he spat on the ground, and made clay of the spittle, and with the**[1] **clay thereof anointed his (the) eyes** (of the blind man). The precise meaning and motive of the process here described has been a source of great perplexity to the commentators. We see that, on other occasions, our Lord used his own saliva as a means of cure (Mark vii. 33; viii. 23). Thoma finds in the spittle the symbol of the impurity of the man thus dealt with (Isa. l. 5, 6), but somewhat inconsistently compares the "clay" with the "collyrium" of Rev. iii. 17—19, and the "ausfluss des Logos." On some occasions Jesus touched the diseased or deficient organ, put his hand on the leper, and his fingers in the ears of the deaf mute. On other occasions, again, he healed with his word only, and even from a distance, those who, in the freeness and royalty of his love, he elected to relieve from their sufferings. He was moved, doubtless, in every case by the special condition and temperament of the objects of his compassion. The use of these means was probably intended to evoke the nascent faith that predisposed him to receive healing, to stir the mind of the sufferer into some conscious relation with himself through those other powers of tactile sensitiveness which were in all similar cases singularly acute. Moreover, the virtue of saliva in cases of blindness was well understood. Lightfoot gives some curious proof of this, and Tacitus ('Hist.,' iv. 81) and Suetonius ('Vesp.,' ch. vii.) both record the healing of a blind man by the Emperor Vespasian by the use of *jejuna saliva*. Pliny ('Hist. Nat.,' xxviii. 7) speaks of the same remedy for the diseases of the eye. "Clay" also is spoken of as being sanative by a physician by name *Serenus Samonicus*

[1] The αὐτοῦ is introduced here by Tregelles, Tischendorf (8th edit.), Westcott and Hort, and R.T., and so read by Moulton and Meyer, on the authority of ℵ, A, B, C², L, 1, 33, and numerous cursives; and D reads αὐτῷ, with αὐτοῦ after ὀφθαλμούς, with the Gothic and Æthiopic Versions. Godet rejects both emendations.

(see Tholuck, Wettstein, Lange, *in loc.*). These ideas may have had some truth in them, and for the blind man to find the process described, applied to himself by One who spoke of the Divine operations being wrought in him, would work some powerful effect on his moral, physical, and spiritual nature. Such result our Lord intended to produce. But this was only part of the healing process.

Ver. 7.—**And, having done this, he said to him, Go**—depart, haste, there is something for thee to do—**wash into the pool of Siloam.** Σιλωάμ: this is the Greek form of the Hebrew word שִׁלֹחַ(שִׁילוֹחַ), with the article הַשִּׁלֹחַ, the shortened Pihel form שִׁלַּח, to send forth, with the omission of the dagesh) adopted in Isa. viii. 6 by the LXX., and also by Josephus ('Bell. Jud.,' v. 4. 1). The only other place in the Old Testament where the pool of Siloam is referred to is Neh. iii. 15. There the Hebrew word is הַשֶּׂלַח, and rendered by the LXX. τῶν κωδίων—*i.e.* of sheep-skins; that is, the pool that was used to wash sheep before shearing them, or even the tan-pit (so Schleusner and Hesych.)—but it is rendered by *Siloë* in the Vulgate. Isaiah is contrasting the waters of the Shiloah, which flow softly, with the turbulent streams of the Tigris, which represented the pomp and power of this world. The sweet waters from the pool of Siloam still flow from their apparent source through what once were the king's gardens, into the Kedron near the junction of the Valley of Jehoshaphat with that which used to be called the Valley of the Son of Hinnom. Silwan is the Arabic name of the fountain and pool of Siloam, and also of the village on the opposite side of the valley. Nehemiah is referring, in all probability, to the same pool, the walls of which were in part the walls of the city itself on the lower spur of Mount Ophel, which is now finally determined to be the Zion of Scripture and the city of David. A "tower of Siloam" is also spoken of (Luke xiii. 4). It is not necessary here to review the arguments in favour of this position, with its accompanying conclusion that the Tyropæôn, the valley of the cheesemongers, which separated Ophel and the temple-mount from the upper city, was the Valley of the Son of Hinnom (see 'Survey of Western Palestine,' pt. ii. pp. 345—371; Professor Sayce on "Pre-Exilic Jerusalem" in 'Quarterly Statement of Palest. Explor. Fund' (1883), pp. 215; and 'Fresh Light from Ancient Monuments,' p. 98, etc.). The position of the fountain and pool of Siloam is one of the best-authenticated sites in Palestine (see Robinson's 'Biblical Researches,' i. 493—507). Sayce gives strong reasons for believing that it was made in the days of Solomon, and that the proceeding of Hezekiah, referred to in 2 Chron. xxxii. 30, when he diverted the water from Gihon, and brought it to the west side of the city of David, was not on account (as Edersheim, Canon Birch, and others) of the formation of the zigzag tunnel from the Fountain of the Virgin, but referred to the formation of Colonel Warren's tunnel, by which the waters of the same fountain were made available within the city by drawing them further to the north-west, and reaching them by a flight of stairs that go down from the city of David (2 Kings xx. 20). He thinks that 2 Chron. xxxii. 30 is interpreted of the lower pool of Siloam. The contemporary references of Isaiah (vii. 3; viii. 6; xxii. 9) apply only to the Siloam tunnel, the Siloam pool, and that lower pool, which was repaired by Hezekiah. The upper pool, and therefore the tunnel which supplied it, were known in the time of Ahaz. Josephus makes frequent reference to the fountain of Siloam, and expressly says that it was situated at the mouth of the Tyropæôn. The 'Itin. Hier.' and Jerome both say that it was at the foot of Mount Zion (see especially Jerome's 'Comm. in Esa. viii. 6'). Antoninus Martyr (in the seventh century), William of Tyre, Benjamin of Tudela (1165), and Phocas (1185), all refer to it. This remarkable connection with the Fountain of Mary was known to Quaresmius in the seventeenth century, but not fairly discovered till Robinson entered it at both ends, and found that there was a direct subterranean communication between the so-called Fountain of the Virgin and the Fountain of Siloam. In 1881 the accidental discovery of an inscription in pure Hebrew, of uncertain date, describes the process of the excavation, and accounts for the false starts made by the two parties of excavators, who eventually met and discovered the different levels at which they had been working. Whenever made, whether by Solomon, Uzziah, Ahaz, or Hezekiah, it was obviously intended to bring fresh water within the walls of the city. The intermittent character of the flow of water in the Fountain of the Virgin, by which sometimes twice or thrice a day, and at other seasons twice or thrice a week, the water suddenly rises and disappears with gurgling sounds into the conduits made for its removal, was referred to by Jerome, as an eye and ear witness of the occurrence. We leave the question of the identification of the Fountain of the Virgin with any of the fountains mentioned in the Old Testament. The point of singular interest is that the waters of Siloam were in direct communication with the upper spring, which itself may be yet proved to be in relation to some more abundant supply of water in the temple-rock. Into the further

intricacies of this problem it is unnecessary to enter. The pools of Siloam are still to be seen near the mouth of the Tyropœon valley. The point of connection with the Fountain of the Virgin cannot be doubted, nor can the fact be disputed that from Siloam, during the Feast of Tabernacles, the sacred waters were brought in solemn procession and with sacred rite (see ch. vii.). Our Lord sent the blind man, thus startled into some receptivity of grace, to that which was the symbolic source of the water of life. He did this on the sabbath day, claiming co-operation with Jehovah in his truly sabbatic deed: "My Father worketh hitherto, and I work." Siloam had been already the type of that which Jesus was in reality, when he had cried and said, "If any man thirst, let him come unto me, and drink." Consequently, there is striking appositeness in the language of St. John here parenthetically introduced (**which is, being interpreted, Sent**); שִׁלֹחַ, equivalent to *missio*, from שָׁלַח, equivalent to *mittit* or *missus*, which may be synonymous with שָׁלוּחַ, viz. the strengthened participle Kal with passive signification. John is correct in his etymology. Siloam probably derived its name from the fact that its waters were *sent* from the higher sources, through known channels, with special significance as God's gift for the preservation of the life of the people, and the agelong memorial of his goodness. The old poet Nonnus, Euthymius, and Meyer see here a reference to the man who was "sent" thus to wash and be healed; but a host of commentators, from Theophylact, Calvin, Cornelius à Lapide, down to Luthardt, Godet, and Westcott, rightly urge that "Siloam," as meaning "Sent," was in John's thought emblematic of him who had so often spoken of himself as the Sent of God. The point of the parenthesis is that the very name of this healing and symbolic fountain is a type of Messiah, who thus identifies himself with the Heaven-sent gifts of the Divine hand. **He then** (therefore) **departed, and washed.** The blind man needed no guide to Siloam, and if he had done so there would have been a score of helpers or curious on-lookers anxious to test the meaning of the Lord's command. **And he came** away from Siloam, **seeing**; in all the strange and wonderful excitement of a man who, with his first possession of this imperial sense, was moving indeed in a new world. The miracle, of course, provokes the critical school either into repudiating the supernatural element, or doubting the historical fact. Thoma dreams through a world of parallels with the healing and apostleship of St. Paul.

VERS. 8—34.—(9) *The proof of the reality of the miracle, the antagonism of the Pharisees, and the persecution of the healed man.*

Ver. 8.—**The neighbours therefore, and they who beheld him aforetime that** (or, *because*) **he was a beggar.**[1] This is the first time that his well-known position is mentioned, and (if we translate ὅτι "because") the very fact of his begging (probably with loud voice) had made him a well-known individual. **Said, Is not this he that sat and begged?**

Ver. 9.—**Some said, It is he: others, No; but he is like him.** So great a change might well have provoked inquiry as to his identity, and the two classes of speakers add amazing vivacity to the picture. *He* (ἐκεῖνος)—the man who now stood forth as the central object of the excited group (see Westcott for the use of ἐκεῖνος elsewhere in St. John: ch. ii. 21; v. 11; x. 6; xiii. 30; xix. 21)—rather than "he himself"—**he said, I am (he)** that sat and begged. The man settles the doubt offhand, *I am he.* The evidence of identity, if the question be raised, is at once settled. The vivacity and verisimilitude of the scene reduce the laboured parallel with St. Paul to literary trifling.

Ver. 10.—**They said therefore to him, How then were thine eyes opened?** If you are the very man, how has this come about?

Ver. 11.—**He**—the man there singled out—**answered (and said), The Man that is called Jesus made clay, and anointed my eyes, and said to me, Go to the Siloam,**[3] **and wash. So I went, and when I washed I received my sight.** Nothing more as yet than the name of his Benefactor has broken upon him. The name is full of significance to him—the "Saviour," the "Healer;" but he knows nothing of his Messianic claims, nor of his Divine authority. He began, where all disciples must, with the *Man.* The manner of man soon wakes within him loftier questionings and a better explanation. At present the process seems magical, altogether inexplicable. Clay and Siloam

[1] Προσαίτης is the reading of ℵ, A, B, C, D, K, L, X, ten cursives, and several versions, and is preferred by R.T., Tregelles, Tischendorf (8th edit.), Westcott and Hort, Meyer, and Godet, to τυφλός.

[2] Οὐχί ἀλλ' ὅμοιος is the reading of ℵ, B, C, L, X, Vulgate, Syriac, Coptic, and is adopted by R.T., Tischendorf (8th edit.), Westcott and Hort, but not Godet. It adds piquancy. They have begun to doubt, though they acknowledge resemblance.

[3] ℵ, B, D, L, K, Old Latin and Syriac Versions read τὸν Σιλωάμ, with R.T., Tischendorf, and Tregelles, instead of τὴν κολυμβήθραν τοῦ Σιλωάμ, found in other uncials.

water do not cure birth-blindness. He is in a maze, as well he might be. The *ἀνέβλεψα* should be rendered, according to Meyer, "I looked up" (see Mark xvi. 4). It cannot be so translated in vers. 15 and 18. Doubtless it strictly means, "I received sight again;" but there is something in Grotius's explanation, "No one is incorrectly said to *receive* that which, though he be deprived of it, belongs to human nature as a whole" (see Westcott). The eyes were there, but unused. Meyer quotes from Pausanias the similar use of *ἀναβλέπειν*, in reference to the recovery or obtaining of sight by a man born blind.

Ver. 12.—**They say unto him, Where is that Man (Jesus)? He saith, I know not.**

Ver. 13.—**They bring to the Pharisees him that aforetime was blind.** The "Pharisees" is not a conclusive definition of the Sanhedrin itself, which is generally denoted by the addition of the phrase, "the chief priests" (ch. vii. 32 or 45). The Pharisees were a highly organized society, and some well-known gathering of them may have been easily accessible. They were the generally accredited religious guides of the people. One thing militates against such a casual gathering. In ver. 18 the term, "the Jews," the synonym of the ruling ecclesiastical powers in the city, is once more introduced. Moreover, the authorities before whom the discussion and examination were taken appear to possess the power of excommunication from the synagogue. It appears that, in Jerusalem, there existed two minor councils or synagogue-courts, of twenty-three assessors each, corresponding with the similar courts in the Jewish cities, standing in relation to the Sanhedrin, and possessing the faculty of delivering the minor degrees of excommunication from the congregation of Israel. It cannot be said that this presentation of the case to an ecclesiastical court of more or less authority necessarily took place on the day of the healing. It is an open question whether the courts sat on the sabbath. There is nothing to prove immediate trial of the matter.

Ver. 14.—**Now it was sabbath on the day**[1] **that Jesus made the clay and opened his eyes.** The phrase is peculiar, and implies that the day may have been a festival sabbath. The introduction here shows that the difficulty of the neighbours and other friends had already been raised, and something more than a desire on their part for religious guidance actuated their appeal to the Pharisees. Why should the healed man be taken to the Pharisees, or the synagogue-court at all, unless some question of casuistry had been raised? The movement was one unquestionably adverse to Jesus. It could have had no other motive. Nor can any doubt arise that Jesus had violated the rabbinical rules of the sabbath, though his act had been in perfect harmony with the spirit and even letter of the Mosaic Law. The making of clay with the spittle and the sand was an infringement of the rule ('Shabbath,' xxiv. 3). It was curiously laid down in one of the vexatious interpretations (preserved in Jerusalem Gemara on 'Shabbath,' 14) that while "wine could by way of remedy be applied to the eyelid, on the ground that this might be treated as washing, it was sinful to apply it to the inside of the eye" (Edersheim). And it was positively forbidden (in the same Gemara) to apply saliva to the eyelid, because this would be the application of a remedy. All medicinal appliances, unless in cases of danger to life or limb, were likewise forbidden. Consequently, the Lord had broken with the traditional glosses on the Law in more ways than one (see Winer, 'Bibl. Realw.,' ii. 346; Lightfoot, 'Ad Joan. ix.;' Wetstein on Matt. xii. 9; Wünsche, *in loc.*).

Ver. 15.—**Again therefore the Pharisees,** before whom the blind man had been brought, unwilling to rest with mere hearsay evidence of such grievous transgression of the Law, **themselves also**—or, *in their turn*—**asked him** (*ἠρώτων*, imperfect, were interrogating) **how he received** (recovered) **his sight** (see note on ver. 11). Not the miracle itself, but the manner of it, interested and excited them. **And he said to them, (He) put clay upon mine eyes, and I washed, and I see.** This is a shorter and significant abridgment of the process already described. The healed man seems to guess, by their manner, that some charge was being meditated against his Benefactor, and he shrewdly omits the *saliva* and the *making* of the clay, and the order of the Saviour, and the place whither he had been sent to wash.

Ver. 16 indicates, as the evangelist so often does elsewhere (ch. vii. 43; x. 19), that the words and works of Christ produce opposite effects on different classes. Certain individuals of the Pharisees therefore said among themselves, **This Man**—referring to Christ, then uppermost in their minds and in their machinations—**This Man is not from God, because he keepeth not the sabbath.** The form of the sentence is peculiarly contemptuous, the word "man" being thrown very emphatically to the end of the sentence. This, in their opinion, is another offence against the Law, after serious warning. The

[1] Ἐν ᾗ ἡμέρα is found in ℵ, B, L, X, and the Syriac and Italic Versions (so Tregelles, Tischendorf (8th edit.), Westcott and Hort, and R.T.). The T.R. ὅτε is read by A, D, Γ, Δ, Λ, Π, and many other authorities.

previous controversy (ch. v.) had produced no effect upon Jesus. He continued, in their opinion, to invalidate all his claims by violating the sabbath laws, which they had brought to the highest point of perfection. Renan and others insist on Christ's repeated violation of the sabbath; but the fact is that the Lord sustained the highest meaning of the sabbath, though he resolutely repudiated the inhuman glosses and manifest absurdities of the traditionary customs and rabbinical rules. Jesus could not be, they thought (or argued), "from God," invested with his authority, or doing his works, so long as he would not take their view of the sabbath This Jesus is making obstinate assault upon their prejudices. On seven distinct occasions the Lord chose to heal on the sabbath, and thus to set the restrictions of august rabbis at defiance. But even in the great Sanhedrin, in the highest council of the nation, sat men of the character of Joseph, Nicodemus, and Gamaliel, who would get some idea of the Divine commission of Jesus from the simple fact of the miracles. In this smaller court the opponents of Christ ignore and doubt the miracle itself, on account of the unsabbatic heresy, while a few are convinced that signs of this kind (and probably they had many in their minds) were in themselves proof of Divine co-operation and approval. **But others said, How can a man that is a sinner** (on your hypothesis) **do such signs?** "As far as they go, these miracles are demonstrative proof that at least God must be with him, as he has said, and they make it extremely doubtful whether he can be a bad man after all—can have verily broken the Divine Law." Such a speech as this from Pharisees is an emphatic proof of the profound effect produced by Jesus upon the life of the nation. It stands in close association with the remarkable statement of Nicodemus (ch. iii. 2), "We know that no man can do these miracles (signs) which thou art doing, except God be with him." Jesus and rabbinism are here face to face. Either *he* is from God and *they* are actually making the Law of God void and vapid by their traditions, or they and their code are from God and he, having broken with them, has broken with God, and the miracle will turn out to be magic or falsehood, collusion or worse. Thus a solemn crisis of profound importance occurs. **And there was a division** (σχίσμα, cutting into two parties) **amongst them.** These opposite effects and conclusions are the confirmation of the words of the prologue (ch. i. 4, 5, 11, 12), and they further triumphantly refute the charge that the author of the Gospel was actuated by an untiring hostility to the kingdom and polity of the ancient Israel.

Ver. 17.—**They**; *i.e.* the Pharisees, divided in opinion, though probably united in their interrogation. Those, on the one hand, who believed in the miracle, and held that it carried Divine approbation of the conduct of Jesus, and, on the other hand, those who were so satisfied of the moral fault involved in the transaction, that they held that the miracle itself, if not a piece of deception or collusion, might even indicate some demoniac source, rather than a Divine one, **say therefore unto the blind man again**—the πάλιν points to the virtual repetition of inquiries already made (ver. 15)—**What dost thou say concerning him, seeing that he opened thine eyes?** "What explanation hast thou to offer? What view dost thou entertain of the Man himself? Some of us think that his trifling with the sabbatic law puts out of court the idea of any Divine aid having enabled him to work this marvel. Other some, as you see, declare that the fact which has occurred is proof that Jesus must have had God's approval, and be sustained by Divine grace. But what dost thou, the healed man, say? What conclusion hast thou adopted? Seeing that he has opened thine eyes, what sayest *thou* of Jesus?" There is a bare chance that the man might give a vague answer, or one which would minimize the miracle. It is obvious that, while the Pharisees were contradicting each other and in danger of open collision, the faith of the blind man who had received his sight became stronger. The light was dawning on him. The answer, so far as it went, boldly took the side of Jesus, and perhaps its cue from the language of those who had said, "How can a bad man do such signs as these?" **And he said, He is a Prophet** (cf. ch. iv. 19; vi. 14). Prophets, as divinely sent men, are even more authoritative than learned rabbis. If Jesus has broken through some of these restrictions by which they have "placed a hedge about the Law," surely he had a prophetic right to do it. The healing marks a Divine commission, and the healed man owned and freely confessed to so much as this: "He is a Prophet." Maimonides (quoted by Dr. Farrar) shows that the idea was current that *a prophet* might, on his own *ipse dixit*, alter or relax even the sabbath law, and that then the people were at liberty to obey him.

Vers. 18, 19.—The narrative once more brings "the Jews" into prominence—the hierarchical party, adverse to Jesus. The angry magistrates who were in the court allowed it to be seen at once that they will not be tampered with, nor lose the chance, if possible, of pursuing their malicious plans already formed against Jesus. They take the ground that no miracle had occurred. At all events, they must have further

evidence of the fact. **The Jews then did not believe, or refused to believe, concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight, and asked them, Is this your son, who ye say was born blind? How then doth he now see?** There were three questions proposed after the delay involved in fetching the parents of the blind beggar. The first was identification of the blind man. The second was the fact of his congenital blindness. The third was the means of his cure.

Ver. 20.—To the first and second questions the parents give affirmative answers. The identification is complete, and the astounding quality of the cure is demonstrated. **His parents** (*then*)[1] **answered them and said, We know that this is our son, and that he was born blind.** In none of the Gospels, and in no narrative of this Gospel, is more certain proof given of the reality of a perfectly inexplicable phenomenon.

Ver. 21.—The third question is prudently remitted back to the consciousness and testimony of the man himself. The parents had some justification for their cowardice. They had no information beyond that which their son had given them. He had stumbled forth as usual on the morning of that sabbath, and had returned home in transports of joy. Their son had doubtless told them the story (the use of *οἴδαμεν* instead of *γινώσκομεν* is significant). They knew by incontestable intuitive knowledge the personality and lifelong affliction of their son; but, say they, **We do not know** (*absolutely*) **how he now sees; or who opened his eyes, we know not. Ask him** (if you want to know); **he is of full age,** and therefore his testimony is valid in your court. **He will speak** (concerning) **for himself.** "We can only come to know from his testimony what he tells us, and he can himself speak for himself, and tell you all he has told us."

Ver. 22.—The evangelist accounts for the reticence of the parents by their fear of consequences. **These things said his parents, because they feared the Jews.** This passage provides strong evidence of the technical use of the term "the Jews." Doubtless these parents were Israelites, but they were not "Jews" in the Johannine sense. The "Jews" were the hierarchical and ecclesiastico-political authorities. **For they had already come to the agreement** (Luke xxii. 5; Acts xxiii. 20; 1 Macc. ix. 70); had mutually determined—it does not follow that the Sanhedrin had issued a public order, but that a formidable party of "Jews" had made a *συνθήκη*, had pledged each other and made it sufficiently known even to such persons as the poverty-stricken parents of the blind beggar, that it would be carried out by the adequate authority in such a matter—**that if any man should confess that he was Christ** ("he" (*αὐτὸν*) is remarkable—it shows how full the thoughts of the evangelist were of the Personality of Jesus), **he should be put out of the synagogue**; or, *become unsynagogued*. The Talmud speaks of three kinds of excommunication (cf. also Matt. v. 22), of which the first two were disciplinary; the third answers to complete and final expulsion (in 'Jer. Moed. K.,' 81, *d*, הוא יבדל מקהל, Edersheim). The general designation was *shammata*, from שָׁמַד, to destroy. The first form of it was called *nesephah*, and did not amount to more than severe rebuke. It would exclude from religious privileges for seven or thirty days, according to the dignity of the authority by whom it was pronounced (cf. 1 Tim. v. 1). The second form of *shammata* was called *niddui*, which lasted for thirty days at the least, and might be repeated at the end of them. If these admonitions failed to produce their right effect, it might lead to the third and final excommunication, called *cherem*, or ban, whose duration was indefinite. The second of these forms was accompanied by blast of trumpet and terrible curses, which deprived the sufferer of all kinds of social intercourse. He was avoided as a leper; if he died, he was buried without funeral or mourning. The *cherem* was even a more terrible anathema, and might last for life. The parents of the blind man might easily fear such a curse. The ban to which this blind man was eventually exposed did not prevent him from moving about the city. The ban pronounced on Jesus led doubtless to the condemnation, issuing in his ignominy and trial for a capital offence. It was probably the second of the three forms of anathema to which he was ultimately condemned. It was quite sufficient temptation for these poor parents to have preserved an obstinate reticence.

Ver. 23.—**Therefore said his parents, He is of full age; ask him.** They would not incur responsibility for the opinions of their son about his Healer. They knew perfectly well that it was the Jesus who was said to be the Christ of the nation, and they would not implicate themselves in giving any judgment on his claims.

Ver. 24.—**So they** ("the Jews") **called a second time the man that was** (had been) **blind, and said unto him**; no longer asking for any details of the process of the cure, they sought with ingenuity to blunt the edge of the powerful testimony which this man had borne

[1] Tischendorf, Lachmann, and Westcott and Hort insert *οὖν*, with ℵ, B, and omit *αὐτοῖς*, with R.T.

to the prophetic rank and even Messianic claims of Jesus, by inducing him to recant. Give glory to God, said they. Many have urged (see Calvin, De Wette, Lange, Lücke, and Meyer) that this is only a solemn form of adjuration, which corresponds with Josh. vii. 19; Ezra x. 11; 3 Esdras ix. 8, and was a hypocritical appeal to the man to eat his own words on oath; and Godet urges, "They demanded that this guilty assertion, 'He is a Prophet,' should be blotted out by the contrary one, 'He is a sinner.'" Moulton says, "A formula used when a criminal who was thought to be concealing the truth was being urged to make a full confession." Luthardt, Lampe, and others rightly observe that this adjuration theory, though it suits Josh. vii. 19, does not fit 1 Sam. vi. 5 or Jer. xii. 16, and that the Pharisees rather wished the man to give glory direct to God, and not to Jesus. They implied that their action was dictated by zeal for the honour of God, and tempted the man to disclaim the mediation of Divine grace through the lips and at the will of Jesus. They add, **We know** (οἴδαμεν) absolutely, on theologic grounds beyond the comprehension of the poor man, and we can sustain it with all the weight of our tradition and custom—*we know* **that this Man is a sinner.** They give no reference, and do not condescend to particulars. They would overawe the man with their assumption of superior knowledge.

Ver. 25.—**He therefore answered** (and said[1]), **Whether he be a sinner**—using the words of "the Jews" ironically—**I know** not. You assert it, but the facts of my experience are altogether of a different kind. I do not *know*, as you say that you do. The Jews reason from foregone prejudices; the healed man has no such evidence, no such grounds—he adds in immortal words, **One thing I know** with invincible conviction, **that whereas I was blind** (De Wette says there is no need to regard the ὤν as an imperfect participle, and the present suggests the whole career of the man from birth till that memorable morning), **now I see.** The plain consistent testimony of the man triumphs over their logic, which sought to bewilder his judgment. The language which a deeply felt experience can always bring against the *a priori* demonstrations of the insufficiency of the evidence of Divine revelation. I was blind; now I see the face of God in nature, the kingdom of God all around me, the fact of my own forgiveness, the dawning of a brighter day.

Ver. 26.—**They said therefore to him,**[2] **What did he to thee? how opened he thine eyes?** They sought to draw from him the explicit proof that Jesus had broken the sabbath, or possibly to entangle him in some different statement. The fact of the supernatural change is practically conceded to the obstinacy of the man's reiterated declaration, and the identification of his person by others. Westcott here differs from the majority of recent expositors, and supposes that the "questions suggest that they were willing to believe if the facts were not decisive against belief." But the answer of the man proves that he saw the cunning of his antagonists, and was irritated by their conspicuous design to twist the infinite benefit that he had received into the material of a charge against his Benefactor.

Ver. 27.—**He answered them, I told you already, and ye did not hear** (the Italic Versions and the Vulgate here omit the negation, which De Wette says would be easier of comprehension; but as it stands, the sentence is equivalent to "you had no ears, you took no heed, if you had already listened to the simple facts"): **wherefore would ye hear it again?** You will pay no more heed now than then; or do ye want to transform it into a charge? There is another alternative, stated in either humble pleading or ironical retort, according as we interpret the καί. The next question is either, (1) (Luthardt) *Would you also be his disciples*, like the many multitudes who are shouting his praise? Is that your bent? surely not! or (2) it may mean, *Is it possible that it is in your mind*, not only to find out all about the how of this great miracle, but *also to become his disciples?* Neither of these interpretations is perfectly consistent with his taunt, "ye did not hear." Therefore (3) (Bengel) the most natural meaning is, **Would ye also, as well as myself, the poor beggar, become his disciples?** (so Westcott, Moulton, and Lange). The poor man was roused, ironical, and ready, notwithstanding the threat of the great excommunication hanging over him, to announce his own discipleship to any extent and at any risk.

Ver. 28.—**They reviled him, and said,**[1]

[1] ℵ, A, B, D, L, omit καὶ εἶπεν, with Tischendorf (8th edit.), R.T., Tregelles, and Westcott and Hort.

[2] Οὖν is here substituted by Tischendorf (8th edit.) and R.T., on the authority of ℵ°, B, D, K, L, and versions. Δέ is found in A, Γ, Δ, Λ. The omission of πάλιν does not stand on quite the same ground, for it rests on ℵ*, B, D, and numerous versions, while it occurs in ℵ°, A, X, Γ, and many other uncials.

[1] Tregelles, Tischendorf (8th edit.), and Godet, with ℵ°, D, L, and important cursives, but not R.T., omit the καὶ before ἐλοιδόρησαν; they also omit οὖν after ἐλοιδόρησαν, the reading of T.R., ℵ*, B, and 69, and several Fathers.

Thou art the disciple of that Man (*ἐκείνου*)—between whom and us there is an impassable chasm. Here is one of the strongest indications of the irreversible breach between the Jews and Jesus—**but we**, instead of being his disciples, **are disciples of Moses.** This speech shows that, whatever the blind man meant to convey by the reproachful entreaty of ver. 27, the Jews took it as proof of his virtual confession of discipleship to Jesus, and this they assumed was tantamount to breaking with Moses. They assume that their traditionary interpretation of the Mosaic Law has all the authority of the great Lawgiver himself.

Ver. 29.—**They** pursue the antithesis between Jesus and Moses, and thus make an involuntary admission of his abnormal and astounding claims. **We know**—it is the fundamental fact of our religious history, and of the Divine revelation entrusted to us. We know, by supreme conviction, as something almost equivalent to a fundamental law of thought, **that God hath spoken to Moses.** (Observe the perfect *λελάληκεν*, "hath spoken" in such fashion that his words abide for ever and are still sounding in their ears.) Moses was made a little lower than the angels. God spake to him on Sinai, and from the mercy-seat, and face to face as a man speaketh with his friend (Exod. xxxiii. 11; Deut. xxxiv. 10; Numb. xii. 8). The most august ideas and associations clustered round his venerable name. Jesus was supposed to have challenged the supreme authority of Moses, and no sort of comparison could be drawn, in their opinion, between the two. **But as for this Man, we know not whence he is.** It is remarkable that, in ch. vii. 27, they had been equally explicit in declaring, "We know whence he is." Then they thought to discredit his Messianic claim by drawing a distinction between the well-known parentage and home of Jesus, and the coming of Messiah from some undiscoverable source, some hidden place, where God retained him before his revelation to Israel (see notes, ch. vii. 27, 28). While, however, Christ (ch. viii. 14) allowed the validity of their superficial knowledge on that occasion, he declared that he alone knew whence he came and whither he was going (see notes, ch. viii. 14). It is, perhaps, in reference to this last expression that they echo his own words. The supernatural source of his being and teaching seemed to their minds, throughout that discourse and controversy, to vacillate between the Divine and the dæmonic. The contrast between Moses and Jesus in this bitter speech runs along the same low level. "We know not whence" he derives his prophetic character, or his right to legislate for the people of God.

Ver. 30.—**The man answered and said to them, Why** [1] **herein** [1] **is the** [1] **marvellous thing.** Lange translates, "With respect to this man, this is marvellous, to wit." The R.T. has accurately given the force of the *γάρ*, the combination of *γε* and *ἄρα*, by the rendering "why?" The "herein" is the ignorance which the Jews now profess of the Divine call and mission of the Healer. Their confusion, their obscurity, their vacillation, on such a patent fact is the marvel of marvels, almost more wonderful than the cure of his blindness. **That ye know not whence he is, and (yet) he opened my eyes** (*καί* not unfrequently has the force of "and yet"—simple juxtaposition conveying a strong contrast; see ch. viii. 55; vi. 70; vii. 4). The man rises into holy and eloquent wrath. Their entire history, their principles of judging of a prophetic call, the whole modus of Divine revelation, ought to have shown that one whose simple will stood in such vivid juxtaposition with work which none but Almighty God could do, ought to have enlightened them. "The blind man, finding he was argued with, grew bolder, and began to argue in turn; if he had not studied theology (say rabbinical casuistry and Mishnaic accretions to the Divine Law), he at least knew his catechism" (Godet).

Ver. 31.—**We know**—the new-born disputant takes up the language of these proud casuists, and adopts the technical phrase which they had used (vers. 24, 29)—*we know*, you and I, **that God heareth not sinners** in any special sense of miraculous approval (Job xxvii. 9; xxxv. 13; Ps. cix. 7; and especially Ps. lxvi. 18, 19; Prov. xv. 29; Isa. i. 15). One aspect of Old Testament teaching shows that a man must delight himself in the Lord in order to receive the desires of his heart. If we ask anything according to his will, he heareth us; but the prayer of the sinner, the desire of the wicked, is contrary to the will of God. When the sinner turns from his sins to the Lord, the cry for mercy is in harmony with the will of God. In one sense every prayer is the prayer of sinful men; but it is the Divine life working within them that offers acceptable prayer. The prayer of the sinner as such is not heard. We know God does not listen to the cry of sinners, when, as sinners,

[1] The original position of the *γάρ* (Meyer) is determined in part by the curious reading of X, Λ, and cursives, *ἓν γὰρ τοῦτο*, "for this one thing;" the T.R. and R.T. here read *ἐν γὰρ τούτῳ*, with A, Γ, Δ, with many later uncials and cursives. ℵ, B, D, with Tregelles, Tischendorf (8th edit.), read *ἐν τούτῳ γάρ*, the more ordinary position of *γάρ*. *Τὸ* is read before *θαυμαστόν* in B, 1, 33; but is omitted by T.R., with A, D.

they ask from the ground of their sin, to secure their own sinful purpose; **but if any man be a worshipper of God** (the word θεοσεβής is an ἅπαξ λεγόμενον, and occurs nowhere else in the New Testament), **and doeth his** (God's) **will, this man he heareth.** The blind beggar has learned the deepest truth of the Divine revelation about the conditions of acceptable prayer. The immediate application was the miraculous unwonted event as answer to the effectual fervent prayer of the righteous man (see Jas. v. 16—18). So much for the general relation of this Healer to God. The rabbis were never tired of urging that the "answers to prayer depended on a man being devout and doing the will of God" (Edersheim, who quotes 'Ber.,' 6, *b*; 'Taanith,' iii. 8; 'Succah,' 14, *a*; 'Yoma,' 28, *a*). So that the man was here fighting with drawn sword.

Vers. 32, 33.—The man, having once begun, will not be stopped in his argument. **Since the world began** (ἐκ τοῦ αἰῶνος does not elsewhere occur in the New Testament; we have ἀπ' αἰῶνος three times, and ἀπὸ τῶν αἰώνων) **it was never heard that any one opened the eyes of one born blind.** There is no record of any cure of blindness in the Old Testament. The miracle stands forth with grand distinctness on the page of history. If such stories had been told, neither he nor the author of this narrative knew of them. The Pharisees and Jews have no reply to this burst of grateful but indignant testimony to the uniqueness of his Deliverer, and then, with a home-thrust which cut through their weak objections and repudiated their cruel inferences, he added, **Unless this Man were from God, he could do nothing**; he could neither have wrought this marvel, nor any of the deep impressions wrought upon you. "From God;" that is the man's final answer to the query, "What sayest thou of him, seeing that he hath opened thine eyes?" God has the glory, while I repudiate what you give as a judgment against him. Verily God has heard him as One who in this thing has simply done his will. Thus the Jews are compelled for a few moments to hear, from one known as a street-beggar, words of teaching along the finest lines of a deep experience.

Ver. 34.—Vanquished by this logic of simple fact and plain inference, the authorities have no other weapon to use but invective and persecution. **They answered and said to him, Thou wast altogether born in sins**; through and through a born reprobate. They take up the superstitious idea which seems (ver. 2) to have been floating in the mind of the disciples. From sins of parents or from thine own sins in thy mother's womb, thou camest into the world with the brand of thy infamy upon thee. Thus they admit the change that has come over him by reverting to the peculiar depravity which had been stamped upon his brow, according to their narrow interpretation of Divine providence. **And dost thou presume to teach us?**—the chosen, the learned, the approved ministers of God? Dost thou, with all this heritage and mark of separation from God, dare to instruct the chief pastors and teachers of Israel? They did not stop with cruel words, but in their bitterness of spirit **they thrust him forth**; they violently expelled him from the synagogue where they were then seated (so Meyer, Maldonatus, Bengel, and many others). We are not told that there and then they excommunicated, or unsynagogued, him. It is probable that this ban followed, with the usual terrible formalities. He had practically confessed that the highest claims which Jesus had ever made about himself were true, and he made himself liable to the curse already pronounced (ver. 22). This marvellous narrative, with its life-like detail, is not made the text of a discourse. It remains for ever the startling vindication of our Lord's own word, that he was Light to the world and Eyesight too, and was able to supply both the objective condition and subjective change by which the nature of man could alone receive the light of life. From ver. 8 to ver. 34 is almost the only passage in the Gospel, with the exception of the passage, ch. iii. 22—36, in which we are not standing in the actual presence of the Lord, or are not listening to his judgments on men and things, and to his revelations of the mystery of his own Person. The narrative so far stands by itself, and gives us an insight into the life which was being enacted in Jerusalem contemporaneously with the Divine self-revelation of Jesus.

Vers. 35—41.—(10) *The issues of the ministry of light.*

Vers. 35—38.—(*a*) *The vision of those who see not.* These verses narrate the sequel so far as the man was concerned. Westcott and others rather exaggerate the bearing of it when they say here was "the beginning of the new society." "The universal society is based on the confession of a new truth" (Westcott). Even in this Gospel the first chapter shows that Jesus gathered disciples about him who from that time onward were to "see angels of God ascending and descending on the Son of man." In the second and fourth chapters he "made and baptized disciples." The twelve (ch. vi.) would not leave him in the midst of widespread disaffection, because they confessed that he

was "the Holy One of God," who had "the words of eternal life." Consequently, it is enough to say that, when the authorities of the Jewish *ecclesia* excluded the disciple of Christ, the Lord admitted him to a nobler fellowship; but the fellowship, the society, had been already formed.

Ver. 35.—**Jesus heard that they had cast him out**; or, *thrust him forth*. Jesus is represented as "hearing," not from the man's own lips, but from the current report. He is not said to have become acquainted with the circumstance by intuition, but to have heard by the ordinary processes of knowledge. This simple touch shows how consistent the writer is throughout with the main thesis of his Gospel touching the perfect humanity of the Son of God, that he "was made flesh," and had "come in the flesh," though he was "from God." The excommunication noisily and widely bruited was further proof of the war to the knife between "the Jews" and Jesus. The man has fallen under the ban for practically avowing in the most public way that Jesus was "the Prophet," if not the Christ. **And having found him.** So, then, the Lord, as the good Shepherd, sought out the lost sheep in the wilderness, and did not rest until he found him. The daylight that had made an altogether new world for one who had aforetime never looked on human face, had been strangely checkered and shadowed. He only saw angry faces and averted glances, and even his cowardly parents would have hesitated to receive him into their poor abode; but Jesus found him, **and said, Dost thou believe on the[1] Son of God?** Not "Dost thou wish to believe?" but "Dost thou put thy trust in the Son of God?" Dost thou recognize the fact that the Messiah of the nation's hope has come? Art thou believing in him? It would be more natural that the more current appellation *Son of God*, rather than the more recondite idea of *Son of man*, should have been held out before the healed man. The "thou" is emphatic, and contrasts the state of the mind of this man with that of "the Jews." He had declared that his Healer was "from God," that he was "a Prophet," One who "did God's will," and whom "God heareth," even when he asked for apparently impossible things. Christ tests the quality and calibre of his faith.

Ver. 36.—**He answered and said,[1] And who is he, that (ἵνα) I may believe on him?** The conjunction adds much to the eagerness of the reply. His faith was ready for full expression. He half suspected, as the Samaritan woman (ch. iv. 25) did, that Jesus was pointing to himself. The τίς; rather than τί; ("who?" rather than "what?") shows the intensity of the man's desire to find and hail and trust "the Son of God." The disposition, the posture, of his mind is that of faith. The adequate object for that faith has not been revealed to him. Apt symbol of many in their passage from darkness to light. When receptive, susceptible, conscious of need, with some notion, though an obscure one, of whom and of what they most of all need, many are disposed even now to utter the same importunate request.

Ver. 37.—**[And[2]] Jesus said, Thou hast both seen him,** with the eyes so recently opened. **Hast** thou not found out that I am thy Healer, thy Prophet, thy Messiah? The ἑώρακας refers to the *present* interview, not to any previous one; for we are not told that he had already sought or found his Benefactor (Lücke, Meyer, Luthardt). Thou hast seen him with the eyes of thy spirit as well as the eyes of flesh, and, in addition, **he that talketh with thee,** familiarly as man with man, **is he**—"that sublime Person who seems to stand far off from thought and experience" (Westcott). The ἐκεῖνος of this passage and ch. xix. 35 also is a fairly classical usage for expressing, in the lips of the speaker, a reference to himself pointed at and presented objectively as a third person (see Meyer, and our note on ch. xix. 35, and its bearing on the authorship of the

[1] Tischendorf (8th edit.), Westcott and Hort, and Moulton, on the authority of ℵ, B, D, with Sahidic and Æthiopic Versions, read τοῦ ἀνθρώπου. But Meyer, Lachmann, Tregelles, and R.T., with A, L, X, Γ, Δ, and other uncials, 1, 33, and all cursives and numerous versions, read τοῦ Θεοῦ. Westcott admits the wide early currency of the latter reading, but thinks that the diffusion and frequent use elsewhere of the term "Son of God" might more naturally have led to alteration than the alternative reading would have led to the reverse process. The very phrase "Son of man" is difficult to account for or understand in this connection; but Westcott thinks the use of it due to the fact that the term meant more than the current Jewish conception of "Son of God," and that the Lord here suggested to him "One who, being Man, was the Hope of man."

[1] The introduction of the καί, on the authority of ℵ, B, D, X, and many other uncials and cursives and versions, is accepted by Tischendorf (8th edit.), R.T., Luthardt, Meyer, etc.

[2] Tischendorf (8th edit.) and R.T. omit δὲ, with ℵ, B, D, X, 33, and some versions; the considerable authority for δὲ is rendered more doubtful by variation of readings—καὶ ἐφῇ, καὶ εἶπεν, etc.

Gospel). Nowhere does our Lord more openly admit that he was the Christ, the Son of God. The disciples scarcely rise beyond the climax of this revelation even on the night of the Passion. The man's faith was waiting for its Object, and the vision comes to his unsealed spiritual vision.

Ver. 38.—**And he said, Lord, I believe**—the *Kyrie* means more than in ver. 36—**and he worshipped him.** The verb προσκυνεῖν is used by John for homage paid to God (ch. iv. 20; xii. 20; and twenty-three times in the Revelation, always in the sense of "worship"). This prostration, when no prayer was offered, no forgiveness asked, but a simple act of faith exercised, was nothing less than the highest homage the man could pay. The adoration of this man is a fitting climax to the scene (ch. viii. 59), and anticipates that of Thomas (ch. xx. 28). The higher significance of the Sonship dawned upon him in the unearthly tone and manner of the Lord. These scenes, and the offer of Divine homage unrebuked by Jesus and uncommented upon by the evangelist, are among the most potent arguments for the belief of the Church in the Divine nature of the Lord.

Vers. 39—41.—(*b*) *The blindness of those who are satisfied with their twilight.*

Ver. 39.—The sight of the man, enlightened and prostrate in adoring gratitude, led Jesus, in the face of the bystanders, with Pharisees among them (ver. 40), to declare the general effects which would follow from his entire self-manifestation (so Meyer, Godet). Westcott says, "Not to any one or group, but as interpreting the scene before him." A sublime monologue. **And Jesus said, I came for judgment.** Not κρίσιν, to execute judgment, but εἰς κρίμα, with a view to bring about a judicial decision on the moral condition of mankind (see notes on ch. iii. 17, 18; v. 22, 23; viii. 11, 15, 16) as a matter of fact. "This is the κρίσις, that men love darkness rather than light." Christ came to save—that was his supreme purpose; but to the Son is given the whole κρίσις, and κρίμα will follow the revelation of the Son of God. He is the Touchstone of humanity. What men think of Christ is the question which decides in every age their moral condition before God. **Into this world** of sin and strife, of crossing lights and strange delusions, of ignorance and superstition (εἰς τὸν κόσμον is different when τοῦτον is added; see ch. viii. 23; xi. 9; xii. 25, 31; xiii. 1; xvi. 11; xviii. 36)—not the world as the mere cosmos, or the sphere of creative activity, nor even the whole of humanity as ch. iii. 16, but humanity viewed in its separation from grace, and in all its need—**in order that they who see not might see**; *i.e.* not those who merely *feel* that they cannot see (as Lücke, Meyer, etc.), but the practically blind—the μὴ βλέποντες, those who are sitting in darkness, with the capacity for sight, but not the opportunity; who cannot, as a matter of fact, apart from the revelation of new light, see the face of God; the babes to whom the Lord of heaven and earth has been pleased to unveil himself (see Matt. xi. 25); the poor in spirit, who do not but now may see the kingdom, and the pure in heart ready to behold their God. So far the κρίμα declares itself to be a blessed consummation—sight to the blind, cleansing to the leper, life to the dead. Even the man born blind suns himself in the heaven of the Saviour's smile. The Light of the world shines upon them, and they see. But Christ's coming brings out also the character of those, and pronounces judgment on those, who say of themselves, "We see;" "We have never been in bondage;" "We need no repentance;" "Abraham is our father;" "We know the Law;" "Who (nevertheless) do not come to the Light;" who are not "of the truth;" and the beaming of his unappreciated glory involves in their case, **that those who see might become blind** (τυφλοί), incapable of seeing. Those who have the knowledge of the Law, "the wise and prudent" (Luke x. 21), who boast their freedom, their knowledge, their advantages, their profession, may, nay do, by resolute turning away from "the Light of this world," lose their power of spiritual vision. But the unsophisticated, needy, even the publicans and harlots, consciously sitting in the region of the shadow of death, do by faith and repentance find that the great Light has unawares shone upon them.

Ver. 40.—**Those of the Pharisees who were with him.** This expression does not simply mean who were near him at that moment, but who were to a certain extent siding with him (ch. viii. 30, 31), while criticizing and rejecting his message; who were incensed with him for promising to them "freedom" and sonship, and whose faith in his claims was of the most superficial and vacillating kind. These wavering, self-satisfied Pharisees **heard these things, and they said to him, Are we blind also?** Many commentators, who call attention to the contrast between the τυφλοί and μὴ βλέποντες of ver. 39, think that the speakers who made use of this word did not draw the distinction, and meant nothing more than μὴ βλέποντες by their use of τυφλοί. But this is unsatisfactory; whatever it means in the one clause, it ought to mean in the other. There is a difference between "*becoming blind*," and being "*the blind.*" They ask whether *they* are *blind also*, i.e. as blind as those who have, according to Christ's own dictum, *become* so. They seem to admit that some who have the power of sight have

been blinded by the very light that shines upon them, but they are in doubt with reference to their own case.

Ver. 41.—The reply of our Lord is not meant to be a crushing and final retort, condemning them to hopeless night, but was obviously intended to show them that they are not yet free from *sin*, that they are only partially appreciating the light which shines upon them. **If ye were blind**—incapable of sight; if ye had all along been deprived of the faculty of perceiving the true Light that shineth in the darkness (a condition of things which would have emancipated them from responsibility, and which Christ would not admit to be the case); perhaps more, if ye had been utterly blind to the light which is shining upon you now, which, however, is not true—**ye would not have sin.** This is akin to the solemn language of ch. xv. 22—24. They did not themselves admit that there was any congenital blindness about them. They did not pretend or expect to ride off on such a *πρόφασις*, such an excuse. Could they be, judicially or naturally, blind? The very idea was an absurdity, and so Jesus added, **But now ye say, We see.** You even boast that you are "instructors of the ignorant, and leaders of the blind; a light to those who sit in darkness, having the form of knowledge and truth in the Law" (Rom. ii. 17—21). You are the very opposite of the "not-seeing" (*μὴ βλέποντες*); you are self-satisfied; you will not come to the Light. What is the issue? The Lord seems to pause before his answer (the *οὖν*, "therefore," is rejected by the best manuscripts and critics): **Your sin abideth**; or, *remaineth*. It will remain until you fully admit the great principle and reason, the motive and characteristics, of my mission. The very facility you profess, the intimacy you claim with the Law and its founder, and your partial knowledge of my claim, take away your excuse.

The discourse which follows shows how entire must be the submission to Christ, how complete the union with him, of those who say, "We see."

HOMILETICS.

Vers. 1—12.—*Cure of the man born blind.* This new miracle caused a fresh outburst of Jewish hatred against our Lord. Of the six miracles of blindness recorded in the Gospels, this only is a case of blindness from birth.

I. THE CURIOUS QUESTION OF THE DISCIPLES. "Master, who sinned, this man or his parents, that he should be born blind?" 1. *Their conviction was that affliction was in all cases the consequence of sin.* (1) In the moral government of God there is a necessary connection between sin and suffering (Rom. vi. 23). (2) Yet the suffering may be sent to prevent sin as well as to punish it. 2. *Though they were disciples, they erred respecting the connection between sin and suffering.* There was an alternative question. (1) They seemed to think it possible that the man born blind should have sinned before he was born, in some pre-existing state. The disciples were the victims of many traditional errors and delusions. (2) They had more ground for believing that the affliction of blindness was the effect of the sin of the beggar's parents. Some fact of this kind was familiar to their minds in the wording of the second commandment (Exod. xx. 5), and in the representative relationship of family life (Heb. vii. 10). (3) The disciples submitted the question to our Lord because of its extreme difficulty. The one supposition seemed ungrounded and impossible, the other seemed not in conflict with the justice of God.

II. OUR LORD'S ANSWER TO THEIR QUESTION. "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." 1. *Our Lord does not assert the sinlessness of the beggar or his parents.* 2. *But he denies any moral connection in this case between the individual and family sin and the blindness from birth.* It is a warning that we should not be too ready to regard every affliction as a Divine judgment. 3. *He deals with the case from the practical rather than from the speculative side*, representing it as an occasion for the exercise and display of the Divine power and goodness. (1) Our Lord carries it back into the sphere of the Divine counsel. (2) He represents God as bringing good out of evil. 4. *Our Lord emphasizes the Divine necessity that engages him in this blessed work.* "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (1) This miracle occurred on the sabbath, probably on the evening of the day which was marked by his long dialogue with the Jews in the temple. He not only went about every day doing good, but every hour was devoted to a holy activity.

(2) The moments were precious, because the work of his human activity was rapidly coming to an end. Our working season is at best a short season. "The night cometh" to end all. (3) His function as being "the Light of the world" imposed this incessant activity upon him. "As long as I am in the world, I am the Light of the world." (*a*) Therefore the true Light cannot but shine upon the world's darkness. (*b*) And he is the only Agent to remove the physical and spiritual darkness that appealed to his compassion.

III. THE METHOD OF THE MIRACLE. "When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam." Why did our Lord act in this manner? 1. *Partly to test the faith of the blind beggar.* 2. *In all the cases of miracle involving the loss of connection with the world of sense, Jesus takes care to have personal communication established,* so as to assure the sufferer of his presence and supply a foundation for faith. (1) The deaf man cannot hear Christ's voice, but the momentary touch of his ear established the necessary communication. (2) The blind could not see the look of Divine compassion which others could see, but the clay or the spittle would be felt as indicating the presence of One whose words held out the hope of cure. (3) The means are, after all, though under a physical aspect, designed to affect the mental condition of the sufferer.

IV. THE SUCCESS OF THE MIRACLE. "He went his way therefore, and washed, and came seeing." 1. *His ready obedience was a sign of his faith.* 2. *His faith in Divine power at once opened up to him a new world.* The eye establishes between us and the world a nearer and wider communication than any other organ of sense. 3. *Christ puts honour upon the exercise of true faith and obedience to his commands.*

V. THE CURIOSITY OF THE BEGGAR'S NEIGHBOURS RESPECTING THE CIRCUMSTANCES OF THE MIRACLE. "Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he." 1. *Some acknowledged his identity, but others tried to evade the fact of the miracle by affecting to doubt his identity.* 2. *They all alike laid stress upon the manner, not upon the fact, of the miracle.* "How were thine eyes opened?" 3. *The beggar's frank acknowledgment of all the facts.* "The Man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight." (1) He must have been previously familiar with Jesus, else he could not have known his name. His presence every day at the temple, as he begged of the passers-by, put him in the way of knowing much concerning the acts of Christ. (2) It is a proof at once of his faith and of his gratitude that he publicly confessed his obligations to the Saviour. 4. *The effect of this declaration on his neighbours.* "Then said they unto him, Where is he? He said, I know not." (1) Jesus had evidently disappeared at once from the scene, perhaps exhausted by the anxieties of his long conflict with the Jews in the temple. (2) The curiosity of the Jews to know wher Jesus was was prompted more by hatred than by the desire to do him honour.

Vers. 13—34.—*The investigation of the miracle.* This was prompted by the unfriendly questioners first referred to.

I. THE INQUIRY OF THE PHARISEES. 1. *They first examined the beggar as to the facts of his cure.* These it was as impossible to ignore as it was difficult to explain. 2. *The performance of the cure on the sabbath day was the pivot upon which the question turned.* "Now it was the sabbath day that Jesus made the clay, and opened the eyes of this man." Of the three and thirty miracles of our Lord recorded in the Gospels, no less than seven were performed on the sabbath day, as if to show, in opposition to Pharisaic perversions, that works of mercy were essentially included in the sabbath law.

II. THE DIVISION AMONG THE PHARISEES. "Therefore said some of the Pharisees, This Man is not of God, because he keepeth not the sabbath day. Others said, How can a bad man do such miracles? And there was a division among them." 1. *The ill-conditioned party concede the truth of the miracle,* but imply that it must have been done by the power of the evil one. They take their stand upon a false idea of the sabbath. 2. *The friendly party, including men like Nicodemus and Joseph of Arimathæa, feel the difficulty of a bad man doing works of mercy and love through Divine power.* The difficulty is ethical as well as theological.

III. THE WITNESS OF THE BEGGAR HIMSELF. "They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a Prophet." 1. *He does not hesitate to oppose the judgment of the Pharisees in words that bespeak the firmest conviction.* 2. *He recognizes in the miracle the energy of Divine power, and in Jesus the character of a Representative of God.* 3. *How often a simple, unlettered believer sees what learned rabbis, or doctors, or synods, cannot see!*

IV. THE APPEAL OF THE PHARISEES TO THE BEGGAR'S PARENTS. 1. *It was the suggestion of their unbelief.* "But the Jews did not believe concerning him that he had been blind." Unbelief always seeks to justify itself in some way. None are so blind as those who will not see. 2. *They expected that the parents, through fear of excommunication, would either deny the identity of their son, or the fact of his blindness from birth.* 3. *Mark the wariness, yet the cowardice, of the parents.* (1) They adhere strictly to matters of fact. They declare the identity of their son and his congenital blindness, but decline to commit themselves as to the method of cure, or as to the person who had effected it. (2) They devolve the responsibility of an answer as to the most critical point upon their son. "He is of age; ask him." (3) Their caution is due entirely to fear. "These words spake his parents, because they feared the Jews." The excommunication was a serious thing in a thoroughly ecclesiastical community. It entailed social disadvantages and discomforts, as well as exclusion from the religious privileges of the Israelite.

V. A FRESH APPEAL TO THE BLIND BEGGAR. "Then again called they the man that was blind, and said unto him, Give God the glory: we know that this Man is a sinner." 1. *They demand a denial of the miracle as in some sense essential to a right view of God's glory.* (1) They desire to obliterate a fact by a false interpretation of the sabbatic law. (2) They regard the assertion of the beggar that Jesus was a Prophet as blasphemy, because it impeached at once God's truth and God's holiness. (3) The Pharisees represent themselves as the depositaries of theological knowledge, but assign no reason for a conclusion adverse to Christ's claims. Their conduct is eminently unreasonable. They oppose fact to knowledge. 2. *The answer to their appeal brings further discomfiture.* "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." (1) The beggar declines to settle theological problems. His reticence is wiser than the bold but groundless assertions of the Pharisees. (2) He takes his stand firmly upon fact. Once he was blind, now he sees. The difficulty is on their side; it is for them to explain it. The fact is without dispute. 3. *The anger of the Pharisees.* "Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples." (1) They confront unanswerable logic with the language of insult. (2) They oppose the authority of Moses—no doubt on the sabbath law—to that of Jesus. On the ground of their allegiance to Moses they reject the clearest evidences of Christ's Divine mission. "But if ye receive not Moses' writings, how can ye believe my words?" (3) Mark the crushing rejoinder of the beggar. "Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes." (*a*) The Pharisees claimed special knowledge to decide upon the authority of any one professing to be a prophet, yet they failed to give account of all the facts of the case. (*b*) The man asserts a fact of great theological import to settle the claims of Jesus: "Now we know that God heareth not sinners." (*α*) It is a fact based on Scripture teaching (Isa. i. 11—15; Ps. lxvi. 18; cxix. 7). All men, no doubt, are sinners, but the Scripture statement applies specially to men living in habitual sin and without faith in God. (*β*) The privileges of believers are fully asserted. "But if any man be a worshipper of God, and doeth his will, him he heareth." God hears the prayer of the man whose religion is both speculatively and practically true. (*c*) The miracle wrought in the present case was without parallel. "Since the world began was it not heard that any man opened the eyes of one that was born blind." No science or skill had ever effected a cure of this sort. Therefore there must have been superhuman and Divine power exercised in the operation. "If this Man were not of God, he could do nothing." Thus his general argument from Scripture and his conclusion alike deny the assertion of the Pharisees that Jesus was a sinner. (4) The passionate abuse lavished on their critic. "Thou wast altogether born in sins, and dost thou teach us? And they drove him out." (*a*) The Pharisees cast in his teeth the calamity of his birth as a sign of special sin. They forget that they are only, by their

act, acknowledging the reality of a miracle they had all along tried to evade or deny. (*b*) They are aghast at the assumption of a person under God's curse undertaking to teach theology to the recognized guides of Israel. (*c*) They expel him with an impatient contempt from their presence.

Vers. 35—38.—*The moral result of the miracle.* The bodily cure is to lead to spiritual enlightenment.

I. JESUS SEEKS OUT THE OUTCAST BEGGAR FOR BLESSING. "And when he had found him, he said, Dost thou believe on the Son of God?" 1. *It is the office of the good Shepherd to seek out the sheep cast away*, as if to fulfil the psalmist's words, "When my father and my mother forsake me, the Lord taketh me up." 2. *Something more than miracle is needed to impart faith.* He had been the subject of a bodily cure, but our Lord is now to make him the subject of spiritual illumination. Miracles alone cannot work faith. 3. *The courageous fidelity of the man in the presence of the Pharisees* makes him worthy of the greater blessing in store for him; yet he is saved wholly by grace. 4. *Mark the directness of our Lord's question.* "Dost thou believe on the Son of God?" (1) It could not be evaded or misunderstood. (2) The Object of faith was more than a prophet, more than the Messiah; he was God's own Son, a Divine Person, the Author of eternal salvation. 5. *Mark how our Lord leads him on to a clearer recognition of himself.* The man asked, "Who is he, Lord, that I might believe on him?" His faith was already looking out for its object. The answer is, "Thou hast both seen him, and he it is that talketh with thee." The very Person who had given him restored sight, and who here honoured him by his conversation, was the Object of his faith.

II. MARK HOW QUICKLY FAITH FOLLOWS ON OUR LORD'S WORDS, HOW QUICKLY CONFESSION FOLLOWS ON FAITH, AND HOW QUICKLY WORSHIP FOLLOWS ON CONFESSION. 1. *Faith is based on knowledge.* "Lord, I believe." The man receives Christ's testimony with alacrity, and accepts him as his Redeemer. 2. *The confession is prompt, unhesitating, and enduring.* 3. *The worship is as sincere as the confession.* They who believe in Christ for salvation will be sure to worship him. The worship of Christ is common to Christendom.

Vers. 39—41.—*Moral result of Christ's coming into the world.* The incident now ended suggests a wider reflection.

I. THE DOUBLE RESULT OF CHRIST'S ADVENT. "I am come into this world to exercise judgment, that they which see not might see; and that they that see should become blind." 1. *The Son did not come for judgment, but judgment was the result of his coming.* His advent tested the false and the true; it revealed what was in the hearts of men; it brought light into the darkness with two opposite results. 2. *The twofold result of the judgment.* (1) As it affects those who "do not see"—that is, the ignorant, who are conscious of their spiritual blindness, and therefore ask for the light. They are made "to see." Light arises out of the darkness of sin, ignorance, and unbelief, so that they realize all the fulness of life, righteousness, and faith. (2) As it affects those "who see"—who claim to have "the key of knowledge" (Matt. xi. 25), and are "confident that they are guides of the blind, lights of them which are in darkness" (Rom. ii. 11). Being unconscious of their real ignorance, they are judicially blinded so that they should not see the truth. Being "wise and prudent," they despise the revelation of truth, and relapse into utter darkness, as the judgment of God upon their careless or hostile attitude toward the truth.

II. THE PERSONAL APPLICATION OF THE TEST OF JUDGMENT. "And those of the Pharisees which were with him heard these words, and said to him, Are we also blind?" 1. *The question is dictated by the pride of sect, and by a touch of anger that they who were so learned should be classed with the ignorant rabble.* 2. *The answer of Jesus is terribly severe.* (1) He seems to say—Would God you were really blind! There might in that case be hope of light penetrating the darkness of your hearts. Conscious ignorance would be a preparation for saving knowledge. (2) But they were at once blind and unconscious of the fact. "But now ye say, We see." (3) This blindness was fatal. (*a*) They had no excuse for it. "If ye were blind, ye should have no sin." They were, therefore, witnesses against themselves. (*b*) Sin rested upon them because they were responsible for their blindness.

HOMILIES BY VARIOUS AUTHORS.

Vers. 1—41.—*The passage of a soul from darkness into light.* This graphic and dramatic narrative begins with the healing of a bodily privation by the exercise of Christ's miraculous power. But its chief interest lies in the spiritual process which it unfolds. It relates how a young man, poor and blind, but intelligent, candid, and brave, received spiritual as well as bodily illumination, and how he displayed *insight* in apprehending Christ's character, *courage* in resisting Christ's adversaries, and *gratitude* in acknowledging Christ's claims. The several steps of this process deserve attentive study.

I. THE COMMENCEMENT AND THE REAL EXPLANATION OF THE WHOLE PROCESS IS TO BE FOUND IN THE MERCY OF GOD. Our Lord gives what may be called the final cause of this man's blindness when he instructs his disciples that the intention of the Creator was to be found in the opportunity afforded for the manifestation of the Divine energy and grace in the work of restoration. It is well to look for human explanations, but it is better to receive, when they are afforded, such as are Divine. In studying the transformations of human character the wise man will look for the deepest reasons in the purposes of the Eternal.

II THE ATTENTION AND INTEREST OF THIS MAN WERE EXCITED BY JESUS' COMPASSION AND BENEFICENCE. Himself receiving a signal proof of Christ's pity in the exercise on his behalf of Christ's healing power, the man could not fail to feel the charm of his Benefactor's character. In this the experience of many has been parallel with his. There are ever those who, seeing what Christ has effected for the benefit of humanity, and reflecting upon the advantages which have accrued to themselves through the work of Christ upon earth, are led to inquire into the gospel, and to ask what there is in the Saviour to account for the influence he has exerted over human society. What he has done naturally leads to the inquiry, "Who is he?"

III. THE REFLECTION OF THIS MAN UPON THE MISSION OF CHRIST WAS FURTHER PROMOTED BY THE INQUIRIES OF HIS NEIGHBOURS. Those who had long been acquainted with him asked him of his own experience, asked him of his healer; and such inquiries naturally led him to form more definite convictions.

"Truth, like a torch, the more 'tis shook it shines."

Seasons of religious interest and inquiry often serve the purpose of compelling the unsettled and undecided to endeavour at least to understand and to justify their own position.

IV. THIS MAN'S CONVICTIONS WERE CLEARED AND HIS FAITH STRENGTHENED BY OPPOSITION AND PERSECUTION. The fire that burns the dross purifies the gold. A weak nature may be harmed by adversity, terrified by threats, coerced by violence. But this man's best nature was brought out by contact with opposition. He was not to be browbeaten. He turned round upon his persecutors, and put them in the wrong. Even their injustice in excommunicating him was unavailing; he was gaining a spiritual standing from which he could smile at the threats and actions which were intended to dismay him. Often has it happened in the history of Christianity that times of persecution have strengthened and steadied the faith of true believers. Some of the noblest characters that have adorned the Church have been cradled in the storm.

V. CIRCUMSTANCES AND DIVINE TEACHING LED THIS MAN FROM STAGE TO STAGE OF CHRISTIAN BELIEF. This appears in a very marked manner from the view he gradually came to take of his Benefactor. First he spoke of him as "a Man called Jesus;" then he pronounced him to be "a Prophet;" later on he asserted him to be "from God." He was following the light he had, and this is ever the way to fuller and clearer light. Thus he was led to take the final step, the natural result of those preceding.

VI. THIS MAN'S ARDENT FAITH AND PROFOUND WORSHIP WERE CALLED FORTH BY THE INTERVIEW HE HAD WITH JESUS HIMSELF. There was already a candid and teachable disposition; there was already an affectionate gratitude towards Jesus. It was only needed that Christ should fully declare himself. And when he did this, it is

observable that the man restored to sight saw spiritually as well as physically. He beheld the Son of God standing before him; he believed and worshipped. All that had gone before led up to this, and without this would have been incomplete. Now at length this once blind soul passed into the clearness and the fulness of the light of heaven. Now he could say with reference to his spiritual state what he had before said of his earthly vision, "Whereas I was blind, now I see."—T.

Ver. 3.—*The final cause of human suffering.* No man, with an eye to observe and a heart to feel, can look abroad upon human life without being impressed and saddened by the spectacle presented to his view. There is so much of privation, of pain, of weariness, of disappointment, of distress, that it sometimes seems as if "the whole head were sick, and the whole heart faint." "Life," it has been said, "is a tragedy to those who feel." But men are so constituted that they cannot be satisfied to observe and to feel. They are compelled to *think*, and many are compelled to theorize. The prevalence of want and misery leads many to formulate a pessimistic philosophy, which accounts the evil in the world to exceed the good, and which seeks an explanation of the facts in the theory that there is no benevolent Deity, but that the supreme power in the universe is a brutal and unconscious Fate. This daring and blasphemous doctrine has, indeed, many advocates. But there are very many more who seek a less bold solution to the difficulty. It does not follow, because a speculation is comparatively modest, it is therefore sound. Our Lord's disciples faced the fact of human suffering, and by suggesting an explanatory theory, which was altogether inadmissible, gave him an opportunity both of rejecting it and of offering an authoritative interpretation of the facts.

I. SIN IS IN A GENERAL VIEW TO BE REGARDED AS THE CAUSE OF HUMAN PRIVATION AND SUFFERING. Our Lord himself taught this on such occasions as that on which he said, "Sin no more, lest a worse thing come upon thee." Experience and observation teach us that violation of the Divine laws impressed upon nature is the cause of very many of the hardships, pains, and calamities that befall mankind. The link between sin and suffering is forged and riveted by the hand of the Divine Governor of the universe.

II. MEN, WHOSE KNOWLEDGE IS VERY LIMITED, SHOULD BE SLOW TO ATTRIBUTE INDIVIDUAL PHYSICAL ILLS TO INDIVIDUAL SINS. Sin as a whole is answerable for most of human evils, and many are the evils which devolve upon every generation as an inheritance. But we should often do injustice did we charge a man's sins, or the sins of his ancestors, with his bodily infirmities. Our Lord warned his disciples not to deem those Galilæans sinners above others, on whom the tower of Siloam fell. And he expressly exonerated both the blind man and his parents from responsibility for his affliction and privation.

III. IF WE CANNOT ALWAYS DISCOVER THE EFFICIENT CAUSE OF HUMAN PRIVATION AND SUFFERING, WE MAY ACCEPT OUR LORD'S REVELATION OF ITS FINAL CAUSE. There is a prevalent tendency of mind, especially among the scientific inquirers of our day, to disparage teleology. We are told to observe *that* a thing happens, to inquire *how* it happens, but not to venture into the speculation *why* it happens. Intention, design, are widely denied as the explanation of human actions, as the explanation of natural phenomena. Our Lord Jesus, the great Prophet, the Divine Enlightener of man, tells us that there is a reason for human infirmities and calamities. "That the works of God should be made manifest in him"—such was the reason why this man was born blind. Here opens up before our mental vision a vast field of inquiry and thought. For if this be so, then there is a purpose in physical evil, and that a moral purpose; then it is permitted and appointed by God, the All-Merciful. Then God does concern himself alike with the existence and the alleviation or cure of such evil; then the works of our beneficent God may be made manifest in the case of even a lowly sufferer. Thus there opens up before us the possibility and the prospect that the world may come to be pervaded by the illumination of Divine love and pity, and by the radiance of a blessed and glorious hope.

"And even pain is not in vain;
For out of discord springs a sweet harmonious strain."

T.

Ver. 4.—*The day is for labour.* Very instructive and very encouraging is the way in which, in this passage, our Divine Lord associates his people with himself. In assuming our nature he accepted the ordinary conditions of our life, its duties and its limitations. Generally speaking, what no man could do he would not do; what all men must submit to he would submit to also. Neither then nor now is he ashamed to call us brethren. As Son of man, he partakes both our nature and our lot. His Spirit and his language assure us of this. Accordingly, his experience is not merely something for us to admire; it is for us so to ponder that we may share it. He partakes our conflict that we may partake his victory. In the words of the text these principles are made manifest, in their application to the "work" which gives meaning to human life.

I. THE CHARACTER OF THE EARTHLY SERVICE. The works themselves to which Jesus here referred were special. By "works" he undoubtedly intended miracles, signs, wonders—such deeds of power and mercy as that which the condition of the blind man suggested that he should perform for his benefit. But our Lord often spoke of his "work" in a more general sense; and even here there is nothing exclusive of his *spiritual* ministry, to which this language certainly applies. This saying of Jesus casts light upon the character of the earthly service rendered by himself, and required of all his faithful disciples and followers. 1. *Diligence* is characteristic both of the Master and of his servants. No reader of the Gospels can fail to be impressed with the laboriousness of Christ's public life. There were times when he had no leisure even to eat; there never was a time when he neglected an opportunity of benevolence. Whether in teaching or in healing he was ever occupied, and occupied for purposes unselfish and brotherly. 2. His works were the proof of his *obedience.* Our Lord evidently lived a life of devotion to the Father who "sent" him. He did not his own will, but the Father's. It was his meat to do the will of him who sent him, and to finish his work. His advent, his ministry, his death, were all proofs of his obedience. Though a Son, yet learned he obedience by the things which he suffered. How much more must subjection to the Father's will befit us, who are the creatures of his power, the subjects of his dominion! It gives dignity to our life to feel that we too are sent into the world by God—that we are his messengers, his servants, his children, bound to do his behests, and to live as accountable to him. 3. *Obligation* characterizes all true service. Even the Son of God could say, "I *must.*" On his part there was no compulsion. He of his own accord undertook a life of consecration and self-denial. What he did he "must needs" do, for the fulfilment of the Divine purposes, for the satisfaction of the benevolent yearnings of his own heart, and for the salvation of mankind. In our case there is a stringent moral obligation to serve God. As creatures, we are bound to obey a righteous Maker; as redeemed, emancipated freedmen, we are bound to glorify a Divine Deliverer. We are not our own. The duty that binds us to service is indeed a duty sweetened by grateful love, but a duty it cannot cease to be.

II. THE LIMITATION OF THE EARTHLY SERVICE. Our Lord condescended to accept the natural limits of human life. The day is for labour. Christ's day was from the dawn at Bethlehem to the evening on Olivet. There are those of his followers whose day is even shorter than his. There are many whose day is far longer. But in the case of every one of us there are *limits* which we cannot pass over. There are the "twelve hours" of the day, to which we cannot add. From this language we learn that the day, the period for our work on earth, is: 1. A prescribed, unalterable period. We cannot add a cubit to our stature, a year to our life. There is "an appointed time" for man upon earth. 2. A period during which the light still shines upon our path. If a man walk in the day he stumbleth not, because he seeth the light of the world. Christians are favoured with the light of revelation—with the light of the Spirit given during the gospel dispensation. It is for them to walk and to work while the daylight lasts. 3. A period during which strength is unspent. The labourer toils until the lengthening shadows tell him that the day's work is approaching the close. He needs repose with evening, but until the evening his vigour enables him to continue his efforts. Whilst the Christian lives, God gives him power to serve. God is not a hard Taskmaster; his demands do not exceed his gifts. The voice from eternity that speaks with authority bids us "work while it is day."

III. THE SPECIAL MOTIVE TO THE EARTHLY SERVICE. "The night cometh, when no man can work." There has never been spoken by human lips anything more solemn,

and at the same time more precious, than this. We all, when we think upon the matter, feel this declaration to be so indisputably true. Yet we are all prone to overlook, sometimes almost anxious to forget it. 1. Consider this reflection as bearing upon Christ himself. He knew that the end of his earthly life and ministry was near. But he knew also that much remained for him yet to do and to suffer. There was a work for him to accomplish whilst he was still in this world—a work which he must accomplish within the swiftly closing day, or not at all. His advanced and final lessons to his disciples, his last assertions of supernatural power, his crowning revelation of majestic meekness and patience, his mysterious sufferings,—these all had to be crowded into his last brief days. The cup had yet to be drained, the cross had yet to be borne. All must be finished before the twilight deepened into darkness. For the Father had given him all this to do; and he would leave undone nothing that he had undertaken. 2. How powerfully does this reflection bear upon our own moral life! Every one of us who is alive to the real meaning of his existence, must feel, and does feel, that this short day of life is given us, not for pleasure, but for progress; not for ease, but for toil. If, through weakness and temptation, this feeling sometimes fails us, there is one effectual method of reviving it. "The night cometh!" *Venit nox!* There is much to be done that must be done before the sunset of life's day, if it is not to remain undone for ever. Here or nowhere; now or never! That the future life will be a scene of service is not to be doubted. But earthly service must be rendered upon earth. *Here* the gospel must be embraced; *here* the new birth to spiritual realities must commence the life that is Divine. *Now* is the day of salvation. The earthly service must be rendered in this life. The voice comes, "Go, work *to-day* in my vineyard." Neglect or refuse to obey that summons, and that piece of work will remain undone. Yet the time is very short, and night is very near. Labour, before the hand be palsied. Give, before the substance be beyond control. Speak, before the tongue be for ever silent. Do all as looking forward, onward, to the end.

APPLICATION. Let the *laborious* remember that not all labour is wise and blessed. Work for self, and such work will be consumed in the fire that shall try all things. But work for God shall stand; no power can destroy it. Let the *indolent* remember that time unredeemed can only witness against them at the last. Let the *young* remember that, if a lengthened day be given them, the greater will be their responsibility and the larger their opportunity of commending themselves as faithful labourers to the just and gracious Master. Let the *aged* remember that, near as is night for them, they have a witness yet to bear, and a memory of inspiration to leave behind. "Whatsoever thy hand findeth to do, do it with thy might."—T.

Ver. 25.—*Spiritual sight contrasted with spiritual blindness.* In this instance, as in many others, the miracle is also the parable. The whole narrative is full of spiritual teaching and beauty. The candour and sagacity of the man who received his sight from Jesus are evident in the witness he bore—witness to what was within his own experience, witness which none other was so competent to bear as he. All who have felt Christ's spiritual power will adopt this language. Whatever they know not, *this* they know, that, whereas they were blind, now they see.

I. THE SPIRITUAL BLINDNESS OF SINFUL MEN. 1. This is compatible with keenness of natural vision and of intellectual discernment. Men "having eyes, see not." It is marvellous how far-sighted people may be in worldly affairs, and yet may lack spiritual vision. 2. It evinces itself in privation: (1) Of true knowledge—the knowledge of self, and, above all, the knowledge of God. (2) Of Divine guidance. In great darkness the blind man is led, not knowing whither he goeth. The spiritually unenlightened sees not the way of life, of safety. (3) Of heavenly joys. Sight is the occasion of much natural pleasure; and they who see not Divine realities know nothing of the highest delights of which the soul is capable. 3. It is unconscious of its own loss. As the blind from birth are, whilst in their blindness, utterly unable to conceive how much they lose, so those whom the god of this world hath blinded say, "We see," and know not that they are blind and miserable.

II. THE MISSION OF CHRIST TO GIVE SIGHT TO THE SPIRITUALLY BLIND. 1. Observe the *motive* which animated him in the fulfilment of this beneficent work. It was pity. Common humanity pities the naturally blind; Divine love commiserates those who

lack spiritual vision. 2. The *power* that effects this marvellous change. The poor man upon whom Christ wrought this miracle justly argued that his Benefactor must possess Divine authority. Spiritual enlightenment is the prerogative of God. He "hath shined into our hearts." And we are justified in attributing to a Divine Saviour the many glorious miracles of spiritual illumination which our Lord has wrought for men. 3. The *means* by which Christ works. The provision of the gospel dispensation is all-sufficient for this purpose. On the side of man, there is faith exercised by the sufferer in the Healer, without which no soul is opened to the heavenly rays. On the side of God, there is the illumining Spirit, whose agency is indispensable, who sheds forth the light, and who cleanses the spiritual organ, and renders it susceptible to the quickening, celestial beams. 4. The manner of this enlightenment. It is immediate, thorough, and enduring.

III. THE SPIRITUAL SIGHT WHICH CHRIST CONFERS. The exclamation, "Now I see!" was an indication of present experience, and an earnest of future development. Christ, in bestowing the gift of spiritual vision, opens the eyes: 1. To self and sin. 2. To God himself—his attributes and his purposes. 3. To the meaning of life—its realities and opportunities. 4. To the unspeakable privileges of the Christian calling. 5. To the unseen realities of eternity.

APPLICATION. The language of the man who received his sight is especially encouraging to those who are troubled in their mind because they have not consciously undergone changes of which others speak with confidence. It is neither the process, nor the time, nor the mode of enlightenment, which is of supreme importance. It is the fact that the change has taken place. Our natural state is one of spiritual blindness. If "now we see," then we have reason for rejoicing, and for grateful acknowledgment of our Saviour's healing mercy.—T.

Ver. 27.—*An appeal for disciples.* Admirable, indeed, were the bearing and the language of this poor man when in the presence either of Jesus or of the Pharisees. When confronted by the Lord's enemies, he was not worsted in the discussion, and he was silenced only by violence. If there was a shade of irony in this appeal, still there was justice in it. The language is such as may well be addressed, by those who have benefited by Christ and have attached themselves to Christ, to all whom their influence may reach.

I. THE CHARACTER OF THIS DISCIPLESHIP. There was reason in the designation "disciple," as applied to all who attached themselves to the Lord Jesus. Observe: 1. The Master and his lesson. Christ is supremely able to teach. There may be learned (1) wisdom from his lips; (2) holiness from his life; (3) love and pardon from his cross; (4) obedience from his throne. 2. The scholar and his spirit. On the part of him who would be Christ's true pupil, there must be (1) reverence for the Master's authority; (2) diligence in the study of his character, his words, and his life; (3) subjection to all commands, however this submission may involve self-denial; (4) perseverance in application to Divine lessons.

II. THE HINDRANCES TO THIS DISCIPLESHIP. There may be observed, as militating against such pupilage: 1. Pride, which flatters men that they need no teaching, that they are a sufficient lesson and law to themselves. 2. Irreligion, which assures men that other masters are as good as Christ, that there is no special faculty to instruct and to govern residing in him rather than in others who claim obedience. 3. Unspirituality, which too readily suggests that Christ's teaching is too holy, that his standard of goodness is too high, for human attainment. By these several formidable obstacles multitudes are kept from resorting to Jesus in that reverent, lowly, and teachable temper of mind which alone can secure their enlightenment and salvation.

III. THE MOTIVES TO THIS DISCIPLESHIP. 1. It is our nature and our need to learn. 2. None is so able to instruct us as is the great Teacher, the Divine Master. 3. To stand aloof from his teaching is to remain ignorant of what it most concerns us to know. 4. Christ is willing to receive and to welcome us into his school. There is no need, in order to become his disciples and to learn of him, to abandon lawful avocations; no need to dispense with human teachers who are not rivals to Jesus. The door of the school is open, and the great Master is waiting and ready.

APPLICATION. 1. *A question to answer for yourselves.* "Will ye also be his dis-

ciples?" It is not the first time this question has been put to the hearers of the gospel; it is urged once again. It is not too early for any to begin discipleship. And it is not too late for any who may have delayed hitherto, now to respond to the summons. 2. *A question to propose to others.* This is the invitation which the Church is bound to address to the world. If one who had been a poor blind beggar could urge it upon his superiors; if he could speak for Jesus, though persecuted for his boldness; why should any Christian be deterred from witnessing and appealing to his fellow-men, either by the sense of his own unworthiness and insufficiency, or by the seeming unsuitableness and insensibility of those to whom the appeal is made?—T.

Ver. 33.—*The attestation of Christ's works to his Divinity.* The natural good sense of the man born blind was sharpened by the experience through which he passed, and by the controversy in which he was involved. Hence it was that several of his sayings anticipate the mature arguments of the most thoughtful defenders of the Christian faith. The manner in which he here argues from the character of our Lord's works to his Divine commission and authority, is deserving of all admiration. This is an argument as valid as, and perhaps more effective now than, when it was first spontaneously propounded.

I. THE SPIRITUAL CHARACTER OF CHRIST'S WORK PROVES HIS DIVINE ORIGIN AND POWER. God is a Spirit; the realm of spirit is that which is to him of deepest interest. It is evident that if the Son of God has visited earth, it must have been in order to introduce principles of vitality and blessing into the spiritual existence of men. This is exactly what Christ has undeniably been doing. To him men owe the enlightenment of the mind by spiritual truth; the new law of moral life; the new motive of Divine love; the great distinctive social principle of self-denying benevolence; the effective consolation for human sorrow; the true encouragement for those tempted to depression and hopelessness; the glorious prospect of the spiritual renewal of mankind; the mighty inspiration owing to the revelation of an immortal life.

II. THE INCOMPARABLE EFFICIENCY WITH WHICH THIS WORK WAS DONE IS PROOF OF CHRIST'S DIVINE ORIGIN AND AUTHORITY. To appreciate this, we should compare the work of Christ with that of others, *e.g.* with that of the most renowned of earth—conquerors and kings, sages and religious leaders. How meagre their sway! how transitory their dominion! How rapidly have they become merely a memory, a name! On the other hand, what moral significance has characterized the work of the Lord Jesus! During his ministry, what transformations of character he wrought, what extreme and desperate cases of sin and wretchedness he successfully dealt with! And, after his ascension, "greater works" than these—which were yet equally his works—accompanied the preaching of his gospel. Well might Julian the apostate exclaim, *Vicisti, Galilæe!* Well might Napoleon acknowledge that the empire of Christ transcended all earthly monarchies in true and lasting solidity and glory. If this Man were not of God, could such results have attended and followed his earthly mission—fulfilled, as it was, upon a scene so limited, in a period so brief, and in circumstances so lowly?

III. THE WIDE EXTENT OF OUR LORD'S WORK IS EVIDENCE OF HIS DIVINITY. Even during his three years of labour, Jesus brought blessing, not to Israelites alone, but to Samaritans, Phœnicians, Greeks, and Romans. And when Pentecost inaugurated the mission of the Church, then the descent of the Spirit and the utterances in many tongues were a prediction of a universal religion. The middle wall of partition was broken down. One new humanity was fashioned from diverse and seemingly discordant materials—from Jews and from Gentiles. And Christianity has from that time onward been proving its adaptation to man as man—to the barbarian and the civilized, to the East and the West, to persons of all ages, ranks, and characters. The Son of man is proving himself to be the Saviour of man.

IV. THE DIVINE AUTHORITY OF CHRIST IS SUPPORTED BY THE PERPETUITY AND BY THE EVER-GROWING PREVALENCE OF HIS WORKS. Other systems are for a period, for a generation, or for a century; "they have their day, and cease to be." But Christ's mighty works go forward as in an unbroken and ever-swelling procession, testifying to their Author. His power to save and bless is as yet undiminished, and it is reasonable to believe it to be inexhaustible. "This Man" has done, and is doing, all this! Who can he be but the Son of the Eternal?—T.

Vers. 35—38.—*A heart made ready for faith.* In this interview the purposes of Christ's love with regard to this poor man were fully accomplished. The opening of his bodily eyes, the trials to which he was afterwards subjected, led up to the consummation desired by his Benefactor. By gradual stages he had come to that point, at which only a fuller revelation of the Lord was required, in order that his faith might be perfected.

I. A MOMENTOUS QUESTION ROUSES INTEREST AND HOPE. The man whose eyes had been opened had already acknowleged Jesus to be a Prophet. And now he, whose claims had hitherto been but partially understood, was about to advance them in such a manner as to elicit a full comprehension and a full admission of them on the part of the disciple. Startled indeed must the poor man have been by the question, "Dost thou believe on the Son of God?" This language opened up before his mind a new vision, to behold which needed indeed a new illumination. It is clear that the man whose sight was restored had begun to see with the eyes of the spirit. Was he now prepared to owe all to Jesus—to see all in Jesus?

II. THE QUESTION IS MET BY AN INQUIRING, CANDID MIND, AND BY A READY HEART. 1. An inclination to receive teaching is apparent in the inquiry, "Who is he?" 2. A reverential submission to the qualified Instructor may perhaps be discerned in his deferential manner of addressing his Benefactor—"Lord!" 3. A resolve to follow out the dictates of reason and conscience is evident in the language, "that I might believe on him." Let him but know the Divine, and he would hasten to present his homage and his faith.

III. THE DIVINE SAVIOUR REVEALS HIMSELF. 1. He declares that he is already actually seen and known. The Son of God, who was seen by the man whose eyes were opened, is, in a sense, seen and known, through his incarnation and advent, by all to whom his gospel comes. 2. He condescends to stoop to the level of our capacity and fellowship. He "talketh with" all who are willing to listen to his words, to welcome his conversation and counsel. There is marvellous condescension and grace in the revelation which Jesus makes of himself to all who are disposed to direct the eye of the soul to his presence, the ear of the soul to his voice.

IV. THE EAGER RESPONSE OF FAITH AND WORSHIP. The unhesitating confidence and confession here recorded were not unreasonable. Many causes concurred in bringing about this spiritual attitude. The benefit the man himself had received, no doubt disposed him to give his favourable attention to every representation made by Jesus of himself. But the miracle was itself, at all events to him, conclusive evidence of the superhuman authority of his Benefactor. The queries, denunciations, and reproaches of the Pharisees had made him think more profoundly upon the mission, the character, perhaps even the nature, of Jesus. And thus, when the Lord advanced his Divine claim, the poor man was prepared, not only to admit that claim, but to welcome and to rejoice in it. He could not suspect such a Being of vain egotism or of falsehood. There was but one alternative. Jesus was what he declared himself to be—the Son of God. And, this being the case, what more natural and reasonable than his confession and his conduct? He believed; he worshipped. Less than this would not have been justifiable; more than this would not have been possible. For in his implicit confidence and in his devout homage this poor man anticipated the action of the Church of Christ throughout all time. Convinced by his own works of the justice of his claims, Christ's people delight to confess his lordship and to live to his glory.—T.

Ver. 39.—*Enlightening and blinding power.* Christ's first coming to this world was not for judgment, but for salvation. Yet it appears, again and again in the course of his ministry, that judgment was a necessary incident of his teaching and authoritative action. By him "the thoughts of many hearts were revealed." There was a virtue of moral discrimination and separation in his ministry of which he himself was well aware. Hence his assertion that whilst he brought sight to some who were blind, the result of his coming was that some who boasted that they saw were proved to be spiritually blind.

I. CHRIST'S ENLIGHTENING POWER. 1. This power was exercised for the benefit of the ignorant, the sinful, the helpless. The blind man, whose story is told in this chapter, is an example. He needed not only physical but spiritual sight. His know-

ledge was very limited; but it was in his favour that whatever knowledge he had, he used aright. The blindness which befell Saul of Tarsus, in the crisis of his spiritual history, was symbolical of that imperfection of spiritual vision of which he only became conscious when Christ met him by the way. These two examples are from two opposite extremes of society. 2. This power was exercised by the communication of truth, accompanied by the influences of the enlightening Spirit. Gradually did Jesus reveal himself to the man born blind; by signs, by words, by his own gracious character. Thus did light enter into that hitherto obscure nature, and penetrate all its recesses. A heavenly influence called forth faith and reverence, gratitude and love. The mission of the Messiah, as foretold by the prophet, included the recovering of sight for the spiritually blind—a beneficent service which the Lord Jesus has been rendering from the time of his earthly ministry onwards until now. In his light his people learn to "see light."

II. CHRIST'S BLINDING POWER. 1. Although our Lord says that he came "that they which see might become blind," it must not be supposed that this was the aim of our Lord's mission to earth, in the same sense as were the diffusion of Divine light and the impartation of spiritual vision. He said on one occasion that he came, not to send peace on earth, but a sword; yet we know that the main object of his coming was that peace might prevail, although one necessary consequence of his work would be that men should be divided against one another. 2. The explanation of the blinding result of the Saviour's ministry is to be found in the action of a law divinely appointed, according to which those who have good brought near to them, and who are indifferent to that good, have their indifference intensified into hatred. Neglect of privilege leads to deprivation of privilege. It is said that organisms secluded for generations from the light of day lose the organ of sight. So is it in spiritual relations. Such was the case with those Pharisees who boasted of their spiritual discernment, but who in fact loved darkness rather than light, and abode in darkness until their spiritual vision was quenched in blindness and the night of impenetrable gloom.—T.

Vers. 1—7.—*The blind man and the sight-giving Saviour.* Notice this blind man—

I. IN RELATION TO THE DISCIPLES. 1. *To them he was a notorious object of retributive justice.* His blindness they regarded as a special punishment for some particular sin; they looked upon him, as Lot's wife of old, as a standing monument of iniquity, only with this difference, he was alive, bearing his punishment on this side. Their notion is, upon the whole, correct. Sin is punished, and sometimes in this world. 2. *An object of speculative curiosity.* Suggesting a problem not easily solved, and a difficulty which they wish to be removed. In the light of popular Jewish teaching and also in that of heathen teaching the difficulty stared them. Of one thing they were certain, that his blindness was a retributive punishment for sin—the sin of his parents or that of his own. But which? That it should be on account of the sins of his parents they could easily understand; but if on account of his own, how could this be when he was born blind? 3. *An advantageous object to present the question for solution to Jesus.* The blind man was probably well known to them, and they had often before discussed this aspect of his blindness, with various results; but now here is an opportunity of a final solution of the difficulty. They have full confidence in Jesus' ability and readiness to clear the matter for ever, and they lost no time, but asked, "Master, which did sin," etc.? 4. *An object who did not excite in them any practical sympathy.* They regarded him as the religious teachers of the nation generally would regard him—as the child of sin, a monument of retributive justice, a subject for curious speculation; and, as far as they were concerned, they would leave him with feelings of proud contempt, and satisfaction with their own state as compared with his.

II. IN RELATION TO JESUS. 1. *To him he was an object who attracted his special attention.* "As he passed by, he saw a man," etc. How many passed by without seeing him at all, and how many saw him with indifference! And probably the disciples did not notice him before they saw the Master's attention fixed upon him. He saw him first, and saw him as no one saw him before. He had many eyes fixed upon him, but never such as these; he had many a gaze from passers-by, but not one containing such feelings, sentiments, and meaning as the one which was on him now. 2. *To him he was not an object of retributive justice, but a specially befitting one on*

whom to manifest Divine operations. While fully admitting the law of retribution, he excludes this case from the category, and at once removes the disciples' question (*a*) from the speculative to the practical, (*b*) from the human standpoint to the Divine. And although the blindness of this man could not be viewed entirely apart from sin, yet to Christ it appeared as a special occasion to manifest Divine operations. (1) The operation of *Divine mercy.* Where there is no misery, no mercy is needed; and the greater the misery, the greater and Diviner the mercy which relieves. This was a special case of human misery, advantageous to a special display of Divine mercy. The man was blind from his birth. (2) The operation of *Divine power.* Where human skill is helpless, the power which helps must be Divine. To restore this man to sight no human doctor could, nor even would sincerely make the attempt. His restoration was evidently and gloriously the work of God. (3) The operation of *Divine grace.* He had a mind requiring enlightenment, a soul in need of salvation, and this popular child of sin presented a glorious opportunity for the display of redeeming grace. (4) In this man *Divine operations were signally manifested.* God works continually, in giving sight to men at first, and in an infinite variety of ways, but his operations are unseen and unobserved; but in this man they shine and blaze, so that all must see them but the totally blind. They were manifested to the man himself, and through him to others. (5) This man restored by Christ was *a most convincing and attractive specimen of Divine operations.* He was so well known as being helplessly blind from his birth, and was now about to be even better known as perfectly restored by Jesus. Thus he who was popularly thought to be a monument of sin and its terrible consequences, becomes the popular monument of Divine power, the convincing specimen of Divine mercy, and the notorious advertisement of redeeming grace in Christ. Still, he was only a specimen, extraordinary only in the manifestation, but quite ordinary in the course of Divine operations. It is only the work of God, what he ever performs in Christ. 3. *To Christ this man was an object who vividly reminded him of his mission on earth.* (1) As a mission of *real and untiring activity.* "I must work," etc. (2) As a mission *involving a great variety of activities.* "The works." Not one or a few, but many and various—as various as the physical and spiritual wants of the human family. (3) As a mission which is *Divine and representative in its character.* "The works of him," etc. He never forgot the Divine and representative character of his mission, involving special duties, obligations, and responsibilities in relation to him who sent him. (4) As a mission which must be *performed in due season.* "While it is day," etc. He had only a day, and with regard to his earthly life this was short. Even in this hour of his triumph and brilliancy, in giving sight to the blind man, he was reminded of its brevity. This very act hastened the approaching night. Those who shine brightly on the night of the wicked world cannot expect a long day. (5) As a mission in which *his disciples had to share.* "We" (the proper reading) "must work," etc. The Master and the disciples were one, and their mission one. He came not only to work himself, but also to teach them to work. They were as yet apprentices, but now it was time to begin to break them in under the yoke and remind them of their duty, and all the more as day was drawing to a close. (6) As a mission the *necessity of its fulfilment was felt by him with increasing force.* "We must," etc. This came from his Divine commission, from human woe, from the greatness and importance of the work, and the brevity of the time. From above, around, and from within came the inspiration of his work, which found appropriate expression in "We must work," etc. 4. *To Jesus this man was an object on whom he would give a practical illustration of his mission.* "When he had spoken these things," etc. The speech ended in action, and the action was in perfect keeping with the speech—a grand but most natural and touching peroration. Christ taught his disciples by practical illustrations. The miracle was a full answer to their question, and a practical specimen of his mission. (1) *Means were used* in the performance of the miracle. Sometimes he would exercise his Divine power without the use of means at all, even without a word, only the fiat of his will; but here very few words are used—it is all action. "I must work." (2) The means used were in themselves *utterly inadequate to produce the ultimate end.* Clay and spittle and washing in the pool of Siloam. These means, however efficacious in popular esteem, were utterly futile to give the man his sight. (3) These means, nevertheless, were *suitable to answer the end Jesus had in view.* He knew when and when not to

use means, and knew as well what means to use. He never thought that these would bring the man to see outwardly, but they would help him to see inwardly. They served best to strengthen his faith and give due publicity to the miracle. He could not go to and return from Siloam without attracting attention. Jesus caused every movement to serve some useful purpose; thus the man began at once to manifest the works of God. (4) The faithful use of the prescribed means *answered the ultimate end of Divine mercy and human want.* The man's faith was strong and prompt. He was not promised his sight, only told what so do; the rest he inferred. He believed and obeyed, and the Divine energy came with the obedience. He washed, and came seeing. He was born first blind, he was born now seeing, and some saw the Divine glory flashing from his eyes.

LESSONS. 1. *There are full compensations for all evil in the Divine economy.* If there is misery, there is Divine mercy. If some are born blind, their blindness will answer some benevolent purpose. There is One born to help and give sight. Evil must ultimately serve goodness, and misery must glorify mercy. Divine compensations are seen now, but to a greater extent hereafter. 2. *The fact of human sin and misery is not for curious speculation but for practical sympathy.* The life of Christ was one of benevolent activity rather than of idle speculation and theory. What right-minded man, when a house is on fire, will stop to know its cause before doing all in his power to put it out? Rather than idly inquiring into the origin and mystery of human evil and misery, by every possible effort let sin be destroyed, and misery and sorrow be alleviated, and with and after the effort will come satisfaction, and ultimately full light. 3. *God answers better than we ask.* Our requests may be idle and wrong, but the answers are right and Divine. Still let us ask, and our mistakes will be rectified in the Divine answers. We are glad that the disciples asked respecting the man's blindness. The full reply is found in Christ's miracle of Divine mercy and might. 4. *The humblest means are not to be despised if prescribed by Christ.* From the human side Divine means are apparently very inadequate, and even contemptible. The spittle and clay and washing in the pool of Siloam for Jesus and the blind man were very humble beginnings, but led to a glorious result. Faithful use of divinely prescribed means were the channel through which Divine energy came to the man which resulted in his sight, and through the same channel of faith and obedience Divine illumination will ever come to the soul.—B. T.

Vers. 29—34.—*A noble defence.* Notice—

I. A MARVELLOUS IGNORANCE. "Why herein is a marvellous thing," etc. Their ignorance of the origin and history of Jesus was marvellous considered in reference to the persons themselves. Ignorant: (*a*) While they really knew so much. The sum of their general religious knowledge must be considerable. (*b*) While they professed and were supposed to know so much. They professed to know all about the Divine communications to Moses; professed to know the less, but profoundly ignorant with regard to the greater. (*c*) While they ought to know so much. From their religious training and position as the religious leaders of the people, they ought to know much. Their ignorance was marvellous when considered in relation to the case before them, very marvellous indeed in the light of the following considerations so lucidly and cogently brought under their notice by the man that was blind. 1. *The testimony of the miracle.* (1) The miracle was an *unquestionable fact.* As proved by the man himself, by his parents, by his neighbours; and the genuineness of the miracle was admitted by the council. (2) It was an unquestionable fact, *unquestionably involving the exercise of Divine power.* This was generally admitted. Admitted by the opponents themselves. "Give glory to God." (3) The Divine power was *unquestionably exercised by Christ.* "He opened mine eyes." This connects him most intimately with the Source of Divine power, if it does not point to him as that Source. 2. *The usual way of God's impartation of his Divine power.* (1) It was imparted *in answer to prayer.* This was the law by which God's extraordinary power was imparted to the prophets and seers of old. In answer to prayer. (2) It was imparted only *in answer to the prayer of the devotional and obedient.* Notorious sinners are not in the habit of prayer, and their prayers as such would not be answered. If they prayed so as to be answered, they would cease to be notorious sinners. "God heareth not sinners: but if any man be the worshipper,"

etc. (3) This rule of Divine impartation of power was *well and generally known.* "We know," etc. As if he were to say, "Even I know this, much more you." (4) Ignorance of the Divine character and origin of Christ was marvellous. "He opened mine eyes." 3. *The uniqueness of the miracle.* (1) It was unique in relation to *the general experience of that age.* Such a miracle was never witnessed by any one present, nor by any one then living. (2) Unique in relation to *the oral and written history of the world.* "Since the world began was it not heard," etc. History, oral or written, ancient or modern, does not furnish such an instance of Divine power in sight-giving as this. (3) Unique in relation to *the miraculous performance of the great men of the past.* As compared with theirs, it stands alone and singular. "It was not heard that any man." Jewish history could boast of the names of great men who through God performed works of wonder and might; but this eclipsed them all. Not even Moses nor Elijah performed such an act with regard to sight. (4) Unique in its *peculiar character and originality.* An equal amount of power had been displayed before, but not in the same way. Defective sight had been restored, and total blindness had been removed; but never a man who had been born blind had his eyes opened. This was reserved for Jesus. This original and new miracle was reserved for a new dispensation—a dispensation of spiritual insight and Divine illumination. And if Christ was a sinner, he was more original, eminent, and Divine than the most illustrious and boasted saints of all past ages. 4. *The temporal circumstances of Christ.* These were such as to be most unfavourable to impress the public and gain a personal reputation. Temporal circumstances are generally favourable and productive of this. Such as: (1) An *illustrious lineage.* To come down upon society in the splendour of an illustrious descent goes far with it. But this Jesus did not. He appeared as the Son of Joseph and Mary. True, he descended from David; but this was scarcely known, and the connection was so distant that the effect would be little. (2) *Great wealth.* This has a great influence. This Jesus had not. He was the reputed Son of a poor carpenter, and was a poor Carpenter himself, and as such appeared before the public and was known by them. (3) The *patronage of the great.* This goes very far in gaining popularity and reputation. But Jesus had not this. From his first public appearance the aristocratic element of the nation was against him, and the social and religious leaders of the people were his deadly foes. (4) The *fame of learning.* This is a most powerful element of success; but Jesus had not this. He was not brought up in any of the celebrated schools of his nation, nor sat at the feet of any illustrious rabbi. It is not known that he ever enjoyed the advantage of any school besides that of home, and he was notorious as a Teacher who had no human learning. From the poor village and the common workshop he emerged as the teacher of his nation. All his outward circumstances were against him, so that it was well said, "If this man were not of God, he could do nothing." But, in spite of his disadvantage, his doings far eclipsed those of his most eminent predecessors, which plainly and irresistibly leads to the inference of the man that was born blind that he was of God—he was indeed Divine.

II. THE MOST OBSTINATE RELIGIOUS BIGOTRY. Their marvellous ignorance was the offspring of the heart rather than of the head, of the will rather than the understanding. It was the offspring of the most obstinate religious bigotry whose character their conduct here reveals. 1. *As most bitter in spirit.* "Thou wast altogether," etc. This language is: (1) *Most slanderous.* A slander on the man, on his parents, on the Creator who made him, and on the Saviour who healed him. The charge was not true. (2) *Extremely mean.* To upbraid the man with a calamity for which he was not responsible, and to rake up in his breast the painful reminiscences of a misery which he had so long endured, but which happily now had passed away. (3) *Most irrelevant.* It is not to the point. What mattered it whether the man was born in sins or not? That had nothing to do with the fact of the miracle, and the character and claims of him who had performed it. 2. *As most proud in spirit.* "And dost thou teach us?" The spirit evinced here is: (1) *Most contemptuous.* "Dost thou," etc.? Contempt of all who dare to differ from their opinion is characteristic of bigots. This man not only differs from the council but teaches them; their contempt is unbounded. (2) *Most proudly self-satisfying.* "Teach us!" (3) *Most unphilosophic and unprogressive.* What philosopher worthy of the name would disdain to listen with respect to one who was the object of such a wonderful operation, in whose eyes were still rays of Divine light, and in whose soul

was still burning the inspiration of such an experience? Where is the man in his right mind who would not listen with attention and due deference to such a tale? The members of the Jewish council listened with consummate pride and seething contempt, proving themselves to be most unphilosophic, ungodlike, unprogressive, and blind to the greatest and most brilliant light. 3. *As most intolerant in spirit.* "And they cast him out." And for what? For exercising the right of private judgment, and respectfully expressing his honest convictions and defending the truth. Their conduct was: (1) *Most weak.* Mentally and morally weak. They could not refute his arguments nor stand the light. (2) *Most unreasonable and unjust.* A Church has a right to exclude those who are immoral, and violating its fundamental principles. But this was not the case here. A coming Messiah was the most fundamental doctrine of the Jewish Church. This man was excluded for accepting him. (3) *Most cruel.* (4) *Most fatal.* When a Church begins to persecute, it begins to cease to exist; when it excludes the light of truth, it cannot last long.—B. T.

Vers. 35—38.—*A happy meeting.* We have in this passage—

I. JESUS IN SEARCH FOR THE OUTCAST. 1. *He had lost sight of him for a while.* He had not seen him since he went on the path of duty and obedience to the pool of Siloam. It was well that they should be apart for some time. Important purposes were thus answered. But neither Jesus nor the man was idle. Jesus was about his Father's business; and the man that had been blind, according to Christ's statement, was busily manifesting the works of God. Establishing the miracle and pointing to the claims and Divinity of its wonderful Performer. 2. *Jesus sought him.* If out of sight, he was not out of mind. "Jesus heard that," etc. He listened for him; his ear was on the watch for intelligence respecting him. If you listen attentively you will hear soon. Jesus sought him in distress, when his need was greatest. 3. *He found him.* "Seek, and ye shall find." Jesus knew this law and obeyed it. No one sought so sure to find as he. He never gave up the search till it resulted in finding, whether for the lost piece of silver or for the wandering sheep. Why did he seek this man? (1) *There was a fellow-feeling.* He heard that they had cast him out. By the law of sympathy he looked out for him. He was an outcast from the synagogue himself; he had now a companion. (2) *The man sought him.* We are not told this by the recorder, but we know it. He was full of Christ since he had received his sight. He could scarcely see nor talk of anything else. His mind and heart yearned for him. Especially now in his distress and persecution. (3) *Jesus was anxious to succour and help him.* To give him his soul's want and his heart's desire—what would make him satisfied and happy. He knew that he needed and desired a spiritual Guide and a Saviour, and he hastened to give to him himself. Jesus is a Friend in need, and the need of the guilty and weary soul.

II. JESUS' DEMAND FOR FAITH. "Dost thou believe," etc.? 1. *This is the reasonable and natural demand of the miracle.* Faith in its great Performer. It was a Divine act of mercy, and was eminently calculated to inspire faith—to open the eye of the soul to see the spiritual, the eternal, and the Divine. Christ looked out for fruit after cultivation and sowing. 2. *A most worthy Object of faith is introduced.* "The Son of God." The human soul should have an object of faith suitable to its spiritual condition and wants, and worthy of its native dignity and high capacities. Such an Object is here introduced—the Son of God, who also is the Son of man, whom faith can grasp, and being grasped will elevate the soul and fill it with satisfaction and joy. 3. *A simple test of adherence is only required.* "Dost thou believe," etc.? The memory is not taxed, the understanding is not burdened, but the willing acceptance of the heart, or faith, is made the test of adherence and the bond of union. It is very simple and easy, and yet most effective. "Dost thou believe?"—that is all.

III. FAITH IN PRAYER. This was the prayer of faith inspired by the demand of Jesus. 1. *The prayer is to the proper object.* "Lord." Although the man's knowledge of Jesus was limited, yet he knew sufficient to appeal to him for more light. He felt confident that he who opened his eyes could and would give him greater illumination still. 2. *The prayer is for a necessary revelation.* "Who is he?" The elementary exercise of faith requires some elementary knowledge of its object. We are not expected to believe on a Saviour we know nothing or but little of. Christ requires faith, and faith

requires knowledge, and no sooner is it born than it begins to ask questions respecting its object, and the first is, "Who is he?" He is worth inquiring after. The choice of the object of faith is most important; this man very properly prays for light to choose. 3. *The prayer is made in the proper spirit.* The spirit of reverence, importunity, and readiness to believe and accept. "Who is he, that I might believe?" Not that I might consider and think over it; but let me know the Son of God, and I will believe in him. He prayed for knowledge for a practical and for the highest purpose—to believe.

IV. FAITH'S PRAYER ANSWERED. 1. *It was answered at once.* The man was fortunate enough to ask the question respecting the Son of God, "Who is he?" to the Son of God himself, and who could answer it so well and so readily. There is no delay in the transmission of the prayer, nor in the return of the reply. The prayer was eager, and the answer quick. 2. *The answer was very modest.* "Thou hast both seen him, and it is he that," etc. Modesty is ever characteristic of true greatness, and was characteristic of Jesus. Often he preferred the third person to the first in speaking of himself. In heavenly and Divine society he thought it not robbery to be equal with God, but in the form of a servant he naturally felt and manifested the modesty of a servant, especially in revealing to the soul his real glory and position as the Son of God and the Saviour of the world. Genuine faith feels modest in the presence of its genuine object, and its genuine object feels modest in the presence of genuine faith. The mutual recognition produces the natural and modest blush of virgin love. 3. *The answer revealed the Son of God as nearer to the man than he perhaps expected.* We say "perhaps," for there was but a thin veil between him and the full recognition of Jesus. Doubtless he believed him already to be the greatest prophet that ever lived, but had not as yet known him as the Son of God and the promised Messiah, and scarcely expected to find him so near. Faith often finds its object nearer than expected. When faith is intense and eager, the Son of God, the Saviour, is present then, and reveals himself.

V. FAITH'S CONFESSION. 1. *It is very prompt.* If Christ's revelation of himself surprised the man at all, the surprise was most agreeable and sweet. The revelation did not damage the interest of Jesus nor retard the movements of faith, but rather improved the one and hastened the other. There was not a moment's hesitation, but straight and swift as an arrow's course faith flew to embrace and confess Jesus as the Son of God and her sovereign Lord. "Lord, I believe." 2. *It is very short.* All the questions and answers which passed between our Lord and the man were characteristically brief. It was business and not talk. Intense faith, being the concentrated sentiments and a decoction of the truest feelings of the heart, occupies but little time and language in expression. Some of the most important transactions between faith and her fondest object are very brief. Intense earnestness wastes not itself in words. 3. *It is very decisive and full.* "Lord, I believe." In an ocean of language you may not find a drop of thought, while in a few drops of language you may find an ocean of meaning and reality. This man's confession of faith is as short as it can well be, but is quite as comprehensive and hearty. This short confession contains a long and a full faith. It is full of heart and soul, full of submissive and willing obedience, and, better than all, it is full of Christ.

VI. FAITH WORSHIPPING. "And he worshipped him." 1. *An act of overwhelming gratitude.* 2. *An act of the profoundest reverence.* 3. *An act involving the highest exercise of faith.* The man could speak no more, his heart was too full for speech. The attitude of prayer alone suited his condition and shall alone express his feelings; and, overburdened with the splendour and love of the Son of God and the delight of finding him, he falls before him and worships. We gladly leave him there, and disturb him not. Gladly do we leave faith at the feet of her Lord in the glow of devotion, in the glory of worship, and in the ecstasies of Divine fellowship. What passed between the soul and her Saviour was too sacred to be recorded in our Gospels, but was faithfully recorded in the gospel of eternal life.

LESSONS. 1. *Comparatively trivial occurrences are often the occasions of the greatest results.* The ejection of this man who was born blind and cured by Jesus was the occasion of the founding of the Christian Church. To this outcast Jesus first revealed himself as the universal Object of faith, and faith in him as the test of adherence and

fellowship. In this sense the outcast was the first member of the Christian society. The Jewish Church failed to fulfil its mission and embrace its own Messiah and the Saviour of the world, hence the establishment of the Christian society, and the ultimate secession of Christ and his followers from the Jewish for ever. 2. *What was considered at the time a painful loss may ultimately prove to be the greatest gain.* The practical ejection of this man from the religious privileges of Judaism was to him doubtless a great trial and a serious disadvantage, but when he found Christ he found infinitely more than he had lost. Cast out from the ship of Judaism into an angry sea to take his chance, but the surging waves threw him on the "Rock of ages"—a most happy exchange, from a sinking ship to a high and solid rock. 3. *When Jesus is on the look out for faith, and faith for him, a quick bargain is struck when they meet.* Such was the case here. 4. *Faith often gets much more than its highest expectation.* This man defended Jesus of Nazareth, but found in him the Son of God. There are sweet surprises in the experience of faith, and happy fortunes in spiritual merchandise. In a short time this poor man found an eternal fortune.—B. T.

Ver. 4.—*The supreme Worker and his opportunity.* "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." This, like so many of the memorable sayings of our Lord, is an incidental one, arising out of the circumstances of the hour. On a sabbath day in autumn—the last autumn of his earthly life—our Lord paused as he passed through the streets of Jerusalem to look at a blind beggar, known to be blind from his birth. The sight was sad enough, but instead of exciting the pity of Jesus' disciples, it seems only to have awakened their speculative curiosity. Taking it for granted, as was usual in their days, that special suffering must needs be a retribution for special sin, they asked their Master the question, "Who was to blame for this man's blindness?" Was he sent eyeless into the world for some fault of his own, or was he suffering for transgressions of his parents? Our Lord put the unwise question aside. The disciples were far from the mark. There was a wider and deeper philosophy of suffering than they were dreaming of, and for the calamity before them there was more than sufficient reason in this, that the man's blindness was now to be the occasion of God's signal mercy. Christ, therefore, refuses to be drawn into any fruitless and bootless discussions regarding the origin of evil either physical or moral. This was not his mission into the world. He had come amongst us to triumph over evil, not to explain it, and so he says to his disciples, "I must work the works of him," etc. No saying of Christ's brings his true manhood more distinctly before us than these words do. Before he could utter them he must have "emptied himself of his glory, and taken upon him the form of a servant." There were times, indeed, in his ministry when he used language which could only become the Son of God, as when he spoke of the glory which he had with the Father before the world was. But here he speaks with equal plainness as the Son of man, in all things made like unto his brethren. We can never forget that Christ's mission into the world was unparalleled, even as he stands alone in his relation to the Father. Still, it was in our nature that he accomplished this whole work of his. He did not *seem* to be a man, he *was* "the Man Christ Jesus." These words, therefore, reveal to us the spirit, the motive, the principle, of the only perfect human life that ever was lived, and it is in this respect that they set him forth as our Example.

I. OUR LORD HERE DISTINCTLY ACKNOWLEDGES A WILL HIGHER THAN HIS OWN, and tells us that in laying out his earthly life this will was his guiding star. He had all the sensibilities of a sinless human being. He not only knew by experience the urgencies of hunger and thirst, and longed for rest from exhausting toil, but he loved congenial society like that of the family of Bethany. How must he have recoiled from the contradiction of sinners! How sensitively must he have shrunk from contact with vice and squalor! But he allowed not such natural feelings, pure as they were, to reign supreme among his motives, or interfere with his life-work. "Even Christ pleased not himself." "I came down from heaven," he said, "not to do my own will, but the will of him that sent me." Here, surely, there are great, though simple, lessons for us all. In our daily lives we feel the force of a hundred different motives. We are swayed by our own tastes, by the example and opinions of others, by the force of outward circumstances; but do we see rising above all these, and piercing through them, and shedding

a light over them, the will of our Father in heaven? We are sent into the world with different gifts and capacities. We find ourselves placed in widely different stations and spheres. But have we laid it to heart that God has a purpose in placing us here, and that this mysterious gift of life is not like a freehold—an independent possession—still less like a plaything which we may do what we like with, but that it is a trust from above, a stewardship under its Giver? Plainly this was Christ's view of life, and to reveal this to us in light and clearness, by example as well as by precept, was one great end for which he came into the world. For he came not only to atone for our sins and to reconcile us to God, but also to show us, as it had never been seen before, the meaning and purpose of life, connecting the whole of it with a perfectly holy and righteous will. Multitudes without number have realized this in their own experience, and thus the humblest lives have been ennobled, and the busiest lives consecrated by a motive and an influence not of this world. Oh! if we would work without becoming the slaves of our work, if we would enjoy our freedom without being ensnared by it, we can only do so as the servants of God. Have you learned this great life-lesson from Christ? Let no one say that because our Lord's work was necessary for the redemption of the world, therefore ours is of no consequence. On the contrary, it is as important for us to do the will of God in our sphere as it was for Christ to do it in his, and assuredly he will impart his Spirit to all who come to him in faith and take his yoke upon them. And how do these words of Christ, "I *must* work," speak to us of the sacredness of duty! They show that the idea of *obligation* was distinctly present to his mind. He felt that it was *right* to obey his God and Father who had sent him, and instead of this feeling being irksome or burdensome, it was one source of his spiritual strength. "He put on righteousness as a breastplate." On the one hand his love to God did not make his obedience seem superfluous, and on the other hand the idea of duty never chilled nor lessened his love. He showed how love and obedience are like two fair blossoms which spring from the same root. And what is that root? It is the life of God in the soul of man. Here, again, "let the same mind be in you which was also in Christ Jesus." Seek to cherish and cultivate the spirit of loving obedience. If Christ, by his infinite sacrifice, has reconciled you to God, redeemed you from the curse of the Law, it is that you may serve his Father and yours from the heart. If he has stripped *obligation* of its terrors, he has strengthened instead of weakening its power. "This is the love of God, that ye keep his commandments."

II. The text teaches us that CHRIST FELT THE PRECIOUSNESS OF OPPORTUNITY AND THE VALUE OF TIME. He calls his earthly life *day*, and its termination he calls the coming *night*, when no man can work. This language of his cannot be mistaken. He foresaw, indeed, with perfect clearness the glory which awaited him, and the unending work which he was to accomplish by his Spirit in the ages to come; but his life-work here below was the necessary and divinely appointed preparation for it all. The seed-time was essential to the harvest, and it was a limited seed-time, not to be repeated. It was only in the present that Christ's words of life, fresh from his human lips, could be spoken; that his acts of personal kindness and compassion could be performed; that his example, destined to be so infinitely fruitful, could be set forth. And therefore he prized that present, the day allotted to him, and not in feverish haste, but in all the calmness of spiritual strength, he took possession of it, and used it for his Father's glory. "The night cometh, when no man can work." Taken by themselves, these words only express a simple fact which no one would think of proving or dream of denying. Life comes but once to each of us, and however we may spend it or misspend it, no portion of it will return to be spent over again. We cannot prolong it at will, or persuade it to linger. Relentlessly it moves like the hand of a clock or the shadow on the sun-dial. All our earthly activities, our duties, our charities, our services in the cause of God and man, must needs be included in it. When the night cometh they must cease. Every man who has any earnestness of purpose about him has felt the stimulus of such thoughts as these. Whatever his pursuits may be, whether the objects he takes an interest in are of a lower or higher kind, his heart often whispers to itself, "Whatsoever thy hand findeth to do," etc. Nay, further, many an idler has been rebuked into activity, and many a dreamer wakened up out of his useless reveries, just by the thought fastening itself upon him that he is allowing life, with all its opportunities, to slip away, and that it will never return. Now, if you have entered

on the life of Christ's disciples, does this motive lose its force? Surely not. You have learned from your Master the true worth and importance of life, and you have been taught to spend it under the eye of "the Father who, without respect of persons, judgeth according to every man's work." Whatever be your station or sphere, this is the case. Here and now, within the narrow limits of the present, you have your opportunities of service allotted to you, your only sphere for "works of faith and labours of love." And these opportunities, if wasted or let slip, can never be recalled. Why should they be lost? These words contain a motive which no Christian can afford to lose. Does any one say, "It does not apply to me or to the multitudes who are already tasked to the uttermost by the necessary cares of life and the stern demands of business"? Ah! God is not like a hard master, reaping where he has not sown, and gathering where he has not strawed. If your necessary toil is performed in a Christian spirit, in the spirit of a faithful servant, it will be accepted as a free-will offering. Even to the slaves at Colosse the Apostle Paul says, "Whatsoever ye do, do it heartily as to the Lord, and not to men. . . . Ye serve the Lord Christ." Yet surely in the busiest life there is room for deeds of kindness and words of sympathy, for giving the cup of cold water, for proffering the timely advice, for doing many things for Christ's sake which no man can require at your hands. But especially those whose position in the world is independent, and who have much freedom of choice as to how they shall employ their time, should lay these words to heart. It is you who are most of all tempted to lead a desultory life. Society, as it is called, seems to expect it of you. People suppose that you must have time for every trifling engagement, and it is so much easier to let each day be passively surrendered in this way than to redeem the time for any definite purpose. But how should this one thought, "the night cometh," help you resolutely to resist or break through such petty distractions! It is but a portion, after all, of this brief life that you can call your working day. Necessary cares, needful rest, and relaxation must have their share. Sickness may at any time swallow up you know not how much of the remainder. See that you consecrate your yet unbroken daylight to the service of God and man. You have every motive to do so, and you may well be stimulated and encouraged by the example of many around you; but oh, how affecting the thought that your Master, when he dwelt on earth, said to his disciples, "I *must* work the works of him that sent me, while it is day: the night cometh, when no man can work"!—G. B.

Ver. 39.—*Spontaneous judgment and self-enacting verdict.* "And Jesus said, For judgment I am come into this world, that they which see not might see," etc. If the words of the wise are as goads, and as nails fastened in a sure place, we need not wonder that the words of Christ himself should sometimes be startling in their sharpness—should pierce like a two-edged sword. The text before us is an example of this, and though it contains a paradox which in substance occurs frequently in the Bible, it is expressed here with peculiar point and severity.

I. First of all, LOOK AT THESE WORDS IN THE LIGHT OF THE OCCASION WHICH CALLED THEM FORTH. They are the solemn verdict of our Lord on the opposite effects of the work of mercy which he had just wrought in Jerusalem. He had opened the eyes of a blind beggar by sending him to wash at the pool of Siloam. The miracle had excited attention, wonder, discussion, and ere long the thoughts of many hearts were revealed by it. On the man himself the immediate effect of the miracle was remarkable. It brought out the simplicity of his character, and his loyalty to his Benefactor and to truth. He already knew Jesus by name, and in the joy and wonder of his heart he rightly concluded that the common report was true, and that Jesus was a Prophet. But a severe ordeal awaited him. The great religious guides of his nation summoned him into their presence, and with all the skill of practised casuists they urged him to disown his Benefactor or deny his Divine power. Still the man stood firm, and rather than prove false to his conviction that Jesus was a Prophet, he submitted to the terrible sentence of excommunication. Ere long our Lord heard of this good confession, sought out and found the man who made it, and revealed to him the mighty secret that he was the Son of God. And at his words the smoking flax of true faith burst into flame in the poor man's heart, and he fell down and worshipped the Messiah. Thus, in a spiritual as well as a natural sense, Jesus gave sight to the blind. But now what was

the effect of the same miracle on the Pharisees? Had they known nothing of Jesus before, it was surely enough in itself to awe their minds and prepossess them in his favour. Common generosity, common fairness, would have required this. But, in fact, Jesus had been before them for well-nigh three eventful years, so that they were far from ignorant of his character and career. He bore all the marks of a prophet, and more than a prophet. He spake as never man spake, and they knew it. He healed the sick, cleansed the lepers, raised the dead, cast out devils, and they knew it. His life was one of perfect moral loveliness and unapproachable moral grandeur, so that none of them dared to reply when he said, as he had a right to say, nay, as he was bound to say, "Which of you convinceth me of sin?" Yet, with some exceptions, these Pharisees had shut their eyes to this great Light that had come into the world, and each new exhibition of it made them blinder still. They had even said, "He casteth out devils through Beelzebub, the prince of the devils." And see how they dealt with the work of mercy which had just been wrought in their streets. They had sifted and resifted all the circumstances, and it was well they did so.

"Truth, like a torch, the more 'tis shook it shines."

But when the great fact had become patent to all, they wilfully shut their eyes to its meaning, and wreaked their hatred of the Holy One on the lowly object of his mercy; and all the time these Pharisees boasted that they had the key of knowledge, and in their own esteem were the clearest-sighted men of their day. And now the two parties stood before our Lord—the poor blind beggar who had entered the kingdom of light, and the supercilious Pharisees who were drifting further and further away from it. Thus is explained the seeming paradox of the text, "For judgment," etc.

II. EVER SINCE CHRIST AND HIS GLORIOUS GOSPEL CAME INTO THE WORLD THESE WORDS HAVE BEEN RECEIVING FRESH FULFILMENTS. Among his greatest titles are these, "the Light of the world," "the Sun of Righteousness;" and one of the greatest objects of his mission is to give light to them that sit in darkness, to deliver men from pernicious error and bewildering doubt, to clear up and answer the questions that are alike urgent for the old and the young, for the learned and the unlearned, declaring to us why we are placed here, and what destiny awaits us, and above all showing us the path of life. I need only add that our Lord's claims to do this are partly based on the great open standing wonder of his life and death and resurrection, and partly on the intrinsic power of his gospel itself—his words, which are "spirit and life." But how do people deal with this great light that has come into the world? Some accept it gladly in early life, even in the first dawnings of intelligence; and some are sooner or later brought to accept it, after much providential discipline and many mental struggles. But one thing is very noteworthy. Both the former and the latter accept it humbly and thankfully. They give to God in Christ all the praise. The very light they receive reveals to them by contrast the natural darkness of their minds, and they know how that darkness would again enwrap them were they left to themselves. Hence, so far from being proud of their spiritual vision, they habitually pray "that the eyes of their understanding may be enlightened," and they at least can set their seal to this word of Christ, "I am come . . . that they that see not might see." Surely there is grace and truth in this saying of Christ for each one who feels how blind he is by nature to the mystery of God's light and love. Is it strange that some consciousness of this blindness—sad and painful as it is—should be the beginning or the accompaniment of a good work in you? It is not, it cannot be, a state to rest in—"a land of darkness and of the shadow of death"—but it brings you practically within the sweep of Christ's mission. He came "to open the blind eyes, to bring the prisoners out of the prison, and them that sit in darkness out of the prison-house." Yours is a case for the great Physician, for the mighty Deliverer and Restorer. Go to him in the simplicity of faith and prayer; for this is the method of his grace, to be found of them that seek him. You have heard how he hath revealed himself to others. Tell him that a cloud you cannot sweep away, a veil you cannot lift, comes between you and him. He will be faithful to his promises. For you also "he will destroy the face of the covering cast over all nations, and the veil that is spread over all people." "With thee, O Lord, is the fountain of life; in thy light we shall see light." But, sad to say, there is another alternative. Too many continue unconscious of their darkness. We may put aside

for the present open scoffers and presumptuous sinners, who make no secret of it that they hate the light and love the darkness, and who can scarcely keep their tempers when sacred things are mentioned in their presence. There is no need to speak of such as glory in their shame, and sport themselves with their own deceivings, and sear their consciences as with a hot iron. The text does not apply probably to these, but to a different class. There are men who are neither attracted nor gladdened by the Light of the world, and in whose case the chief reason is that they turn a cold and critical and unhumbled eye on the Object of faith. Ah! were they to listen to some of the graver whisperings of their own consciences, which we believe are the strivings of God's Spirit within them, they might become conscious of want and darkness; but they cannot bear this. Dismissing such feelings as unworthy of them, they persist in saying, "We see!" Instead of looking up to Christ with the reverence due to One who is so immeasurably exalted above them, and who, in all that he is and all that he has done, is so wondrous an exception to the whole human race, they rather seek to weigh him in their own poor balances and assign him a place in their own narrow system. They must needs find some explanation of his miracles which would then be no miracles, and of the mysteries of his kingdom which would then be a mere province of the kingdom of nature. And is it at all wonderful that the gospel should be foolishness to such, and that the more they cherish such a state of mind the less fit they should be to profit by the great Light which yet shines around them? By an inevitable consequence (if God prevent not) their prejudices become stronger and their eyes become blinder. When God's hand is lifted up, they will not see. When his Spirit works in the hearts and lives of others, some explanation—perhaps a very shallow one—suffices for them. Conversion they will call a reaction from one extreme to another; heavenly tempers, even happy death-beds, the effects of a sanguine temperament; the spread of Christ's kingdom the mere contagion of enthusiasm. But thus the words of Christ are still verified, "I am come . . . that they which see might be made blind." For there is such a thing as being "wise in our own eyes, and prudent in our own sight." It is an old warning, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches." Ah, if the pride of wealth is a blinding thing, so that it is hard for a rich man to enter into the kingdom of heaven; if the pride of power or social position is a delusion and a snare;—so it is with the pride of human wisdom. Strange to say, it is not seldom found among men who, by whatever standard you estimate them, are no wiser than their fellows; just as, on the other hand, some of the greatest minds have been the humblest. But wherever this pride of fancied wisdom reigns, it blinds the eye to the glory of the Redeemer. If you think you can look down, as it were, from above on Christ and his grace; if your ambition is to

> "Sit as a god holding no form of creed,
> But contemplating all;"—

you must needs be in a false and perilous position. It is not thus that you can hold communion with the Holy One. Christ has no blessing for the self-sufficient, no healing for the whole. Remember his words, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Hence—

III. THESE WORDS TEACH US THE GRAVE RESPONSIBILITY OF HAVING TO DO WITH CHRIST. "For judgment he is come into the world." Not yet for final judgment and retribution; that is reserved for the last day. But one inevitable result of his appearing among men has ever been to test and prove them, and to manifest the secrets of their hearts. And this must be so; for he is the supreme Revelation of God—of his holiness and truth, of his grace and love, of all that makes up his glory. Even in the depths of his humiliation this was the case. Think of the day when he stood arraigned as a Prisoner before the Jewish and the Roman tribunals; surely it was he, betrayed and forsaken as he was, who sat in reality on the judgment-seat, while Annas and Caiaphas, and Herod and Pilate, and priests and people, passed in review before him, and were weighed in his balances and found wanting. And so it must ever be as each human soul is brought face to face with Jesus Christ. Ah! some of you may think that you are judging him, but all the time it is he that is judging you. If you will not humbly

acknowledge your poverty and ignorance, and thankfully accept his grace, it is a righteous thing that he should leave you to become blinder than before. His glorious gospel cannot leave you as it found you. It must be the savour of life unto life, or the savour of death unto death. And hence the solemn words which Jesus spoke of some of the men of his day, "If I had not come and spoken to them, they had not had sin: but now they have no cloak for their sin." This must be so. You cannot escape from Christ. His love and grace cannot be trifled with. "God is not mocked." You remember that the declared purpose of his mission is one of infinite mercy. "God sent not his Son into the world to condemn the world; but that the world through him might be saved."—G. B.

Vers. 1—3.—*Manifesting the works of God.* Jesus had just been, as we should reckon, in danger. If a furious crowd had taken up stones to cast at us, we should have been too much concerned for our safety to notice people by the way. Of course Jesus was in no real danger. His time was not yet come. His whole demeanour was worthy of the sublime utterance, "Before Abraham was, I am." Notice—

I. WHAT SORT OF OBJECT ATTRACTED THE ATTENTION OF JESUS. A blind man, blind from birth, so known possibly from a label on his breast. Such a one might not attract attention from the disciples, at least not at first. As strangers comparatively in Jerusalem, their attention would be arrested by the splendours and novelties of the capital city. We remember how they were impressed by the huge stones with which the temple walls were built. Jesus did not go about the world as a sight-seer; he went about as a Doer of good. The blind man was to Jesus a far more interesting sight than any building. We may be sure Jesus looks down on the world in the same spirit to-day. And surely we also, if we claim to have any abundance of the Spirit of Jesus in us, will also note all such as are here represented by the man blind from his birth. We must note the blind rather than those that see, the crushed and sorrowing rather than those who are full of life's natural enjoyments.

II. THE QUESTION OF THE DISCIPLES. The question no doubt seems to us, upon first looking at it, to have neither wisdom nor consistency in it; yet there is this merit about the disciples, that they *did ask a question.* The blindness of this man was not to be taken as a matter of course, like the rising of the sun or the blossoming of the flowers. Note where the emphasis lies in the question. It lies on the word "born," not on the word "blind." The disciples did not profess to be in utter darkness on the point. Either the man himself must have sinned, they thought, or else his parents, that he should be born blind. Probably they had some belief in the transmigration of souls. They would think he had existed already in some other state, where perhaps he had been a dreadful sinner, and so now for his sins in that former state he would be born into this present life blind. The alternative supposition, and a very natural one, was that his parents had sinned. For the sins of the fathers are visited on the children. "The fathers have eaten sour grapes, and the children's teeth are set on edge." So the question of the disciples was partly excusable. On the other hand, they narrowed the field of inquiry, nor was there anything practical in their question. They were dwelling on the irrevocable past. How different is the spirit in—

III. THE ANSWER OF JESUS. 1. *He takes off all blame from the man and his parents.* They had quite enough burden to bear already. Consider what a charge and grief a blind child must have been to its parents. They may have been to blame, but even where blame is, it is not the first thing to be thought of. Jesus came, not to condemn, but to save. A physician goes none the less readily to the bed of a sick man because his sickness has come through his own reckless and vicious ways. 2. *Jesus points out one good result of this man's blindness.* He looks not so much at the past as at the present and the future. The blind man is to have no more years of privation, idleness, and emptiness. Here a great compensation came to him, that *a work of God* should be manifested in him. Jesus wants us to face the misery of the world in all its magnitude, meaning that we should have the same comforting reflection with Paul, that where sin abounds grace much more abounds. We have a Physician who never shakes his head, saying he can do nothing, and then goes empty away. We should say boldly of every evil now afflicting men that it is here to give occasion for manifesting the works of God.—Y.

Ver. 4.—*The limits of opportunity.* Here is a universal illustration. We need no investigation of the local and the ancient to comprehend its meaning. We all understand the difference between night and day in respect of opportunity for work. Not but what civilization has made considerable encroachments on the realm of night in this particular. It is now true, not only of the astronomer and of the ardent student, but of many besides, that "night is the time for toil." And yet, even with all the increased night-work of the world, it is to be hoped that such work will ever be the exception and not the rule. Night is Nature's way of announcing her daily sabbath. Day is peculiarly the season for useful work, for honest pursuits; to take too much of the day for rest is, in a measure, to waste it. Night is peculiarly the season for rest, and those who are out in it must be on some special, perchance some dishonest, errand. Day is the largest opportunity the honest man can get; night is the largest opportunity for the thief.

I. APPLY THE LIMITS OF OPPORTUNITY IN THE CASE OF JESUS HIMSELF. Of course, it is only true in a particular sense that a night came to Jesus in which he could not work. But in that sense there was great importance in the truth. There were certain things which Jesus could do in flesh and blood, but let him pass into the spiritual body, and those things become impossible. When the records of his life came to be written, those records had to be filled with instances of benevolent industry. Every day found him looking out for every chance of doing a good work. No one can bring against Jesus the charge of being one who talked a great deal and did very little. Every human being comes into this world to do a work of God, though the vast majority never seem to apprehend the mission. All the more reason that Jesus, therefore, should make manifest that he came into the world for action. Others were busy about their own work, and, however long life might be, it would be all too short to complete their aims. And so Jesus felt that life had to be full of useful, strenuous, God-manifesting work.

II. THE LESSON TO US FROM THE BRIEF LIMITS OF WORKING TIME. We waste much of life through not making the best of opportunities. Here were the disciples idly speculating on how a certain thing had come about. There was no way of knowing, and no practical result could come from the inquiry. Not that Jesus would deter us from speculations and conjectures; there can be no harm in imagining the causes of what is; no harm in guessing at the possibilities and probabilities of the future. But in this world of need there is so much to *do*, that we must never let anything come between us and doing. To know what men have thought is all very well; and we do well to meditate on every possible cause and origin of what is evil; but we may meditate so much as to become mere sceptics, hanging in uncertainty between belief and unbelief. When life has all closed up and its last day faded into the west, the question will be, "What hast thou *done*?" This life of flesh and blood is given to serve our day and generation.—Y.

Ver. 22.—*Excommunication.* Here is a weapon that attacks religion in the name of religion. Here are people whom the plainest facts would prompt into a confession of Jesus as the Christ, if only they were left to themselves. The truth as it is in Jesus is on one side; threatenings of dire consequences on the other; and truth suffers for the time from the ecclesiastical powers that be.

I. SUPERSTITION AS OPPOSED TO JESUS. Here is a special foe, over and above the ordinary foes with whom Jesus has to deal. Whether any *real* confession of Jesus would have come from the parents of the blind man, if they had been left to themselves, cannot be conjectured. That which deters one does not deter another. There are people who would not be deterred from confessing Jesus by any amount of physical pain. They can rise above that; it is merely a thing of the body; something specific and measurable. But the same people, if a threat of excommunication came in, would at once begin to hesitate. We do well to study the difficulties the gospel has ever met with through superstition, just because they are difficulties foreign to most who are brought up in a Christian land. *We* are not likely either to be threatened into Christianity or threatened out of it. But undoubtedly there are many parts of the world where the fear of some dreadful spiritual consequence operates to keep many from even looking at the claims of Jesus. How different the spirit of the true religion

is from the spirit of the false ones! The priests of superstition have to use every available means to keep their dupes under control.

II. THE SUCCESS OF THESE SPIRITUAL THREATENINGS. While we have to deplore the hindrances to the gospel which come from these erroneous instructions and traditions, we must also rejoice at what good there is in evil. That is not utterly evil which proves the hold of the supernatural on mankind.

III. THE FAILURE OF THESE SPIRITUAL THREATENINGS. In the case of the parents the threat was successful; in the case of the son it failed. There will always be a few, at all events, whom no possible inducement can keep back from faithfulness to truth. Fear of losing their place in the true great assembly is a mightier motive than that of keeping connection with any visible ecclesiastical system.—Y.

Ver. 25.—*The testimony of individual blessing.* I. THE BEST ANSWER TO CRITICS OF JESUS. Here are the fitting representatives of that vast multitude who in all ages have striven to heap scorn on the Name of Jesus. "We know," they say. That was just the way Nicodemus talked when he came to Jesus. He came with patronage on his tongue—"We know thou art a Teacher come from God." Thus also we read concerning some of Jerusalem that they were sure Jesus could not be the Christ, for as to the Christ no one knew whence he would come; but as to Jesus, they knew whence he was. And the quondam blind man did well in not meeting argument with argument. Let the opponents of Jesus bring forth the knowledge in which they are so confident; those give them their best answer who can point to some indubitable change in their own experience. Christianity is propagated by testimony rather than argument. Many people are quite capable of appreciating evidence who would be utterly bewildered at the very entrance of an argument. Controversy, which some are so fond of, has done little for the cause of Christ. But testimony has done a great deal, even such testimony as was here presented—testimony to the senses. He who used to be seen as a blind man is now seen with full power of vision. Here is a welcome change—a change that has to be accounted for, not as to the disposition producing it, but as to the power. It must be a kind and gracious power that gives sight to the man born blind. If the reverse had happened, if the seeing man had been struck blind, this would need explaining, even as really happens in the case of Elymas (Acts xiii. 11). There, of course, the explanation lies ready to hand in the judicial and admonitory. Happy those who, when specious and conceited arguments against faith in Jesus are laid before them, can fall back on the testimony of their own experience. Something good has happened to them which they believe Jesus to have produced.

II. THE STRONGHOLD OF A CHRISTIAN'S FAITH. A Christian is under no compulsion to answer the questions, the doubts, the arguments, of other people, unless indeed he has set himself the task of convincing them. If we would win people to Christ, we must be all things to them, and meet argument with argument, if that will do good. But questions and doubts may sometimes rise in our own minds, and the true answer to them is in getting down to fact, and observing how those who once were blind have now come to see. A living Christianity, actual and manifest results of the gospel, these are our strongholds when the struggle comes.

III. A QUESTION AS TO OUR OWN EXPERIENCE. All our intellectual conclusions concerning Jesus are in vain unless there has been a deep personal experience. No matter how careful the search, no matter how sound the reasoning, it is all in vain. Many have written to support Jesus as the Christ, but when we read between the lines, we see how all their talk is from the outside. They can recommend Jesus to others, but it is pretty plain they have not accepted him for themselves. How can we truly know Jesus, how can we be sure of our hold upon him, unless there has been some deep beneficial change in ourselves? A far deeper experience is possible for every one of us than this man went through. Of all those born naturally blind, only a few have ever had natural vision added to them—the few, namely, that Jesus dealt with. But of those born spiritually blind, *i.e.* all of us, it is the Divine intent that we should all say in due season, "Whereas I was blind, now I see."—Y.

EXPOSITION.

CHAPTER X.

Vers. 1—21.—5. *Christ the Shepherd of the flock of God.* The discourse which now follows was the Lord's parabolic or allegoric reply to the conduct of the Pharisaic malignants. These men, claiming to be infallible guides of the ignorant, to be veritable shepherds of the flock of God, had ignored the advent of the true and good Shepherd, had opposed the Divine call and supreme claim of the Messiah, had set themselves to disturb and dislocate the relations between him and those who saw his glory and found in him the Consolation of Israel. They had excommunicated the adoring disciple who had passed out of lifelong darkness into marvellous light. They had exaggerated the faint glimmer of light which had broken upon their own blindness into true vision. They had said, "We see," and thus shown themselves to be wilfully in the wrong. Their sin abode upon them. The fold of God's sheep was something different from their own expectations and definitions. Their way into it proved that they did not know its true nature. To meet this crisis our Lord delivers a triad of related and parallel pictures, which differ from the ordinary parable (παραβολή). The parable is a picture which is complete in itself, and invites the reader to discover some answering spiritual truth. It consists of a careful setting forth of some physical fact, some fragment of biography, some personal or domestic detail. It is true to life and experience, and embodies some ethical principle or religious emotion; and while it does not explicitly teach either, yet it suggests them to the inquiring mind. The parables of the synoptic Gospels are not exclusive or rigid in their form. The so-called parable of "the Pharisee and the publican" and that of "the good Samaritan" are at once transformable into patterns or principles of action. The element of its own interpretation is also conspicuous in that of "the rich man and Lazarus" and "the rich fool." With these latter specimens of our Lord's teaching may be compared the allegoric illustrations of the present discourse. These pictures are "transparencies" (Godet), through which the Saviour's spiritual teaching pours its own illumination. They both alike differ from the "fable," a form of address in which personal characters and activities are attributed (as in the apologue of Jotham, etc.) to the irrational or even to the inanimate creation.

The first of the similitudes before us has more of the character of the parable proper, because it does not at once carry its own interpretation with it. Vers. 1—6 represent in parabolic form the claims of those who aspired to provide a "door," *i.e.* a sure and safe entrance to the theocratic fold. In vers. 7—10 our Lord interprets and expands the first representation by giving special significance to the words he had already used, adding something to their meaning, and contrasting his own position with that of all others. From the eleventh to the eighteenth verse he once more reverts to the original picture, and claims to occupy a relation to the sheep of God's hand of far more intimate and suggestive kind than what was connoted by the *door* into the fold. He is "the good Shepherd." In that capacity he adds other and marvellous features. The parabolic or allegorical language passes away into vivid description of the leading features of his work. The parable at last glows into burning metaphor.

In the first paragraph our Lord gives a parabolic picture of flock and fold, door and porter, robber and shepherd. In the second paragraph he emphasizes the relation between the *door* and the fold, claiming to be "*the Door*." In the third he illustrates the function and the responsibility of the true "*Shepherd*," and the relation of the shepherd to the *flock*, and he claims to be the Shepherd of Israel.

Vers. 1—6.—(1) *The parable of the fold and flock, the door and the porter, the robber and the shepherd.*

Ver. 1.—**Verily, verily,** betokens the deep solemnity and importance of the matter in hand, but not a complete break in the circumstances—neither a new audience nor a new theme. The adoption by Jeremiah (xxiii. 1—4), by Ezekiel (xxxiv.), and by

Zechariah (xi. 4—17) of similar imagery to denote the contrast between the true and false shepherds, and the anticipation by the prophets of a time when the true and good Shepherd would fulfil all Jehovah's pleasure, throws vivid light on these words of our Lord. **Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber.** Several commentators of eminence have maintained that by "*the door*," in this first verse, our Lord (as in ver. 7) meant at once to designate himself. This is not necessary. He rather summons the Pharisees to recognize the fact that there is a door, a way of sure and divinely appointed admission to the "fold of the sheep," through which the veritable Shepherd passes, bringing his flock with him by well-known voice and manner. Later on, our Lord claims to be the one Way by which all under-shepherds can gain true access to the flock, and all the sheep of God's pasture can find protection and freedom; but here he suggests the principle of discrimination between a true shepherd and a thief or robber. The κλέπτης is one who is selfishly seeking his own ends, and would avoid detection; the λῃστής is one who would use violent means to secure his purpose (Judas was a "thief," Barabbas was a "robber"). The false shepherd disdains the door, and climbs up some other way along his own selfish lines of action (ἀλλαχόθεν is used in this place only, equivalent to "from some other quarter than the ordinary home of the shepherd"). His purpose is not to benefit the sheep, but to seize them, or slaughter them for his own purposes (Ezek. xxxiv. 8). The Lord suggests that many have assumed to sustain the relation of shepherd to the flock and fold of God, with no inward call either of commission or profession. They have been eager to insist on their own rights, have mistaken their own narrow traditions for the commandments of God, have imposed upon starved and worried souls their own selfish interpretations of that commandment, and have shown that they had no legitimate access to the hearts of men.

Ver. 2.—**But he that enters in by the door is a shepherd of the sheep.** Let him be who he may, Pharisee or priest, prophet or king, pastor or evangelist, unless he approach the sheep by the right "way" he demeans and condemns himself. If he come by the door into the fold, he may be so far presumably a shepherd. One fold might contain several flocks, and a shepherd might lead these flocks into different enclosures according to his wisdom and care for his sheep. Neander, Godet, and Watkins think it possible that the whole imagery may have been borrowed from the eye. The shepherds towards evening were probably gathering their scattered flocks, according to Oriental custom, into their well-known enclosures, and Jesus with his audience might have seen them doing it if they gazed out from the courts of the temple over the neighbouring hills (see also Thomson, 'The Land and the Book,' i. 301, a passage which provides an admirable commentary on this parable). There is no absolute need that the customary and well-known habit of the country-side should have been visible at the moment. The abundantly attested practice furnished to his hearers all needful corroboration. The deeper significance of the passage lies in the prophetic symbolism of Jer. xxiii. 1—4; Isa. xl. 11; Ps. xxiii. 1—3; lxxviii. 52; Numb. xxvii. 17; Ezek. xxxiv. 23, 31; xxxvii. 24. Jehovah was the Shepherd of Israel (Ps. lxxx. 1), and he would appoint once more in their Messiah-King a David, who should be his gracious Representative and Agent. All these representations were gathered up in Christ's wonderful parable of the lost sheep (Luke xv. 3—7). Thoma endeavours to credit the author of the Gospel with this ideal picture of the contrast between the true and false shepherd.

Ver. 3.—**To him the porter openeth.** The doorkeeper of the fold has been variously interpreted. Bengel and Hengstenberg say, "God himself" is meant; Stier, Alford, and Lange, "the Holy Spirit;" against which interpretations may be urged the subordinate position assigned to the "porter," as compared with the shepherds themselves. Lampe and Godet think that "John the Baptist" was intended; while Meyer and De Wette say that it is one of those elements of the parable which is dropped out of our Lord's own exposition for which we need not seek any special application. Westcott thinks it must vary with the special sense attributed to "sheep" and "shepherd," and that we must think of it as "the Spirit working through his appointed ministers in each case." The "doorkeeper," if Christ be himself the "Door," is the keeper of that door—the agency, the ministry, the ordinances by which the excellences and power of Christ were or are manifested. We are reminded of subsequent use of the imagery in Paul's Epistles (1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3; cf. Acts xiv. 27); but the full meaning of the phrase is only suggested, and we had better wait for Christ's interpretation of some parts of this allegory. The context provides a specific filling out, first of one part of the imagery, and secondly of another part of it. The two interpretations are not to be forced at one and the same time upon the parable. Our Lord continues: **And the sheep hear his**

voice. When a shepherd approaches the door to fetch the folded sheep which belong to him, the porter opens that door for him; *i.e.* a true shepherd who has at heart the interests of the sheep and of their supreme Owner, finds the way made ready for him. In the fold are many flocks. All the sheep give heed to his voice. **He calleth**[1] **his own sheep by name, and leadeth them out.** They know *a* shepherd calls, and then that shepherd addresses his own sheep by name, and he leads these forth into the pasture. Even in our own pastures the shepherds know each sheep by name. Aristotle ('Hist. Anim.,' vi. 19) tells us the bell-wether knew his name, and obeyed his shepherd. Archdeacon Watkins gives a quotation from Theocritus' 'Idylls,' charmingly illustrating the habit. The shepherd, by the mere call to his own sheep, would separate them from those which did not belong to him, and lead them forth to their pasture in the wilderness. This method of Oriental life illustrates the function of all true shepherds of men. It has had many partial fulfilments in the history of the Church and of the world. During the period of the old theocratic dispensation, many "thieves and robbers" made havoc of the flock; still there were prophetic and kingly men who, sent by God, found their way to the heart of Israel; many came to know that a prophet had been among them, and they followed him. It is equally true now, though all the external conditions are changed. The full application of this part of the allegory is only seen when "the good Shepherd" seeketh his sheep; but the meaning of the first picture is obscured by hurrying on to the enlarged and double exposition which Christ gave of the two parts of his own parable, and much is lost by endeavouring to force into a primary exposition of vers. 1—6 the features borrowed from a twofold interpretation of the separate ideas suggested by the composite image.

Ver. 4.—In like manner, our Lord continues to describe what every true shepherd of men has done and ever will do: **When he hath put forth all**[2] **his own,** and not another's, drawn them by the music of his voice, or constrained them by the sweet violence of his love, or even compelled them to go forth from a fold in which they may find security, but not pasture; and when he has marshalled them into obedience and into thankful trust by the strength of his sympathy and knowledge of their need, **he goeth before them.** He is their leader and example; he shows them in his own life the kind of provision made for them; he shares with them the perils of the wilderness, and first of all is prepared to grapple with their fierce foes, "He drinks of the brook in the way." The highest meaning, the only complete interpretation, of this passage is found when Christ himself is the Shepherd, who does summon from the old enclosure "all his own," all who have entered into living harmony with himself. **And the sheep follow him: for they know his voice.** Nothing is here said of "lost sheep" or of "goats;" these are all the "ideal sheep" of the flock, individuals who recognize the voice of the true Leader, and discriminate their own shepherd from all others, whether pretenders to their affections or destroyers of their lives —wolves or butchers, thieves or robbers. Should we persist in interpreting the apologue as it stands, a question arises about the *πρόβατα* that are not the shepherd's "own." Some have answered it by supposing that the latter are the chief of his own flock, who will bring the rest after them. The truth is not obscurely hinted of that election to highest privileges and duties, which does not declare that the rest are not sheep at all.

Ver. 5.—**But a stranger will they by no means follow, for they know not the voice of strangers.** The negative is strongly expressed. The sheep, who know their shepherd's voice, will not take the lead of a stranger or an alien; *i.e.* of a "thief or robber." If these secure the sheep at all, it is by violence or stealth, by unfair means, by illegitimate methods.

Ver. 6.—**This parable spake Jesus unto them.** The word *παροιμία* occurs only in this place and in ch. xvi. 25—29; 2 Pet. ii. 22. It is the LXX. rendering of מָשָׁל proverb, in Prov. i. 1, a similitude or didactic saying. The Greek word means any speech (*οἶμος*) deviating (*παρὰ*) from the common way (Lange). It may deviate by its sententious or parabolical form, which conceals under a closed metaphor a variety of meanings. **But they,** the Pharisees, who were confident of their own position, and gloried in their influence over men, and whose moral nature was steeled and armed to resist even a possible reference to themselves as "thieves," or "robbers," or "aliens," and who would not admit any of Christ's claims to their own disparagement, **understood not what things they were which he was saying to them.** The blind man had heard his voice, obeyed, found

[1] Tischendorf (8th edit.), Tregelles, Alford, and R T., on the authority of ℵ, A, B, D, L, X, 1, 33, read *φωνεῖ* in place of *καλεῖ* (T.R.), a reading which emphasizes the individualizing care of the shepherd.

[2] *Τὰ ἴδια πάντα* is the reading of ℵ^{a,c}, B, D, L, X, 1, 22, 33, and is sustained by several versions, adopted by Tischendorf (8th edit.) and R.T. *Τὰ ἴδια προβάτα* is the reading of T.R., on the authority of A, Γ, Δ, Λ, Vulgate, and both Syriac Versions.

healing, advanced step by step from a bare knowledge of "a man Jesus" to a confession of him as one empowered by God; to a belief that he was a "Prophet," able to relax Mosaic Law; and finally to a ready acknowledgment that he was the Son of God. The Pharisees were conscious of neither need, nor blindness, nor desire of salvation, nor of the Shepherd's care or grace. They will not go to him for life. They can make nothing of his enigmatic words. They take counsel against him. Their misconception contrasts strongly with the susceptibility of the broken-hearted penitents. So far the parable or proverb corresponds with the parables of the kingdom in the synoptic Gospels, and is open to many interpretations.

Vers. 7—10.—(2) *Allegory of the door and the fold, in which Christ claims to be "the Door of the sheep."*

Ver. 7.—**Jesus therefore** (οὖν, with its resumptive force, introduces the effect upon Christ of the unsusceptible character of the Pharisees). Some pause may have occurred, during which these men displayed their bitter feeling and utter lack of appreciation, and he proceeds first to give them an explanation of the words, which should leave them in no doubt as to *one* emphatic meaning which they contained. **Said**[1] **again unto them, I am the Door of the sheep.** This exposition of the allegory is introduced by the solemn **Amen, amen.** Christ first calls attention to the "door" into the sacred fellowship of men with God. On a subsequent occasion (ch. xiv. 6), he said, "I am the Way" to the Father; "no man cometh unto the Father, but by me." The parable as it stands refers to true and false teachers of the people, and to just and unjust claims to confer upon the sheep of God's pasture safe and sure access to God, and all privileges of Divine life. In interpreting it, he declares first that he is the one *Door*, not of "the fold" so much as *of the sheep*, in their individual capacity. This corresponds with every claim made by him and made in his Name, that he, in all the fulness of his Personality, had always been the one Medium by which, in the theocracy or beyond it, men have drawn near to the Father. The Logos is the Angel of the covenant, the Rock in the wilderness, the great High Priest, the Veil over the holy place, the propitiatory Sacrifice, the Prophet, the King. He it is who ever and always has given consolation and peace to his people. He is the one method, agency, reality, by which not only the shepherds, but the sheep, enter into the fold, and go forth thence to pasture.

Ver. 8.—**All that came before me**[1] **are thieves and robbers.** Great difficulty has been felt by commentators in understanding "before me." The words clearly gave the early Gnostic heretics a text on which they established their dualistic rejection of the old dispensation. Their absence from certain texts led Augustine and others to emphasize the word "came." "All who *came*," i.e. in their own strength or wisdom, when not "sent" or authorized by God. Other endeavours have been made (see Meyer and Lange) to give it a non-temporal meaning, such as χωρίς, "independently of me." Wolf and Olshausen make πρὸ equivalent to ὑπέρ, "in the place" or "in the stead of me" (so Lange, Lampe, Schleusner). De Wette and others accept the temporal meaning, "before," *i.e.* in point of time, and include under it the entire *corpus* of Old Testament saints and teachers, and therefore regard the saying as inconsistent with the gentleness of Christ. But with ch. v. 39, 45—47, and many other passages in this Gospel, it is certain the words could not mean to denounce all who came as teachers or shepherds before him in mere *point of time* as "thieves and robbers," whom the sheep did not hear. Therefore the πρὸ must be to some extent modified in meaning. We agree with Westcott and Godet in limiting πρὸ ἐμοῦ, by throwing the emphasis on the "*came*," and by adding, moreover, to it the essential point, "came making themselves doors of the sheep"—claiming to have the "key of knowledge," professing vainly to open or shut the door of heaven. That is, no other has ever had the right or claim to be such "a door." The Baptist, the prophets, one by one, Abraham and Moses, in their day made no such profession. The dignity belongs to Christ alone. The language may receive accentuation from the pressing urgency of false Christs, as well as the hopeless system of Pharisaic pride. Thoma sees here the mere dressing out of St. Paul's language, condemnatory of false prophets and ravening wolves who would not spare the flock of Christ (Acts xx. 29), and Christ's own words in the synoptists (Matt. vii. 15; xxiii. 13, etc.). Special reference is made to the ceremonial superstitions, to "the hedge about the Law," to the cruel slavery of modern Pharisaism, which had done what neither prophets nor priests of old had attempted.

[1] Tischendorf (8th edit.) omits πάλιν αὐτοῖς, on the authority of ℵ*, 1, 63; in former editions he included it, with Lachmann, R.T., and Tregelles. B has πάλιν without αὐτοῖς.

[1] Πρὸ ἐμοῦ follow ἦλθον in ℵc, A, B, D, K, L, X, but precede in a few authorities and T.R. The words are omitted by E, F, G, M, S, U, Δ, Vulgate, and many versions, numerous critical quotations. So Tischendorf (8th edit.), but not R.T., or Westcott and Hort.

Archdeacon Watkins emphasizes the present tense. "*are* thieves," etc., making Christ's reference obvious to the lawyers and scribes of his own day, who were closing the door, and plundering those whom they kept out of the kingdom. **But the sheep did not hear them.** The true sheep have not been seduced by them. The teaching of these Pharisees has not prevailed over susceptible souls.

Ver. 9.—**I am the Door**: by me—by living relation to me—**if any man**; *i.e.* either shepherd or sheep, for in this part of the interpretation they are not distinguished, and they alike need "salvation" and "pasture." **By me if any man enter, he shall be saved, and shall go in and out, and find pasture.** "Salvation" here spoken of refers primarily to deliverance from dangers, protection from the ravenous wolves without the fold, and from false shepherds within. "Go in and out" is a phrase frequently used "to denote the free use of an abode by one who is at home in the house" (Deut. xxviii. 6; xxxi. 2; Acts i. 21). The believer who enters into fellowship with God, and is "saved," does not "go in and out" of that state, but can as a child share by turns the Divine repose of the home, and the high privilege of his sonship in the world. "He claims his share in the inheritance of the world, secure of his home" (Westcott).

Ver. 10.—**The thief cometh not, but that he may steal, and kill, and destroy.** Christ, elaborating, evolving, what is contained in the image of "thief," regards his rival as the thief of souls; he whose pretension to be a way to God is based on no inward and eternal reality, who comes for no other purpose than to make the sheep his own, not to give them pasture; to sacrifice them to his selfish ends, to use them for his own purposes, not to deal with them graciously for theirs; but to destroy, since in the pursuit of his selfish ends he wastes both life and pasture. A terrible impeachment, this, of all who have not recognized the true Door into the sheepfold, who would shut up the way of life that they may exalt their own order, would diminish the chances of souls in order to secure their own position. This forms the transition to the second interpretation of the parabolic words; for he adds, **I came that they might have life, and that they might have it abundantly**; more even than they can possibly use. This is one of the grandest of our Lord's claims. He gives like God from overflowing stores (Titus iii. 6). Those who receive life from him have within them perennial sources of life for others—fulness of being (see notes, ch. vii. 38; iv. 14). One of the differentiæ of "life" is "abundance" of supply beyond immediate possibility of use. Life has the future in its arms. Life propagates new life. Life has untold capacities about it—beauty, fragrance, strength, growth, variety, reproduction, resistance to death, continuity, eternity. In the Logos is *life*—and Christ came to give it, to communicate "life to the non-living, to the dead in trespasses, and to those in their graves" (ch. v. 26).

Vers. 11—21.—(3) *The functions and responsibilities of the veritable Shepherd, and the relation of the Shepherd to the flock.*

Ver. 11.—**I am the good Shepherd.** The word here rendered "good" means more than the "true" (ἀληθής) or the "veritable" (ἀληθινός); more than ἀγαθός, good, in the sense of being morally excellent and inwardly fulfilling God's purpose that the sheep should be shepherded. The word καλός suggests a "goodness" that is conspicuous, that shows and approves itself to the experience and observation of all. Thus the Lord fills up the meaning of the first parable by emphasizing another element in it. There may be many shepherds worthy of the name, but he alone justifies the designation (cf. Ps. xxiii.; Isa. xl. 11; liii.; Ezek. xxxiv.; Jer. xxiii.). This imagery has inwrought itself into Christian literature and art. The earliest representations of Christ in the catacombs depict him as "the good Shepherd" (Tertullian, 'De Fuga.,' c. 11; Hermas, 'Sim.,' vi. 2); the earliest hymns and latest minstrelsy of the Church dwell fondly on the image which portrays his individual watchfulness, his tender care, his self-sacrificing love. **The good Shepherd layeth**[1] **down his life for the sheep**; not only does his work with his life in his hand, but he deliberately lays down his life, and consciously divests himself of his life, and is doing it now. The Shepherd dies that the sheep may live (cf. 1 John iii. 16; ch. xv. 13). Elsewhere Jesus says, "The Son of man gives his life a ransom for many" (Matt. xx. 28). The thought is very grand, and is a strange addition to the claim to be the Shepherd of Israel, and gives intense pathos to the language of our Lord to Simon Peter (ch. xxi. 6), "Shepherd my sheep." The further development of the parable shows that in the metaphor he regards his death as no disastrous termination of the Shepherd's function, but as an event in his career. Hence it is not just of Reuss ('Theol. Chrétien,' ii.) to contend that our Lord does not here suggest a vicarious or propitiatory death on his part. This is a veritable death, which secures the life of the sheep, and does not arrest the Shepherd's care (see vers. 17, 18).

[1] ℵ*, D, and Vulgate read δίδωσιν; but R.T., as well as T.R., Lachmann, Alford, Tischendorf (8th edit.), Tregelles, M'Clellan, and Westcott and Hort, read τίθησιν, with ℵ^c, B, L.

Ver. 12.—**He**[1] **that is a hireling, and not a shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth** (the word *μισθωτὸς* occurs in Mark i. 20). The hireling is contrasted with the shepherd. The protector of a flock, who, though not a thief, or robber, or alien, yet has no unselfish regard for the sheep, is guilty of cowardice, and his shameless flight from danger may do as much harm to the flock as the thief or robber. Godet would, at all events at first, limit the reference to the priestly party, who ought to have had more courage and real care for the sheep, but were utterly unable to bear the brunt of assault from Sanhedrin and Pharisees. The latter represent, as he thinks, the ravening "wolf." But surely all who have merely mercenary or selfish motives in their treatment of souls, and who flee at the approach of danger or death, are here held up to grievous condemnation. All who proclaim themselves to be "the door of the sheep," who, independently of Christ, and without the animating breath of the Divine Spirit, are considering themselves rather than the flock which they profess to instruct and protect, are the hirelings here denounced. In the hour of real peril they turn and flee. "Whose own the sheep are not." They do not seek the destruction of the flock which is not theirs, but they neglect and forsake when they should be faithful unto death. They have not identified themselves with the object of their professed care. The *wolf* is the deadly power ever seeking the destruction of the soul, and even compassing it; it is the metaphor for every sort of power opposed to Christ (cf. Matt. x. 16; Luke x. 3; Acts xx. 29). **And the wolf snatcheth them, and scattereth (them**[2]**).** "The seizing and scattering" shows how these hostile powers not only devastate, but destroy; not only crush individuals, but ruin Churches. The sheep do not belong to a hireling, as they do to a shepherd. No living bond of common interest links them to each other.

Ver. 13.—**(The hireling**[3] **fleeth) because he is a hireling, and careth not for the sheep.** He only cares for himself. He is no match for the wolf of temptation, or disease, or death. He wants to reap the personal advantage of his temporary office, and, if his own interests are imperilled, he can leave them to any other hireling, or to the wolf. Melancholy picture this of much deserted duty.

Vers. 14, 15.—The Lord resumes: **I am the good Shepherd.** He now makes his discourse more explicit. He almost drops the allegory, and merely adopts the sacred metaphor. His self-revelation becomes more full of promise and suggestion for all time. He takes up one of the characteristics of the shepherd which discriminated him from "hireling," "thief," or "robber." **And I know mine own, and my**[1] **own know me, even as the Father knoweth me, and I know the Father.** This more accurate text, translation, and punctuation of the Revised Version brings into living comparison the mutual knowledge of Christ and his own sheep, with the mutual knowledge of Christ and the Father. Christ's personal knowledge of his people is that which comes into their religious consciousness. They know his knowledge of them. They know him to be what he is—to be their Lord God, as they realize his personal recognition and care. The one involves the other (see Gal. iv. 9; 1 Cor. viii. 3). The particle of transition is more than a mere illustration (*καθώς* is more than *ὥσπερ*; *κάθώς* introduces not infrequently an explanation, sometimes a causal consideration, or an illustration which accounts for the previous statement; see ch. xv. 12; xvii. 21, 23). The knowledge which the sheep have of the Shepherd corresponds with the Son's knowledge of the Father, and the Shepherd's knowledge of the sheep answers to the Father's knowledge of the Son; but more than this, the relation of the Son to the Father, thus expressed, is the real ground of the Divine intimacies between the sheep and the Shepherd (cf. ch. xv. 10; xvii. 8). Then the Lord repeats and renews the solemn statement made at the commencement of the sentence, **And I lay down my life for the sheep.** Such knowledge of the peril of "his

[1] B, G, L, omit δὲ, and are followed by Tischendorf (8th edit.), Westcott and Hort, and R.T.

[2] The *τὰ πρoβάτα* of T.R. are found in A, X, Γ, Δ, Λ, in the majority of cursives, the Vulgate, and both Syriac Versions: but ℵ, B, D, H, L, 1, 22, 25, 33, omit, with Tischendorf (8th edit.), Tregelles, Westcott and Hort, and R.T.

[3] These words of T.R. are found in A[2], X, Δ, G9, in Vulgate and Syriac Versions; but are omitted by Tischendorf (8th edit.), Tregelles, Alford, and R.T., on the authority of ℵ, A*, B, D, L, 1, 33, and numerous versions. If they are omitted, the remainder of the verse must be attached to the preceding verse, throwing the middle clause into parentheses. *Τὰ πρόβατα* are bracketed by Alford.

[1] The T.R. here reads, *γινώσκομαι ὑπὸ τῶν ἐμῶν*, with A, X, Γ, Δ, Λ, and most of the later authorities. *Γινώσκουσί με τὰ ἐμά* is read by Tischendorf (8th edit.), Tregelles, Alford, Westcott and Hort, and R.T., with ℵ, B, D, L, with versions and Fathers.

own" involves him in sacrifice. Whereas in ver. 11 this is attributed to the "good Shepherd," now he drops the first part of the figure, and says, "*I* am laying down my life."

Vers. 16—18.—(*a*) *The continuity of the Shepherd-activity, notwithstanding the laying down of his life.*

Ver. 16.—**And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice.** "The other sheep," not of this fold, not sheltered by the theocracy, not needing the pasturage of such privileges—Gentiles they may be, earnest souls of many a name, denomination, and profession, are, while he speaks, and even before the formation of his Church, "his own." "Other sheep I have." Though they have never as yet heard his voice, they are his. His relation with them is personal and direct and spiritual, not dictated or conditionated by "the fold." They will hear his voice. We in vain ask the question, "When?" He alone can answer it. Many a Cornelius in every nation is accepted by him (cf. Acts x. 35; xiv. 17; xvii. 27; xxviii. 28). But the passage contemplates a wider application: "Them also I must bring, or lead, among my own." They are scattered abroad now, but eternal Love, by assuming Shepherd-wise relations with them, determines not to bring them to one place or enclosure—to express such a thought we should have had, not ἀγαγεῖν, but συναγαγεῖν (ch. xi. 52) or προσαγαγεῖν (Westcott)—but to bring them into personal relations with himself. **They shall become one flock, one Shepherd.** The false English translation of ποίμνη, viz. "fold," should be specially noticed. If our Lord had meant to convey the idea of the rigid enclosure into which all the scattered sheep should be gathered, he would have used the word αὐλή. The word ποίμνη is, however, studiously chosen. The error has done grievous injury. There is no variation of the Greek text, or in the earliest versions. It came through the Vulgate *ovile* into Wickliffe's Version, and into many other European versions. The Old Latin Versions were correct, but Jerome led the way into the inaccurate translation. Tyndale perceived its true meaning, and Luther beautifully preserved the play upon the words. Coverdale, in his own Bible (1535), followed Tyndale; but in 1539, "the Great Bible" followed the Vulgate (Westcott). When naturalized, it sustained the false and growing pretension that outside the one "fold" of the visible Church the good Shepherd was not ready with his care and love (see for the only adequate translation of ποίμνη, Matt. xxvi. 31; Luke ii. 8; 1 Cor. ix. 7, where the Authorized Version has correctly rendered it "flock"). Christ, on other occasions, carefully warned his disciples against such narrowness, and here he declares that the sheep, independently of the fold or folds, may yet form one great *flock*, under *one Shepherd*. When he described himself as the *Door*, he was, as we have seen, careful to speak of himself as "Door of the *sheep*," and not as the Door into the *fold*. He laid down his life in order to break down the partition between Jew and Gentile (Eph. ii. 13), between God and man, and between man and man. "In Christ Jesus there is neither Jew nor Greek, male nor female, bond nor free." There may be many folds. Different nations, ages, times, and seasons may cause variations in these; but there is but one flock under the watchful guardianship of one Shepherd.

Ver. 17.—**Therefore doth the Father love me, because I lay down my life, that I may take it again.** The διὰ τοῦτο points to the whole of the previous statement, and ὅτι to a more complete exposition of the precise point in it on which the Divine Father's love (ἀγαπᾷ) rests. The "*I*" and "*me*" refer to the incarnate Son, *i.e.* to the Divine-human Personality of the Lord Jesus Christ. The Father loveth me, *because*, not merely *that I lay down my life*, for such might be the consequence of helplessness in the presence of victorious and desperate foes. The love which merely "laid down life" would be a Buddha-like self-sacrifice, producing certain moral effects upon the minds of the onlookers, and revealing a large and loving sense of the need of others. Yet in such expression of his sacrificial love he would have relinquished his undertaking. There would have been no more that he could do for his flock. His Shepherd-functions would, in the consummating act, cease. He would be a beautiful Memory, not a living Energy; a glorious Example, not the Author of eternal salvation. He would cease to be the great Shepherd of the sheep. Now, the Father's love contemplated more than this, viz. the Lord's own purpose to *take up again that life* which he was prepared voluntarily to lay down for the sheep. Thus he would indeed die, that he might be more of a Shepherd to them than he had ever been before. How otherwise would he personally bring the other sheep into his flock, or be known of them, as the Father was known by him? Christ declares that after his death he would still exercise royal rights, be as much a Divine-human Personality as ever. Christ, as a sinless Man, the sinless One, *might* indeed, after the victory over the tempter in the wilderness, or from the Mount of Transfiguration, have returned to the spiritual world without accomplishing an exodus on Golgotha; but he chose, he willed, to lay down his life. Having done

this much, he might have joined the great majority, and been their Head and Chief, and left his work to be commented on by others. But such a consummation would have fallen far short of the true and sufficing object of the Father's *love*. Christ declares that the very end of his death was his resurrection from death. In retaking his life, he is able to continue, on perfectly different terms, the shepherding of his people; he becomes in the highest sense, the great Shepherd, the good Shepherd, the archetypal, and the veritable Shepherd of the flock of God.

Ver. 18.—**No one taketh**[1] **it away from me, but I lay it down of myself.** Should the aorist be the true reading, then the whole of the Incarnation must have been regarded by the Lord as already accomplished, as a completed fact. The *οὐδείς*, "no one"—neither God, nor man, nor evil spirit—*taketh it*, i.e. my life, *away from me, from myself*, in the exercise of my sovereign will, in the full consciousness of spontaneity. *I am laying it down*, not in consequence of my impotence before the powers of darkness, but "from myself." This proceeding is in perfect harmony with the will of God the Father; but it is Christ's free act notwithstanding, and of all things the most worthy of the Father's love (cf. here ch. v. 30, which appears at first to be in contradiction with the statement of this verse; but the closing words of the verse rectify the impression; see also ch. vii. 28; viii. 28). Christ justifies his extraordinary claim to lay down and after his death (retaining then the full possession of his Personality), to reassume the life which for a while, in submission to the doom on human nature, he had resolved to sacrifice. He says, I have (*ἐξουσίαν*) **right**—or, *power* and *authority* combined—**to lay it down, and right to take it again. This commandment received I from my Father.** I have power to do both these things. No other has ever put forth such a claim, and the discharge of it "from himself," *i.e.* spontaneously, is stated to be in consequence of an *ἐντολή*, an appointment, an ordinance, he had received from the Father. The Divine purpose was realized in his perfect freedom and his perfect and absolute fulfilment of the Father's will. The narrative of the agony in the garden, given by the synoptists, confirms the blending of his own freedom with the Divine order; but the language of this Gospel (ch. xviii. 6 (cf. Matt. xxvi. 53), and xix. 11), and the best researches into what is called "the physical cause of the death of Christ" (see Dr. Stroud's valuable work on that subject), all confirm the voluntary nature of our Lord's suffering and death. "To cover this incomparable privilege with a veil of humility, he thought good to call it a command. The Father's mandate was, Thou shalt die or not die, thou shalt rise again or *not* rise again, according to the free promptings of thy love" (Godet). It was, however, the Father's appointment that Christ should freely exercise this stupendous consequence of his perfect obedience. So that all the assurances that God raised him from the dead are confirmed by the mode in which he speaks of his Divine right.

Vers. 19—21.—(*b*) *The twofold effect of this declaration.*

Vers. 19, 20.—**There arose**[1] **a division again among the Jews because of these words. And many of them were saying, He hath a dæmon, and is mad; why hear ye him?** The division among the Jews had repeatedly taken place. In ch. vii. 12, 30, 31, 40, 41, and ix. 8, 9, 16, we see different stages of the hostility and different aspects of opinion. They reached a similar point of expression in ch. vii. 20; viii. 48. With bitter madness the Pharisees charged the Lord with being under the power of a "dæmon," and with consequent raving, *i.e.* with irrationality and even evil motive. By this means "the Jews" sought to dissuade the people from any attention to such *λόγους* (*sermones*, Vulgate), discourses. They would not have done this if the impression on some had not been conspicuous and overpowering. "Why hear ye him?" This was not the first time such division had occurred, and hence the *πάλιν*, again (see notes, ch. viii. 48). Some were listening with eager, bewildering excitement. They knew not what to think. Their nascent faith is rebuked by the authorities.

Ver. 21.—There was a twofold reply: one drawn from their own experience. **Others said, These** (*ῥήματα*; *verba*, Vulgate) **sayings—"things said"—are not those of one who is possessed by a dæmon.** Their majestic calm, their conscious strength, the strange thrill they sent through human hearts, and which we feel to this hour, discriminate them from the scream of the maniac, with which some of the more astounding statements taken by themselves might have suggested comparison. They give another argument drawn from the

[1] The R.T. here places in the margin *ἦρεν*; it is the reading of ℵ*, A, D. It is not accepted by the Revisers, nor by Tischendorf (8th edit.), nor by Tregelles; but Westcott and Hort insert it in the text, putting *αἴρει* in the margin.

[1] The *οὖν* is omitted by Tischendorf (8th edit.), R.T., Tregelles, and Westcott and Hort, on the authority of ℵ, B, L, X, though it is supported by A, Γ, Δ, Λ, and versions and Fathers.

miracle which had just taken place, which proves that his friends on this occasion were very far from the mad wickedness of those whose moral sense had been so perverted as to say that "he casts out dæmons by the prince of dæmons" (see Matt. xii. 24, etc., and parallel passages). **Can a dæmon open the eyes of the blind?** It is not in the nature of a dæmon to heal disease, and pour light on sightless eyes. The goodness of the Lord triumphs over the vile insinuation. We must have better explanation than this of his mysterious claims. The contest was sharp. The conflict for a while silenced opposition, only to break out again with greater malice and fury.

Vers. 22—42.—6. *The oneness of Christ with the Father. The discourse at the Feast of Dedication, with its results.*

Vers. 22—26.—(1) *The Feast of Dedication, and the excitement of the people.*

The paragraph is pregnant with meaning, arising from the place, the time, and the action of the Jews. It contains the discrimination between the Jews and those who were in spiritual union with himself, viz. his sheep. Then follow the characteristics and privileges of his sheep, which lead up to the climax in which he risks the deadly animosity of his hearers, by claiming identity of saving power with the Father. He accounts for this by asserting what is expressive of positive consubstantiality with the Father. On any exegesis, this solemn announcement is a stupendous assumption of personal dignity, and was regarded by his hearers as blasphemous madness.

Ver. 22.—**Now,**[1] **the Feast of Dedication** (the *enkainia*) **was** (celebrated) **in Jerusalem.** This feast is not elsewhere noticed in the New Testament. The account of its origin is found in 1 Macc. iv. 36, etc.; 2 Macc. x. 1—8; Josephus, 'Ant.,' xii. 7. 7. **And it was winter.** It was held on the 25th of Chisleu, which, in A.D. 29, would correspond with the 19th of December, in commemoration of the "renewal," reconsecration, of the temple by Judas Maccabæus after the gross profanation of it by Antiochus Epiphanes (1 Macc. i. 20—60; iv. 36—57). It occupied eight days, was distinguished by illumination of the city and temple and of other places throughout the land, and hence was called the "Feast of Lights." Many interesting peculiarities of this feast are detailed in Edersheim's 'Life of Jesus,' vol. ii. 228, etc. One feature was the increase night by night of the number of lights which commemorated the restoration of the temple. All fasting and public mourning were prohibited (see 'Moed. K.,' iii. 9). The high enthusiasm of the people made them long for deliverance from the Roman yoke. The Jews would probably have eagerly accepted Jesus as Messiah if he had been ready to take up the *rôle* of a political leader. Doubtless he was the Christ of the Hebrew prophecies, and in his own human consciousness his high position swelled his loftiest thought; but he was not the Christ of their Jewish expectation.

Ver. 23.—**And Jesus walked in the temple in Solomon's porch.** He walked in *Solomon's portico*—that part of the temple of Herod which the apostles afterwards adopted as the scene of some of their most explicit assertions of the gospel (Acts iii. 11; v. 12). It was associated with the grandest events in their national history; for it was reared on the substructions of Solomon's temple, which even to the present day are intact (Robinson's 'Palestine,' i. 289; Palestine Exploration Society's Reports; 'Recovery of Jerusalem,' frontispiece, pp. 17, 226, 309—319). The Lord walked there because it was winter, and wintry weather. This reveals a little touch of the hand of an eye-witness. We need not ask for any more transcendental explanation. The note of time, moreover, implies that two months had elapsed since the Feast of Tabernacles. Wieseler calculates that the Feast of Tabernacles closed on October 19, and the Feast of Dedication began on December 20, and, if so, time is left for a portion of the Galilæan ministry cited in Luke x.—xiii. Ezra x. 9—13 shows that the time referred to was after a period of heavy rain, and may account for Jesus walking in the shelter of the portico.

Ver. 24.—**Then the Jews came round about him.** Not necessarily (with Godet) separating him from his disciples, but in a threatening and imperative fashion, demanding an immediate answer. It is probable that he had absented himself for two months in the neighbourhood, had even been in Peræa (cf. Luke ix.), and met the multitudes coming up to the feasts. The *πάλιν πέραν τοῦ Ἰορδάνου* of ver. 40, is best understood by his having been there before. The difficulty of his making retrospective re-

[1] Ἐγένετο δὲ is the reading of ℵ, A, D, X, and most of the uncials and cursives; Vulgate, *facta sunt*; but Westcott and Hort here introduce τότε in place of δὲ, on the authority of B, L, 33, and versions. Δὲ τότε are read by several cursives. Neither Tregelles, Alford, nor Tischendorf (8th edit.) introduce these words into the text. Should it be the correct reading, it connects the following discussion with that which precedes, and so allows of no break till the close of ch. xi.

ference to the similitude and allegory of the first part of this chapter is removed by the simple supposition that he saw in this group of his interrogators many of those who had heard his former discourse. **And said unto him, How long dost thou hold our soul in suspense?**—*αἴρειν τὴν ψυχὴν ἡμῶν;* used in the sense of "lift up the soul," and so used in similar connection in the classics (Eurip., 'Ion,' 928; 'Hec.,' 69; Æschylus, 'Sept.,' 198; also Josephus, 'Ant.,' iii. 2. 3)—**If thou art the Christ** (simple supposition), **tell us plainly.** Observe in ch. xvi. 25 our Lord's own contrast between speaking *ἐν παροιμίαις* and speaking *παῤῥησίᾳ*, with open, clear utterance. They had heard his parables, and say, "Let him drop all reserve, and deliver himself in categoric form." Archdeacon Watkins has well recalled the various utterances which fell on the more susceptible of the Jerusalemites. This was the Feast of Lights, and has he not called himself the Light of the world? This was a feast commemorative of freedom from the Syrian yoke, and had he not said, "If the Son set you free, ye shall be free indeed"? This was the Feast of the Purification of the Temple; had not his first act been a cleansing of the courts of the temple? We cannot wonder at the summons and challenge of the people.

Ver. 25.—**Jesus answered them.** The reply of Jesus is full of wisdom. If he had at once given an affirmative answer, they would have misunderstood him, because he was not the Christ of their expectations. If he had denied that he was the Messiah, he would have been untrue to his deepest consciousness of reality. The answer was: **I spake with you**—told you what I am—**and ye believe not.** To the woman in Samaria, to the Capernaites, to the blind man, to Peter and the other apostles, and in several emphatic forms, he had admitted his Messiahship. In ch. viii. he had claimed the highest honours and announced his Divine commission, and appealed to his great Messianic works, but his endeavour to rectify their Messianic ideal had, through their obtuseness, failed of its purpose. So now once more he referred them to works done in his Father's name, which hitherto had failed to convince them: **The works that I do in my Father's name** (ch. v. 19, 36), **they bear witness concerning me.**

Ver. 26.—He gives the reason of their insensibility or lack of appreciation and faith: **But ye believe not, because ye are not of my sheep** (for similar construction, *ἐστὲ ἐκ*, see Matt. xxvi. 73; ch. vi. 64). The clause (*καθὼς εἶπον ὑμῖν* [1]), **[as I said unto you],** is rejected by powerful arguments, and commentators cease to discuss whether it belongs to the previous or following clause. In neither case does it appear entirely relevant, although the difficulties felt in either application may be reduced by supposing either one saying or the other to have been virtually embodied in the statements of the parables of ch. x. 1—18.

Vers. 27—30.—(2) *Christ's claim to equality of power and essence, and similarity of gracious operation with the Father.*

Vers. 27, 28.—**My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of my hand.** Commentators have differed as to the arrangement of these two verses—whether the six assertions should be regarded as two triplets, in the first of which *the sheep* of Christ are made prominent, and in the latter of which *the Shepherd*; thus—

(1) *The sheep*—
- "My sheep hear my voice" (their receptivity).
- "And I know them" (the Lord's response to their faith).
- "And they follow me" (their active obedience).

(2) *The Shepherd*—
- "I give them eternal life" (involving freedom from peril and death).
- "They shall not perish for ever."
- "No one (not man or devil, wolf or hireling) shall pluck them out of *my* hand."

This is not so satisfactory as the arrangement which puts this weighty saying into three couplets instead of two triplets; in which the sheep are the prominent theme of each proposition. The three couplets display the climacteric character of the wondrous rhythm and interchange of emotion between the Divine Shepherd and the sheep—

- "*My sheep hear my voice, and I know them*" = mutual recognition.
- "*They follow me, and I give them eternal life*" = reciprocal activity.
- "*They shall not perish for ever, and no one shall pluck them out of my hand*" = an authoritative assurance, and its pledge or justification.

Christ's knowledge of the sheep corresponds with their recognition of his supreme

[1] Tischendorf (6th edit.), Lachmann, and T.R., with A, D, M, X, and other uncials, cursives, versions, and Fathers, contain them; but ℵ, B, K, L, Vulgate, Origen, numerous cursives, Tischendorf (8th edit.), R.T., Tregelles, and Westcott and Hort omit. Alford (6th edit.) brackets.

claims; their active trust is rewarded by his greatest gift; their indefeasible birthright is guaranteed by his limitless authority and power to protect them. It would be gross perversion of the passage to urge this indefeasible birthright on the ground of a few occasional flashes of conscious assurance and without any recognition of all the terms of the relation.

Ver. 29.—The last statement is sustained by a still loftier assumption. Before translating, it is necessary to notice the three readings of the text. (1) That of the T.R. and the Revisers' Text:[1] *My Father who gave (them) to me is greater than all* the powers that can possibly be arrayed against them. (2) The reading of ℵ, D, *With reference to that which my Father, One greater than all, gave me, and no one is able to pluck from the hand of the Father.* Meyer, however, translates this differently; he supposes the μεῖζον to refer to the Father "a something greater, a greater potence." Westcott and Hort prefer the reading with ὅ and μεῖζον; and Westcott translates, *That which my Father has given me is greater than all*, and regards it as a reference to the sheep as a collective unity. The internal reasons compel Luthardt, Godet, and Lange to fall back on T.R., and surely the extraordinary strain of the meaning justifies them. Our Lord would sustain with even stronger assurance the safety of his sheep. The Father's gift to himself, the Father's own eternal love and power, the Divine omnipotence of the Lord God himself, is pledged to their security. "My hand" becomes "my Father's hand." He seems to say, "If you question my capacity, you need not question his power. Sacrilegious violence may apparently nail my hands to the cross; the sword may awake against Jehovah's Shepherd. But none can outwit, surprise, crucify, conquer, my Father, none can invalidate his care."

Ver. 30.—Then follows the sublime minor premise of the syllogism, I and the Father (we) are one. As Augustine and Bengel have said, the first clause is incompatible with Sabellianism, and the second clause with Arianism. The Lord is conscious of his own Personality as distinct from that of the Father, and yet he asserts a fundamental unity. But what kind of unity is it? Is it a unity of wish, emotion, sentiment, only? On the contrary, it is a oneness of redemptive power. The Divine activity of the Father's eternal love did not come to any arrest or pause when he gave the sheep to the Son, but with its irresistible might is present in the "hand" of Jesus (*no one "can,"* not no one "shall"). Therefore the ἕν, the one reality, if it does not express actual unity of essence, involves it. Some have endeavoured to minimize the force of this remarkable statement by comparing it with ch. xvii. 21—23, where Jesus said believers are "to be in us," and "to be one, even as we are one," *i.e.* to have the same kind of relation with one another (being a collective unity) as the Father and Son sustain towards each other, "I in them, thou in me, that they may be perfected [reach their τέλος, by being blended] into one;" *i.e.* into one Divine personality by my indwelling. Now, it is nowhere there said that believers and the Father are one, but such a statement is scrupulously avoided. Numerous attempts have been made to escape from the stupendous assumption of this unity of power and essence with the Father. The whole gist of the assertion reveals the most overwhelming self-consciousness. The Lord declares that he can bestow eternal life and blessedness upon those who stand in close living relation with himself, and between whom and himself there is mutual recognition and the interchanges of love and trust. He bases the claim on the fact that the Father's hands are behind his, and that the Father's eternal power and Godhead sustain his mediatorial functions and, more than all, that the Father's Personality and his own Personality are merged in one essence and entity. If he merely meant to imply moral and spiritual union with the Father, or completeness of revelation of the Divine mind, why should the utterance have provoked such fierce resentment?

Vers. 31—39.—(3) *Resented and challenged, but vindicated by word and sign.*

Ver. 31.—That the Jews supposed him to speak of an essential unity is obvious from what follows. The Jews (then[1]) took up—should rather be *carried* or *bore* in their hands—stones again, huge pieces of marble lying around in the public works then proceeding. There is an increase of malice over and above what was involved in simply lifting stones from the pavement (cf. ch. viii. 59), and the alteration of the word is another hint of the eye-witness. The word "again"

[1] The reading of the T.R. and R.T., with the exception of the last word, is, Ὁ Πατήρ μου, ὃς δέδωκέ μοι, μείζων πάντων ἐστί· καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός [μου]. Although the R.T. places in the margin ὃ δέδωκέ μοι πάντων μειζόν ἐστι, this is the reading preferred by Westcott and Hort. Tischendorf (8th edit.) and Tregelles, on the authority of ℵ, D, L, Coptic, Sahidic, and Italic, read ὃ δέδωκεν with μεῖζόν, and subsequent modification in A, B, X, Vulgate, etc., read ὃς and μεῖζον.

[1] Οὖν is omitted by R.T. and Tischendorf (8th edit.).

reminds the reader that this was a second and more desperate attack upon the life of Jesus.

Ver. 32.—**Jesus answered them, Many good (καλὰ) works have I shown you from the (my[1]) Father.** The works of Christ were lovely and radiant with Divine beneficence; they were revelations of the Father. "I showed you many of them," says he; "I gave you signs thus of the intimate relation between the whole of the self-revelation I am making and the Father" (cf. ch. vi. 65; vii. 17; viii. 42). **For which work of these (works) are ye stoning me?** *i.e.* preparing by your gesture to carry this into effect. By these words, uttered with smiting irony and terrific though quiet indignation, *Jesus answered* their threat.

Ver. 33.—**The Jews answered him (saying[2]), For a good (excellent, obviously, radiantly so) work we do not stone thee; but for blasphemy; and because thou, being man, makest thyself God.** (Περὶ καλοῦ ἔργου and περὶ βλασφημίας contrast with the causal διὰ ποῖον of the previous verse. This preposition was used for formal indictments of offence before the tribunals.) The Jews felt the force of this indignant reproach, and would not admit that his Divine and goodly work was without meaning to them. It was, however, a melancholy reality that his beneficent work had roused their malice into fiercer activity, but they credit themselves with a higher and a doctrinal motive and with a jealousy for the honour of God. They charge him with blasphemy, and the charge is reiterated before Pilate (ch. xix. 7). The Jews were in one sense right. He had declared his essential unity with the Father; he had "made himself, represented himself (cf. ch. viii. 53; xix. 7), as equal with God." In the opinion of his hearers, he conveyed the idea that he possessed and was wielding Divine powers. He was making himself to be God. "Good works" by the score were no vindication of one who dishonoured the Name of God by claiming equality with him.

Ver. 34.—The justification of Jesus which follows is often supposed to be a retractation of the claim—a repudiation of the inference which the Jews drew from the words recorded in ver. 30. On the contrary, our Lord took up one illustration from among many in Holy Scripture, that the union between man and God lay at the heart of their (νόμος) Law. True, he quoted from Ps. lxxxii. 6 with reference to the high official title given by the Holy Spirit to the false and tyrannical judges of the old covenant. **Jesus answered them, Is it not written in your Law?** The Psalms are here spoken of as "the Law," showing that they did form part of the revelation and law of the Divine kingdom (ch. vii. 49; xii. 34; xv. 25). Jesus does not imply that the Law was *theirs* and not *his*. There is not a shadow of disrespect cast on the Law by the pronoun, but such an identification of it with his hearers that they ought, by its aid, to have been saved from utterly misconceiving his words **I said, Ye are gods** (*elohim*, θεοί). To stand in close relation with the theocracy was to be covered with its glory. He seems to force upon them thus a host of similar blendings of the Divine and human in the ageleng preparation for himself, and to free all these from the suspicion of blasphemy. The Hebrew thought was really calculated to prepare the world for this high intercommunion, not to abolish it. Judaism, rabbinism, had widened the chasm between God and man. Christ came to fill up the chasm; nay more, to show the Divine and human in living, indissoluble union.

Ver. 35.—**If he** (the Holy Spirit, or the Holy Lawgiver, the subject is left indefinite) **called them gods** (*elohim*), **to whom the Word of God came**—the personal "Word" need not be excluded here; the "Word of God" was the Divine agency by which prophets spoke and psalmists sang—**and the Scripture** (γραφή is singular, and has reference, not to all the γραφαί, but to this one word) **cannot be broken**; loosed, destroyed. A fine testimony to the confidence which our Lord exercised in the Holy Scripture. He was accustomed to educe principles of life from its inward structure, from its concealed framework, from its underlying verities. The very method adopted by Jesus on this occasion revealed the fact that both he and his biographer were born Jews. These tyrannical judges were "to die like men," yet, since "the Word of God came to them," there was a sense in which even they, without blasphemous assumptions, might receive the title of *elohim*.

Ver. 36.—**If it be so, Say ye of him whom the Father sanctified** (or, *consecrated*), **and sent into the world.** The order of these words requires us to conceive of this consecration as occurring previously to the incarnation of the eternal Son. Before his birth into the world he entered into relations with the Father to undertake a work of indescribable importance. He was destined, or designated, or appointed, and then sent to do this sublime deed of redemption. Unlike those to whom the eternal Logos came, conferring thereby honorific titles, and calling them to occasional and alas! ill-discharged duties, he was the eternal Word himself,

[1] ℵ, B, D, followed by Alford, Tischendorf, Westcott and Hort, and R.T., omit μου.

[2] The most ancient manuscripts omit λέγουτες of T.R., with ℵ, A, B, K, L, M, X. R.T. omits.

and he was moreover (as those old judges did) "to die like men," to lay down that life in order that he might take it again; consequently, he asks, with sublime self-consciousness, "Say ye of him, thus consecrated, **Thou blasphemest; because I said, I am Son of God?**" It is remarkable that Christ should, instead of repeating the phrase, "I and the Father are one"—*one*, as we have seen, in power and purpose and attribute—imply that in that former saying he had but told them he was "Son of God," in a sense to which the old Hebrew kings, notwithstanding their theocratic symbolism and mysterious names of honour, could not aspire. This is clearly a bold utterance of the Messianic dignity (cf. ch. i. 49; v. 19, 20). The fact that he continually treated the two ideas of Father and Son as correlative (ch. viii. 19; cf. ch. ix. 35—37; xiv. 7—13, etc.) makes the one assertion an equivalent of the other. This is a much greater claim than that yielded to the judges of old, and it is a new revelation of the Father and of the Son. Moreover, he showed them that there were many anticipations, foreshadowings of the incarnation of God in their own Scripture. We have an argument from the less to the greater, but one which, while it technically freed him from the charges of blasphemy, revealed the agelong preparation that had been made for the union between the Infinite and finite, between the Creator and creature, between the Father and his child, which was effected in himself. Some may have supposed that in the levelling up of the theocratic adumbrations of the Incarnation, he was virtually relinquishing the uniqueness of his own; but the following words, and the interpretation put on them by his hearers, answer such a charge.

Ver. 37.—"I and the Father are one," and "I am the Son of God." These two mighty utterances are equivalent to the following: "I do the works of my Father." My works are his works, his works are mine. "My Father worketh hitherto, and I work." The recognition of the Divine is a sign of the regenerated mind, and a test of fitness for a place in Christ's flock (cf. "I know my sheep, and my sheep know me"). The Jews had not recognized the true reciprocal relation between the Father and Son. He had come out from God, and been sent from the Father to produce this impression, to make known the Father by his Sonship; and he had taken steps to convince even unbelieving men of the identity of his nature and Spirit with that of the Father. He is content to rest his claims upon their belief, on the character of his works. He is content to leave the question as to whether he be a blasphemer or one with the Father, a sinner of sinners or Son of God, on the evidence of his works—on the God-like, Father-like character of his entire ministry (cf. ver. 32; ch. v. 17, 36; ix. 3). **If I do not the works of my Father, believe me not.** "If the evidence be insufficient, I acquit you of blame in not taking me at my word. My own words and Person and life *might* be enough for you; but if my works are not in perfect harmony with the best you know of the Father, believe me not." Christ's appeal to the reason of his hearers, to the sufficiency of the evidence he had given, would justify unbelief in case of a proved failure.

Ver. 38.—**But if I do**—if I am performing the works of my Father, if these acts of healing and helping, of mighty consolation and symbolic grace, are obviously such as you can recognize as the Father's, believe them; learn that much,—it is for your life—and if you make that acquisition, **though ye believe not me**—though you do not credit my assertion on my own authority, though you do not take me at once on my own word—**believe the works; you may then** take the further step, and both know and understand,[1] or know broadly and completely, and then learn in details, that the **Father is in me, and I in the Father.**[2] Between the assertion of ver. 30, "I and my Father are one," and that of this verse, "the works" are introduced—works that are recognized as Divine, "the Father's," but seen and known also to be Christ's own works. Why should they stone him for blasphemy if they have evidence so resistless as this, even if it comes short of proof, that he is absolutely one with the Father? The intuitive perception of the Divine in Christ is the highest and noblest spiritual experience. His word should be, might be, enough; but, suppose it should fail, miracles, "works," come in to link the Divine Personality of the Speaker with the supreme Father. The works may teach them that he is in the Father, and the Father in him. Not by a flash of light, but by growing intellectual

[1] The reading of T.R., *καὶ πιστεύσητε*, with ℵ, A, Γ, and many other authorities, was an endeavour to simplify or explain the less intelligible *γινώσκητε*. A double use of the same verb in the aorist and present was not understood; but it is adopted by Tischendorf (8th edit.), Tregelles, Westcott, and Hort, and R.T., on the authority of B, D, X, 1, 32, and versions.

[2] *Ἐν τῷ Πατρί* is the reading of Tischendorf (8th edit.), Tregelles, and R.T., on the authority of ℵ, B, D, L, X, 33, 157, numerous versions and Fathers. The *ἐν αὐτῷ* of T.R. is the reading of A, Γ, Δ, Λ, Π, and numerous cursives.

conviction, they must come to a conclusion which the great assertion, "I and the Father are one," finally confirms.

Ver. 39.—(Therefore[1]) they sought (again[1]) to seize him, and he escaped out of their hands. This appeal roused their animosity, and, though they dropped their stones, they were preparing to lay violent hands on him. The πάλιν points back to ch. vii. 30, 32, 44. His escape was facilitated by the strange moral power he could exert to render their assaults upon him vain. They stretched out hands which dropped harmlessly at their side—another confirmation of the solemn statement of ver. 18. There is no need to suppose a miracle, still less to justify the preposterous notion that the body of Jesus was, in John's Gospel, docetic merely (cf. ch. viii. 59; Luke iv. 30; Mark xi. 18).

Vers. 40—42.—(4) *Beyond Jordan. The susceptibility of those who had been prepared for his Word by the early ministry of John.*

Ver. 40.—And he went away again (see ch. i. 28, note) beyond Jordan, to the place where John at first baptized; a place enriched for him by many solemn associations. There he submitted to baptism, to fasting, and temptation. There he had heard the first testimonies of John. There he had gathered round him his most susceptible and appreciative hearers. There Andrew and Simon, James and John, Philip and Bartholomew, came under his mighty spell. There the first intuition of his Messiahship dawned on the noblest of his followers. The entire suggestion is unquestionably historic. That special scene of our Lord's ministry was indelibly impressed on the memory of the beloved disciple. *The place where John at first baptized;* i.e. the place occupied by John before he came to Œnon, and therefore in the district where he delivered his most solemn testimonies to the people, to the Sanhedrin, to the first disciples. And there he abode.[1] How long, we know not. The repose was soon broken.

Vers. 41, 42.—"The posthumous fruit of John's labours" (Bengel). Many came to him, and they said, one to another, rather than to the Lord, John indeed did no sign. It was not John's function to work miracles or startle the world with visible proofs of his Divine commission. John stood on the natural sphere, found a place in contemporaneous history, and exerted all his influence by the force of his prophetic word. But as a remarkable confirmation of the whole revelation enacted by the life and deeds of Christ, we read, But all things that John spake of this Man were true. The testimonies of John were to the effect that Jesus was "mightier" than he—that he was the Son of God, the "Baptizer with the Holy Ghost and with fire," and "the Lamb of God, that taketh away the sin of the world." The absence of the miraculous nimbus from the record of John's ministry is one of the subsidiary evidences we possess of the supernatural power wielded by our Lord Jesus Christ. John was a historic contemporary of Jesus, whose following survived for some centuries, but not until comparatively recent times did credulity or the mythopœic tendency clothe him in a supernatural glory. He was believed to be the Elijah of the new covenant, but he was not supposed to have gone to heaven, like his prototype. A rumour grew up that Jesus was John raised from the dead, but nothing came of it. There was all the material for a splendid myth, but no evolution of one. The reasoning, therefore, is fair—since Jesus *is* reported by *John's disciples* to have wrought great signs; these reports are not to be put down to credulity or fiction. The evangelist distinctly asserts that all these testimonies which he had himself recorded in ch. i., when followed up by the visible and wonderful presence of the Son of God himself, were held to be true. We need not wonder, then, that many believed on him there.

[1] The authorities are divided about the οὖν, ℵ and B being opposed. Tischendorf (8th edit.) accepts; R.T. omit; Westcott and Hort bracket. Πάλιν is omitted by Tischendorf, and preserved by R.T. and Tregelles.

[1] Westcott and Hort here read (ἔμενεν) in the imperfect, on the authority of B, *a*, *b*, *c*; all the other authorities read ἔμεινεν.

HOMILETICS.

Vers. 1—6.—*The allegory of the shepherd.* Our Lord contrasts the religious guidance of the Pharisees, as the shepherds of the Jewish fold, with that afforded by himself in respect of loyal devotion and obedience.

I. THE SHEEPFOLD. This is the Jewish theocracy. 1. *The Lord represented himself to the old prophets as the Shepherd of Israel.* (Isa. xi. 11; Ezek. xxxv.) 2. *He had isolated Israel from all the nations of the earth* that he might train her for himself. 3. *The flock consists of two classes,* which are distinguished in New Testament times

(1) as "Israel after the flesh" and "Israel after the Spirit," (2) and "the Jew outwardly" and "the Jew inwardly."

II. THE DOOR INTO THE SHEEPFOLD. There is a divinely instituted method of entering the sheepfold. It is the Messianic office. Jesus is the Centre of the Old Testament theocracy.

III. THE TWO CLASSES OF SHEPHERDS. 1. *The false guides of the people.* "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." The allusion is to the scribes and Pharisees. (1) They had established an authority over the Jews which had no sanction in the Divine Law. Their methods were unauthorized. (2) They gained their position of authority by evil methods: (*a*) by stratagem, like thieves; (*b*) by violence, like robbers. (3) They used their position, by their mingled hypocrisy and greed, to enhance their own greatness at the cost of the spiritual welfare of the Jews. 2. *The true guide of the people.* (1) He appears as one divinely commissioned, and therefore uses the legitimate entrance. "But he that entereth in by the door is the shepherd of the sheep." (2) The instant recognition of his office. "To him the porter openeth." It matters little whether the porter signifies (*a*) John the Baptist (*b*) or the Holy Spirit. (3) Mark the gentle and effective way in which he manages his sheep. (*a*) He calls them forth by name, as if to mark the individual interest of Christ in believers. (*b*) He takes himself the way to their pasture. "He leadeth them out;" "He goeth before them" (Ps. xxiii. 1—3). He leads forth his own sheep, in separation from others who follow other guidance. (4) Mark how the sheep respond to his guiding care. (*a*) They recognize his voice. "For they know his voice." It is a voice of love, grace, and mercy. They know it (*a*) by its majesty and authority; (*β*) by its tenderness; (*γ*) by its power in their souls; (*δ*) by its consistency with the actual kindness of the shepherd, as contrasted with the dangerous voice of strangers, which they instinctively reject. (*b*) They follow him. This is their true safety as well as their happiness. Thus they find their way into the green pastures and the still waters of Divine love and grace.

Vers. 7—10.—*Allegory of the door.* The Jews could not understand the previous allegory. Our Lord utters another, which carries the truth to a higher point.

I. CHRIST IS THE WAY OF SALVATION TO THE BELIEVER. "I am the Door of the sheep." 1. *He is the Door of access to the Father.* (Eph. ii. 18.) 2. *He is the Door to heaven itself.* (Ch. xiv. 2.) 3. *The Door is ever open.* 4. *It may be strait, but those who enter will assuredly be saved.*

II. CHRIST WARNS AGAINST ALL FALSE SAVIOURS. "All that ever came before me are thieves and robbers." 1. *He does not refer to the prophets, who only clearly foretold his office and work.* 2. *But to such as assume the office of mediatorship,* as made themselves the door. There is but one Mediator between God and man (1 Tim. ii. 5). 3. Believers were, by a spiritual instinct, preserved from the wiles of such false teachers. "And the sheep did not hear them."

III. THE SAFETY AND THE PRIVILEGES OF THE SHEEP. "By me if any man enter in, he shall be saved, and shall go in and out, and find pasture." 1. *The sheep will have safety.* (1) They are saved from sin through Christ (1 John i. 7). (2) They are so safe in his hands that no man can pluck them out of his grasp (ver. 29). 2. *The sheep will have liberty.* "They shall go in and out," either for food or for rest. They enjoy the liberty of the sons of God. 3. *The sheep will have food.* "And find pasture." They find the fullest satisfaction in Christ and in his salvation—words of faith and good doctrine, the wholesome words of Christ Jesus.

IV. THE CONTRAST BETWEEN CHRIST AND THE FALSE GUIDES OF THE JEWS. 1. *The Pharisees pursued a course that involved the spiritual ruin of the Jews.* "The thief cometh not, but for to steal, and to kill, and to destroy." (1) They insidiously obtained and dexterously upheld a monopoly of influence over the Jewish mind. (2) They corrupted the hearts of the people so as to bring moral death. (3) They effected their total perdition. 2. *Christ pursued a course that guaranteed life in its abounding greatness.* "I am come that they might have life, and that they might have it more abundantly." (1) Christ gives life to dead souls (Eph. ii. 1—5). (2) He makes provision for the expansion of this life, in all grace, blessing, joy, glory, and happiness hereafter.

Vers. 11—21.—*Allegory of the good Shepherd.* There is a progress of thought in each allegory.

I. THE CHARACTER OF THE GOOD SHEPHERD. "I am the good Shepherd: the good Shepherd giveth his life for the sheep." 1. *He is himself "the great Shepherd of the sheep" of whom the prophets spoke.* (Ezek. xxxiv. 23; Gen. xlix. 24; Isa. xl. 11.) 2. *His interest in his sheep is manifested in his throwing away his life for their protection.* Like David, he exposes his life freely for the sake of his Father's flock; he gives his life in their room and stead. Our Lord constantly emphasizes that doctrine of atonement which the "wisdom of the world" rejects.

II. THE CHARACTER OF THE HIRELING. 1. *He has no natural concern for the sheep.* "But he that is an hireling, and not a shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep." Hirelings of this class mind their own things, not the things of Jesus Christ, seeking only their gain from their quarter. They care not, therefore, what becomes of the sheep. Our Lord here refers, probably, to the natural guides of the Jewish people—the priests and the Levites, who had come to forget or ignore all their religious responsibilities. 2. *He allows the wolves to scatter the flock.* "The wolf catcheth them, and scattereth the sheep." The wolf represents the natural enemy of the sheep. Jesus had said before, "I send you as sheep in the midst of wolves" (Matt. x. 16). The Pharisees were "wolves" from their rapacity, their falseness, and their temper of domination.

III. THE RELATION BETWEEN THE GOOD SHEPHERD AND HIS SHEEP. "I know my sheep, and am known of mine. As the Father knoweth me, and as I know the Father." 1. *This bespeaks mutual knowledge.* (1) Jesus has *an individual knowledge of each member of his flock,* as at once the choice and gift of his Father, and as his own purchase. The relation between himself and his Father was the source and the pattern of this intimate relation with his sheep. (2) The sheep *know Christ savingly*; for their knowledge is linked with (*a*) trust, (*b*) love, (*c*) admiration. 2. *He sacrifices his life for the sheep.* "And I give my life for the sheep." The sacrifice was yet future, but clearly foreseen. There was no life for the sheep but through the death of the Shepherd. 3. *He has also purposes of mercy for the Gentiles.* "And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and they shall be one flock, one Shepherd." (1) Jewish unbelief will not defeat the Lord's purpose to establish a kingdom of believers. (2) Our Lord foresees the hearty belief of the Gentiles in his Messiahship. (3) He regards them as already his, for they are so from all eternity (ch. xviii. 37). (4) He regards them as not "of this fold," for they are as yet "aliens from the commonwealth of Israel, and strangers to the covenants of promise" (Eph. ii. 12). (5) Yet they are to be brought out of the wilderness of the world to his heavenly kingdom and glory by their hearing his voice in the gospel. (6) There will be but one Church-state for Jew and Gentile. "And they shall be one flock, one Shepherd." (*a*) Jesus by his death has made both one—"one new man"—breaking down the middle wall of partition between Jew and Gentile. (*b*) There may be many folds, that is, many visible Churches, but there is but one flock. (*c*) There is but one Shepherd in this flock. Our Lord foresees the great mission-work of the Church in coming ages.

IV. MARK THE PERFECT FREEDOM OF THE SHEPHERD'S DEATH. "Therefore doth my Father love me, because I give my life, that I may take it again. No one taketh it from me, but I give it of myself." 1. *There is more in the sacrifice of Christ than in the death of a shepherd,* who lets himself be torn in pieces that his flock may escape. 2. *Christ's was a death absolutely self-determined,* yet in accordance with his Father's will, and therefore does it specially challenge the Father's love. (1) There was power to lay down life. This implies the power to keep it. He could have claimed the aid of twelve legions of angels to snatch him from the grasp of his enemies. He was, indeed, "crucified in weakness;" but it was a weakness self-induced. (2) There was power to take life again in his resurrection, after he had satisfied law and justice by his obedience and sufferings unto death.

V. CONSIDER THE EFFECT OF OUR LORD'S TEACHING. "There was a division therefore again among the Jews by reason of these words." There is always the same result: a few accept the teaching, the rest become increasingly hostile and insulting. The question, "Why hear ye him?" implies an uneasiness at the favour shown to him by a portion of the Jews.

Vers. 22—31.—*Another visit to Jerusalem and another address.* Jesus left the city for two months, and, after ministering in Perea, returned for the Feast of Dedication, which commemorated the purification of the temple, in the time of the Maccabees, from the profanation of Antiochus Epiphanes. It was held in December, and "Jesus was walking in Solomon's porch," a sheltered arcade for such a season.

I. THE FRESH APPEAL OF THE JEWS FOR AN UNAMBIGUOUS DECLARATION OF THE MESSIAHSHIP. "How long wilt thou make us to doubt? If thou be the Christ, tell us plainly." 1. *They encircled him by closing in around him,* so as to enforce a categorical answer to their question. 2. *They seemed to be weary of answers ambiguous in their eyes,* because they had not eyes to see their meaning, and demanded an answer without reserve and without fear. 3. *The Maccabean tradition brought so vividly before their minds by the feast suggested the bare possibility of Jesus being such a temporal Messiah as they looked for,* possessing as he undoubtedly did a marvellous power over nature and man.

II. OUR LORD'S FIRST ANSWER TO THEIR APPEAL. "I told you, and you believed not: the works that I do in my Father's Name, they bear witness of me. But ye believe not, because ye are not of my sheep." 1. *A direct answer would have been impossible.* If he had said, "I am the Messiah," he would have led them to believe that he was the temporal Prince of their false conceptions. If he had said, "I am not the Messiah," he would have uttered falsehood, for he was the Messiah promised by God. 2. *He recurs to those significant testimonies by which he had applied to himself all the Messianic symbols of the old dispensation.* 3. *He adds the weighty testimony of his Father*—"the works of the Father"—as signifying his oneness with the Father. 4. *His words, "Ye are not of my sheep," signify that he was not such a Messiah as they desired.*

III. THE BLESSED PRIVILEGES ATTACHED TO THE RELATION BETWEEN CHRIST AND HIS SHEEP. Our Lord asserts in parallel clauses the acts of the sheep and the acts or gifts of the Shepherd. 1. *The acts of the sheep.* (1) "My sheep hear my voice." They hear with both ear and heart. Their faith came by "hearing." (2) "And they follow me," both in the exercise of grace and in the discharge of duty. (3) "They shall never perish." Their salvation is sure. 2. *The acts or gifts of the Shepherd.* (1) "I know them," with the knowledge of a Divine fellowship. (2) "I give unto them eternal life." (*a*) He gives himself, who is that "Eternal Life" (1 John i. 1). (*b*) He gives the knowledge of himself, which is life eternal (ch. xvii. 2). (*c*) It is a present gift. (*d*) It is a pure gift—of grace, not works. (3) "Neither shall any pluck them out of my hand." (*a*) The sheep are placed in Christ's hands by the Father; for they are "the sheep of his hand" (Ps. xcv. 7). (*b*) The power, the wisdom, the love of Jesus secure the final salvation of his sheep.

IV. THE ABSOLUTE SECURITY OF THE SHEEP AND ITS TRUE GROUND. "My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one." 1. *The safety of the believer is guaranteed by the power of the Father as well as that of the Son.* 2. *The oneness of Father and Son, not merely in will or power, but in nature, is the supreme guarantee of all salvation,* which is the common work of Father and Son.

V. THE EFFECT OF THIS DECLARATION UPON THE JEWS. "Then the Jews brought stones again to stone him." 1. *This act of sudden rage implied that they understood our Lord to claim supreme Deity.* 2. *The stones had been previously carried to the porch,* in the expectation that the sacrifice of Christ could not be much longer delayed.

Vers. 32—39.—*The charge of blasphemy.* There is now a second address.

I. OUR LORD'S METHOD OF ELICITING THE TRUE MOTIVE OF JEWISH VIOLENCE AND ANGER. "Many good works have I showed you from the Father; for which of these works do ye stone me?" 1. *Jesus had wrought many more miracles which are not recorded in this Gospel.* 2. *They were not only works done, as visible indications of the Father, but they were, as the word signifies, "beautiful works."* With a moral excellence that ought to have touched the Jewish heart. 3. *Yet they excited the deepest hostility of the Jews.*

II. THE REPLY OF THE JEWS. "For a good work we stone thee not; but for blasphemy; because that thou, being a man, makest thyself God." 1. *Their interpre-*

tation of his language was perfectly just. When he said, "I and my Father are one," he asserted his true Deity. The Jews saw in the words more than our modern critics. 2. *Our Lord's declaration was designed to set forth his distinctness from the Father as against Sabellianism, and his co-ordination with the Father as against Arianism.*

III. OUR LORD'S VINDICATION OF HIS DEITY. He appeals to their Law, in which judges are called gods, and asks, if this be so, "say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" 1. *He does not retract the assertion of his Divine nature, nor lower the sense of the word "God,"* as if he were God in no higher sense than an Israelite judge. But, arguing upon the principles of their Law, he urges that he does not deserve to be treated as a blasphemer for having called himself the Son of God. 2. *He argues, from the contrast between himself and the "gods" of the Jewish Law,* that the charge cannot apply to himself. How could blasphemy be charged to him who was not consecrated to a mere earthly judgeship, but sent into the world to reveal the Father to men? 3. *Our Lord puts honour on the Scriptures of the Old Testament, when he asserts that they cannot be broken.*

IV. FRESH STRESS LAID UPON THE EVIDENCE OF HIS WORKS. 1. *Jesus returns to the undeniable evidence of his works.* To believe the works is a necessary step to believing for the works' sake. 2. *He emphasizes the truth taught by the works.* "That ye may know, and believe, that the Father is in me, and I in him." (1) Mark the fact of the communication of the Divine fulness to the Son. (2) Mark the fact of the Son's entire self-abnegation; for he recognizes no life but that of the Father. The whole passage sets forth the Divine fellowship of the Father and the Son.

V. THE BAFFLED ANGER OF THE JEWS. "Therefore they sought again to take him: but he escaped out of their hand." 1. *His arguments restrained their violence.* For they did not venture to fling their stones at him, though they had a desire to arrest him. 2. *Jesus used the interval of their indecision to escape beyond reach of their violence.*

Vers. 40—42.—*The brief sojourn in Peræa.* Jesus left Jerusalem for the region beyond Jordan, where John at first baptized.

I. HIS MINISTRY IN PERÆA. "He abode there." 1. *His sojourn there would be a happy release for the time from Jewish hostility.* 2. *It would be agreeable to return to the scene of his first ministry.* 3. *His visit must have been a short time before the last Passover.* And its incidents are fully recorded by the other evangelists.

II. THE EFFECTS OF HIS MINISTRY. "And many resorted unto him, and said, John did no miracle: and all things that John said of this Man were true. And many believed on him there." 1. *The mission of the seventy, and Christ's own work in Galilee, account for the number who resorted to him beyond Jordan.* 2. *The testimony of John to Jesus is still vital in the hearts of the people.* John did no miracles, but he was a true witness of Christ. 3. *The belief of the people here throws into dark contrast the incredulity of the Jews.*

HOMILIES BY VARIOUS AUTHORS.

Vers. 3, 4.—*The Shepherd and the sheep.* By anticipation the Lord Jesus laid down in this allegory the relations which should obtain between himself and his people unto the end of time.

I. THE DIVINE SHEPHERD'S TREATMENT OF THE FLOCK. 1. He goes before them. Like an Oriental shepherd, Christ does not drive his flock from him; he draws them to him. This he has done in the whole tenor of his human life—in his circumstances, his character, his toils, his sufferings and death, his glory. 2. He calls them by name. This implies individual knowledge of all the sheep, whom he not merely marks, but actually names. Thus he denotes his property in them, his interest in their welfare. 3. He leads them out into green pastures, and calls them to follow him thither. His command takes the form of invitation. The attraction of his love induces his sheep to follow him. He conducts them to the pastures where he feeds them, to the fold where he protects them.

II. THE RESPONSE OF THE FLOCK TO THE LANGUAGE AND TREATMENT OF THE DIVINE SHEPHERD. 1. They hear and know his voice. Christ's tones, when he speaks to his own, are gentle and kind; his language is compassionate and encouraging. His voice is, therefore, suited especially to the timid, the feeble, the helpless. To all such it is sweet, cheering, and comforting. The people of Christ are deaf to other voices, but are attentive to this. Its charm is felt, its authority is recognized. They have heard it before; they know it and love it; they distinguish it from every other. Gratefully and gladly do they hear the voice of the Beloved. 2. They obey and follow him. The voice is enough. The true sheep do not wait for the crook, the staff; they are obedient to the Shepherd's word of gentle authority. It is enough for them that the way in which they are led is his way. "He that followeth me," says Christ, "shall not walk in darkness." There is no questioning, no hesitation, no delay; the sheep follow whither the Shepherd leads. Thus they have rest and peace. They fear no danger and no foe while their Pastor watches over them and defends them. They need not ask why such a path is marked out for them, for they have perfect confidence in their Divine Leader. They need not ask whither they are going, for they are satisfied if they are in the pasture and the fold of him who is the Shepherd and Bishop of their souls.—T.

Ver. 9.—*Christ the Door.* A homely and simple metaphor; yet how full of meaning, how precious, how suggestive, to every hearer of the gospel! There may be a door to a sheepfold, to a house, to a palace, to a fortress. There may be a door to a dungeon, to a church, to a torture-chamber, to a royal treasury. A door may be of material as weak as wicker, or as strong as oak, iron, or brass. The door may be opened by a latch which a child may lift, or it may be secured by bolts and bars that may resist the blow of a battering-ram. It may stand always open, so that every passer-by may enter by it; or it may be locked, so that only such as have the key or the password can gain entrance.

I. MAN'S SPIRITUAL CONDITION IS SUCH AS TO MAKE A DOOR LIKE THIS MOST DESIRABLE. A door presumes a "within" and a "without." If those on the outside are exposed to want, to danger, to misery; and if those within enjoy all the advantages which the excluded wanderers lack—in such a case, the interest attaching to the door of ingress is manifest. Now, the spiritual state of sinful men is pitiable and distressing. In God is all good; apart from God no true good is accessible to man. The way to God is, then, to us a matter of vital importance. Christ declares himself to be such a Way. He is the Door; by which, translating the language from that of poetry to that of theology, we understand he is the "one Mediator between God and man."

II. CHRIST IS THE DOOR BY WHICH MEN MAY ENTER IN AND ENJOY THE GREATEST BLESSINGS PROVIDED BY GOD. 1. The door of the fold admits the sheep to Divine *pasture;* and they who accept Christ's mediation find at their disposal all the provision of God's spiritual bounty. That the soul as well as the body needs food, is plain. The knowledge of God, the favour of God, the gracious help of God,—without such provision the soul is starved. The way by which these blessings may be attained is that pointed out in the text. Christ is the Door, by which if any man enter in he shall find pasture. 2. The door of the fold admits the sheep to Divine *security;* and they who shelter themselves in Christ are safe from every harm and every foe. If the flock are left unprotected, they are exposed to dangers of two kinds; they are likely to wander among the precipices of the dark mountains, and they are liable to be attacked by ravening wolves and other beasts of prey, or to become the spoil of robbers and marauders. Similarly, it should be impressed upon the minds, especially of the inexperienced, that this life is full of perils to all the children of men, that temptations and spiritual enemies abound. There is no security out of Christ. But whilst those without the door are exposed to death, Christ secures to his flock the blessing of life, and that in abundance. 3. The door of the fold admits the sheep to Divine *society;* and through Christ his people partake the hallowed and happy fellowship of all who are his. Without are the enemies; within are the friends. The fellowship of the flock is among the choicest privileges to which Christians are introduced; but it is Christ himself who introduces them. Only through the door can this society be reached and enjoyed. Those who gather within the fold are together partakers of the love and care of the Shepherd. Theirs is the congenial companionship of God's blessed home.

III. CHRIST, AS A DOOR, HAS CERTAIN QUALITIES WHICH MAY AWAKEN OUR GRATITUDE. 1. He is a *strong* Door. His strength is used to resist the incursion of any invader or foe, and thus to protect the members of the fold. Christ is to his people a bulwark against every evil. 2. He is to those who wish to enter into the enjoyment of spiritual blessings an *open* Door. Sometimes a door is used for excluding those without, in a spirit of churlishness. There is nothing like this in the posture, the bearing, of the Lord Jesus. This door is indeed shut to unbelief and hardness of heart, but is ever open to the lowly, faithful, and contrite. 3. He is the *only* Door. Those who seek another entrance are like such as climb over the wall. There is none other Name whereby we can be saved.

IV. FOR WHOSE ADMISSION CHRIST, THE DOOR, IS INTENDED. Two classes are mentioned in the context, as contemplated in the benefits of this Door. 1. The under-shepherds, or those who are engaged in the spiritual tuition and guidance of their fellow-men. These are bound to enter in by the Door into the sheepfold. Spiritual pastors must find Christ before they can truly feed the sheep. 2. The sheep themselves enter by this Door, and by this only, into the fold of God. These are they whom the good Shepherd came to seek and find, when they were lost in the wilderness. These are they for whom the Shepherd laid down his precious life.

APPLICATION. Those who have entered by the Door, and are within the fold, should rejoice with gratitude. Those who are without should seek at once to enter by this Door.—T.

Ver. 10.—*Life and abundance.* Sad indeed is the perversion of Divine gifts, which takes place when those who teach and lead mankind use their influence for moral harm. Yet so it was, our Lord Jesus tells us, with many who came before him with great professions indeed, yet with no help for the spiritually necessitous. Some such had altogether carnal notions of what deliverance, salvation, means. Others were animated by selfishness and ambition. The purpose of many who made great claims was in reality far from benevolent. Jesus does not hesitate to designate them as thieves, entering God's flock with the intention of stealing, killing, and destroying. This was a heavy charge; and our Lord would not have brought it had there not been good reason and justification for so doing. The aim and the conduct of such pernicious leaders was contrasted by Jesus with his own. He, too, came claiming to shepherd the flock of God. But his one purpose was this, that through his ministry of devotion and sacrifice the sheep of the fold might have *life* and *abundance*.

I. THE BLESSINGS WHICH THE GOOD SHEPHERD CAME TO BRING TO THE FLOCK. 1. *Life.* Jesus was "the Life;" "in him was life." What he possessed in himself he came to communicate to his own. (1) This was spiritual life. Not *psyche*, but *zoe*. Of this man only, amongst the living inhabitants of this teeming world, is capable. (2) This life is salvation from death. Our Lord himself contrasts it with destruction. To this terrible fate, to spiritual death, this human race was hastening. But Christ, as a great Physician, undertook the case of those who were ready to perish. He came to save. (3) This life is a new and Divine principle. Its origin is in the nature of God; its seed-germ is implanted by the Divine Spirit; its spring-tide and growth are the result of heavenly influences. (4) This life is distinguished by progress, and is not, like terrestrial and bodily life, subject to decay and dissolution. (5) This life is itself immortality. "He that liveth," says Christ, "and believeth on me shall never die." 2. *Abundance.* If we translate the word as in the margin of the Revised Version, we understand not the enrichment and perfection of life (abundantly), but the provision made for the life preserved, quickened, perpetuated. The good Shepherd, having saved the flock from destruction, and conferred upon each member of the flock a new and spiritual life, secures for those whom he has saved and divinely quickened a suitable and sufficient provision for all their wants. The fold, the pasture, the living waters, the Shepherd's guardianship and care, may be all included in this word. The wants of those who receive are many and various, but the bounty and benevolence of the great Giver are adequate for their full satisfaction.

II. THE AGENCY AND METHOD BY WHICH THESE BLESSINGS ARE BESTOWED. 1. Christ, the living Person, himself confers them. There are many who look rather to the under-shepherds than to the chief Shepherd. But all who serve the flock are

merely the ministers and messengers of the eternal Lord. Not only did he, by his own personal ministry and sacrifice, save the flock from destruction; he, by his perpetual presence and spiritual care, supplies in abundance the ever-recurring wants of his sheep. 2. Christ secured these blessings by his *coming* to this world. The method by which he sought and saved mankind was mediatorial; it involved his incarnation and advent. This was his conscious aim. "I am come," said he, implying that his was a mission, yet one voluntarily undertaken and cheerfully fulfilled. 3. Even this Divine Person, in executing a purpose so gracious, found it necessary to submit to suffering, to offer himself a sacrifice, to consent to death. He gave up his life (not *zoe*, but *psyche*) that we might live spiritually and immortally. 4. And the redemption was completed by our Lord's resurrection and victorious reign. It is observable that in this conversation our Lord Jesus no sooner foretells his death than he declares his intention of rising again. And in fact he resumed life, not only in vindication and assertion of his proper dignity, but in order to exercise from the vantage-ground of his risen life and reign the power he delights in, because it contributes to the abundance of his people's privileges and joys.—T.

Ver. 14.—*Mutual knowledge.* If the Lord Jesus came to earth to seek and to save the lost sheep of the flock, it is not wonderful that he should *know* those in whom he has displayed an interest so compassionate and deep. If the members of the flock owe to the great and good Shepherd their safety, their pasture, their all, it is not wonderful that they should *know* him to whom they are so immeasurably indebted. Hence the natural simplicity of the language in which Christ says, "I know mine own, and mine own know me."

I. CHRIST, THE GOOD SHEPHERD, KNOWS HIS SHEEP. 1. This fact is an incidental proof of our Lord's Deity. Not only did Jesus know every one of his disciples during his earthly ministry; his knowledge extends to all who are his. No one of them is lost and overlooked in the crowd; each one is individually known and named. Throughout the long generations of human history, in all the lands where the Christian faith has been planted, the omniscient Shepherd and Bishop of souls has recognized and cared for every sheep of the flock. 2. This fact is a proof of our Lord's special and affectionate interest in the several members of his Church. To know, in this as in many other passages, means to regard with favour and attachment. The Saviour's knowledge of his people is something more and better than mere recognition; it is the knowledge of friendship and affection. His capacious heart has a place for every one whom he has purchased with his blood, whom he has sealed with his Spirit. 3. This fact is a proof that there is a special character in the sheep of Christ's flock which the Shepherd recognizes with pleasure. "The Lord knoweth them that are his;" for they possess certain spiritual marks which indicate his property in them.

II. THE SHEEP OF CHRIST'S FLOCK KNOW THE GOOD SHEPHERD, WHO OWNS AND CARES FOR THEM. 1. Their knowledge of their Saviour is based upon his knowledge of them. 2. It is a knowledge which is associated with gratitude and affection. 3. It is a knowledge which leads to cheerful obedience. The sheep who know the form and the voice of the Shepherd follow him whithersoever he goeth; and the law of the Christian's life is obedience to the Master. 4. It is a knowledge which prompts to witness. Those who know the qualities of the Shepherd, his power to save and bless, will not fail to make him known to those who need his love and care.—T.

Ver. 15.—*The great offering.* Our Lord Jesus is the chief Shepherd, under whom all other spiritual pastors are called to labour for the welfare of the flock, to whom they owe their authority, and by whose example they are bidden to be guided. He is the great Shepherd, who has proved his power to deliver and to save. And he is the good Shepherd, who shrinks from no effort and from no self-denial, in order to secure the welfare of his own. What more could he do than he did, when he laid down his life for the sheep?

I. THIS OFFERING WAS DELIBERATELY PURPOSED. Nothing can be more absurd than the notion of some modern critics, who contend that the Lord Jesus never contemplated such a close to his ministry until within a short period of his betrayal, and that he accepted the martyrdom as inevitable, and in order to save his credit with his followers.

The Gospel record makes it manifest that from the early days of his ministry Jesus knew how that ministry would end. In his conversations with his disciples he gave them to understand that his life of service was to be crowned by a death of sacrifice.

II. THIS OFFERING WAS VOLUNTARILY RENDERED. There had been times when the life of Jesus seemed to be in danger, and on such occasions he had escaped out of his enemies' hands, for his hour was not yet come. And to the last he possessed power either to crush or to evade his foes. But when the time came for him to be offered up, he made no resistance. He set his face towards Jerusalem. He acted in a manner certain to bring on the crisis. His miracles, his teaching, and especially his denunciations of the Pharisees, were of a nature to ensure the open opposition of his bitter foes. He withheld his supernatural power when he might have saved himself. In short, he laid down his life as something precious, which nevertheless he was content and ready to part with.

III. THIS OFFERING WAS VICARIOUS IN ITS MORAL IMPORT. 1. Christ died on behalf of his sheep, and in defence of them. This, which was obscurely seen by the high priest, was very present to our Lord's own mind. He had no personal end to serve by consenting to a death of pain and ignominy. It was for the sake of his flock that the Shepherd sacrificed himself. 2. Christ died in the stead of his sheep. As a shepherd may fight with a wild beast that attacks the flock, may receive wounds of which he himself may die, and yet may slay the beast and deliver the sheep of his charge; so our Saviour, by his death, delivered his spiritual flock "from the bitter pains of eternal death." Not by way of a bargain, as if suffering were something that could be transferred from one to another, as though Jesus endured an equivalent for the punishment men deserved; but by way of substitution and moral mediation.

IV. THIS OFFERING WAS REDEMPTIVE IN ITS PURPOSE. "Ye were redeemed," writes Peter, "with the precious blood of Christ, as of a Lamb without blemish." The bondage of sinful men was exchanged for liberty, their malady for health, their death for life.

V. THIS OFFERING WAS ACCEPTED BY THE FATHER. Of this our Lord was confident beforehand. "Therefore doth the Father love me," he himself says in the anticipation of his sacrifice (ver. 17). It was necessary that this should be the case, that the Father should approve the offering. This language may easily be misunderstood and misrepresented, as if there were something arbitrary in the pleasure or displeasure of the Eternal. But the fact is that the Father delights in that which is in accordance with unchanging reason and righteousness. What Christ did and suffered, and the aim he set before him, was what commended itself to the mind of the God of wisdom and justice. And, indeed, it was by the Father's will that Christ's work was undertaken, and his acceptance of it was the ratification of his own counsels.

VI. THIS OFFERING WAS EFFECTIVE AND SUCCESSFUL IN ITS RESULTS FOR MEN. In this supreme instance, benevolence was not in vain. If the Shepherd died, the flock was ransomed. And Christ "sees of the travail of his soul, and is satisfied."—T.

Ver. 16.—*The sheep of the other fold.* The purposes which animated our Saviour's heart, in undertaking labours so severe, and in enduring sufferings so keen, were no doubt always clearly before his own mental vision. But, to judge by the records, it was only occasionally that an intimation of some of these purposes was afforded by his language. St. John records some sayings of our Lord, mostly uttered towards the close of his ministry, from which we learn that he contemplated results as certain to flow from his work on earth, far beyond what even his nearest and most sympathetic friends were at that period able to anticipate. In this discourse Jesus appears to have been conscious of the growing hostility of his powerful enemies at Jerusalem. Did he seek a consolation for the pain thus inflicted upon him by prominent representatives of his own nation, in cherishing expectations of the vast and far-reaching results which he, as the spiritual Shepherd of humanity, should in future ages attain, by his affection for his sheep, and by his self-sacrificing devotion to their welfare?

I. THE GLORIOUS AND INSPIRING VIEW WHICH JESUS TOOK OF HIS OWN OFFICE AND WORK AMONGST MEN. He was regarded in Palestine, both by friends and foes, as a Jewish Rabbi. But this was not the view he was accustomed to take of himself. He did his daily work for those amongst whom he lived; but he was aware that there was a vaster sphere of service which was truly his. He was the Shepherd, not of

Israel only, but of mankind. The majesty of his position and office did not break in upon him either gradually or suddenly. He brought with him to earth the consciousness of a Divine election and commission. And in such passages as this we have a revelation of his mind; and we feel that no mere human teacher or leader could have assumed such a relation towards the vast multitudes here contemplated, but distant in space, remote in time, and seemingly estranged in sympathies.

II. THE LIBERAL AND COMPREHENSIVE REPRESENTATION WHICH JESUS GAVE OF HUMANITY AS HIS FLOCK. The fold of Israel was very select and very exclusive. The Hebrews were wont to regard the less favoured nations with indifference and even contempt. Narrowness was almost the "note" of the Jewish temper. Yet the Old Testament contained no justification for such bigotry. In the Psalms and in the prophets we meet with representations of the purposes of God towards humanity at large, which are startling in their magnificent liberality and comprehensiveness. God's salvation, we are told, shall extend to the ends of the earth; all nations shall sing the praises of the Lord. Accordingly, when we read our Saviour's language in this passage, and find him claiming as his own other sheep not of the Hebrew fold, we feel that such language is a verification of his claim to fulfil the Jewish prophecies, to supersede the Jewish prophets, to realize the substance of the Jewish types and shadows. The Samaritans had long ago come to the conclusion that Jesus was the Saviour of the *world!* Jesus now openly declared that the Gentiles were, in the counsels of God, members of his spiritual flock and household. And he was about to assert the mysterious power of his cross, by assuring the Jews that he should thence draw *all men* unto himself.

III. THE SUBLIME FORECAST WHICH JESUS COMMUNICATED CONCERNING THE FUTURE OF THE WORLD. Observe the several steps. 1. Gentiles are the possession of the Divine Shepherd, and the purchase of his redeeming love and sacrifice. Far away there are sheep which he has, for which he lays down his life, equally with those nearest to him the objects of his interest, love, and care. 2. The time shall come when the Gentiles shall realize their privileges, shall be led by him, and shall hear his voice. Then the Redeemer shall see of the travail of his soul, and be satisfied. 3. The ultimate purpose of Divine grace shall be fulfilled, when the unity of the ransomed shall be complete, when there shall be "one flock," and when the Saviour shall be acknowledged as the Sovereign, when there shall be "one Shepherd."—T.

Ver. 16.—*The unity of the flock.* To bring about unity in thought is the aim of the thinker; to bring about unity in life and action is the aim of the practical man, who is called to be the leader and ruler of his fellow-men. Christ, as the good Shepherd, who has shrunk from no effort, from no sacrifice, to secure the welfare of his sheep, contemplates and designs, in the exercise of his spiritual authority, the consolidation of the grandest unity of which mankind is capable.

I. THE SUBJECTS OF THIS UNITY. They are the spiritual sheep, the members of the true flock. All like sheep have gone astray, all have been sought and recovered by the Shepherd and Bishop of souls, all rejoice in and abide under the tendance and care of the Divine Saviour.

II. THE DIVERSITIES BLENDED IN THIS UNITY. The Lord Christ was the Son of man, and in the aim of his compassion and redemption transcended the distinctions which separate man from man. More especially he designed to bring the Gentiles into the fold; these may have been the "other sheep" whose inclusion he graciously purposed. The wall of partition was very high and very strong; only he could break it down. But no nationality, no education, no previous religious associations, were to be allowed to stand in the way of the unity which he came from God in order that he might effect in this distracted race.

III. THE GROUND OF THIS UNITY. Men endeavour to base oneness of action upon community of association or of interest, etc. But in the Christian scheme the basis of the new fellowship and brotherhood is Divine. The one Shepherd alone can account for the one flock. His Divine nature, his priceless redemption, his spiritual authority, these lie at the foundation of the Church's unity, and for such an edifice no narrower foundation could suffice.

IV. THE NATURE OF THIS UNITY. This has been more misunderstood than almost

any part of Christianity. The translators of the Authorized Version went out of their way to render "one fold," for which there is no justification. The unity Christ desires is not a unity of form, but of spirit; not a matter of mechanism, but of vitality. One Church and another may claim the "note" of universality, but the existence of such Churches side by side is a disproof of the claim. And even within separate Churches there are parties, or schools, distinguished by peculiarities more or less important. But in the spiritual, what is called the "invisible" Church, there is a unity of faith in Christ and a subjection to Christ. The temple is harmonious; it has its several parts, yet it is one. The body is symmetrical, and each member has its function; yet it is one. "One Lord, one faith, one baptism."

V. THE HINDRANCES TO THE MANIFESTATION OF THIS UNITY. So far as the people of Christ fail to exhibit the one spirit, it is owing mainly to these two causes: (1) the lack of devotion to the Lord; and (2) intolerance one towards another. The closer the flock draw around the Shepherd, the less is there of misunderstanding, and the more of fellowship. Watchfulness and prayer alone can check the spirit of dissension, and hasten the prevalence of peace.

VI. THE PERFECTION OF THIS UNITY. That this is assured we gather from the emphatic words of Christ, "They shall become one flock." Deferred this glorious realization of the purposes of the Redeemer may be; yet it is certain. The predicted unity shall be accomplished in the brilliant and hoped-for future, of which we know but dimly the time, the scene, the circumstances. The wandering sheep shall be restored, the divided sheep shall be united. And the one flock shall then witness to the faithfulness and the love of the one Shepherd, whose voice all at last shall recognize, and beneath whose sheltering care all shall at last "lie down in green pastures," and be led "beside the still waters."—T.

Vers. 19—21.—*Calumny confuted.* Every faithful teacher, coming into a morally mixed society, meets with a twofold experience: he evokes the hostility of those who hate truth and righteousness, and he rallies to him those who are candid, just, and pure. Such was eminently the result of our Lord's ministry among the Jews. It was foretold that, as a consequence of Christ's coming, "thoughts out of many hearts should be revealed." Never was this more manifestly the case than during those discussions which arose between Jesus and the Jews towards the close of his ministry.

I. THE CALUMNY ADVANCED AGAINST CHRIST. 1. The real and lasting ground of calumny. It was the truthfulness and purity of Christ's character; it was the justice and severity of his denunciations of formalism and hypocrisy, that incensed the Jewish leaders against the holy, outspoken, and fearless Prophet of Nazareth. 2. The immediate and special ground of calumny. It is noticeable that, on the several occasions upon which the slander mentioned in the context was uttered, Jesus had just been making some high claim to communion with his Divine Father, and to a consequent authority altogether above any wielded by created beings. 3. The real motive of the calumnies of the Jews was, therefore, their moral indisposition to tolerate the highest excellence. They loved darkness rather than light. 4. The nature of the calumny. It was said to Jesus, and of him, that he was possessed by a demon, and was insane. How it could be supposed that such gross slanders could meet with any credit, we are at a loss to say. It is certainly an instance of the malignity of sinners that such a calumny could be invented, and of the credulity of fools that it could be believed. 5. The purpose of the calumny. This was to discredit Jesus, to weaken his influence with the people, and so to aid the Jews in their malevolent aim, which was, no doubt, to bring his ministry to a shameful and violent close.

II. THE CONFUTATION OF THE CALUMNY. 1. It is observable that this did not proceed from Jesus himself, or from his immediate friends and professed disciples. Its effect must have been all the greater from its origin in the minds of impartial spectators and auditors. 2. The sayings of Christ are declared incompatible with the supposition that Jesus was possessed by a demon. Their sobriety and reasonableness was a refutation of the charge of madness; whilst their justice, their purity, their opposition to falsehood, error, and deceit, were conclusive against the foolish accusation that they were inspired by the prince of darkness. 3. The works of Christ were, if possible, even more exclusive of such an imagination, such an invention as that referred

to. Jesus had opened the eyes of a blind man, he had wrought other miracles of a nature most beneficent, he had relieved men from privations and sufferings, and restored them to health, to sanity, to happiness. It was incredible that such deeds of mercy as these could be inspired by the emissary of the foe of man.—T.

Vers. 24—26.—*The explanation of unbelief.* Jesus knew well what must be the end of such discussions as that here recorded. Irritation and hostility were increased. A growing number of the Jews committed themselves to the cause of Christ's adversaries. And the selfish reasons for their opposition were multiplied. Yet the Lord continued the controversies, knowing that the issue to which they needs must lead was one which was foreseen in the Divine counsels, and one which would be the means of bringing to pass his own benevolent designs. There was little attempt on his part at conciliation; he knew that any such attempt would be in vain.

I. UNBELIEF IS NOT TO BE JUSTIFIED ON THE GROUND OF DEFICIENCY OF EVIDENCE FOR FAITH. Jesus refers the Jews to two amply sufficient grounds for believing in him. 1. His own *assertion*, "I told you." The value of such an assertion depends upon the character of him who makes it. There are those whose statements concerning themselves are worthless; but, on the other hand, there are those whose statements carry immediate conviction to those who know them. Jesus always spoke the truth, and he could not be mistaken upon a point such as this, his own nature and mission. 2. His own *works*, done in his Father's Name. It was not questioned by the Lord's contemporaries that he wrought miracles. If they cavilled at them, they attributed them to the power of darkness—an absurdity which was its own refutation. These signs and wonders, wrought by Jesus, have lost nothing of their significance by the lapse of time; whatever evidential value they had, when Jesus first appealed to them, they possess to-day. Their very character renders them an everlasting and ever-valid witness to him who wrought them. They can neither be denied nor misinterpreted.

II. THE EXPLANATION OF UNBELIEF LIES IN THE DEFICIENCY OF SPIRITUAL SYMPATHY. That there are honest and sincere unbelievers, is not questioned. But for the most part there is in those who reject Christ's claims a lack of that sympathy which assists in a just appreciation of the holy and benevolent Saviour. Jesus spoke of the questioners and cavillers as "not of his sheep." They had not those dispositions of teachableness and humility which are conducive to Christian discipleship. Such a disposition as our Lord here attributes to his adversaries is most unfavourable to a fair judgment upon the claims and evidences which are found sufficient by many of the wisest and the most virtuous of men. Only Christ's own "sheep" know his voice, and distinguish it as the Divine voice from the voice of strangers. These only "follow" him, and accordingly have every opportunity of acquainting themselves with his character and the manifestations of his purposes.

III. IT IS THIS UNSYMPATHIZING UNBELIEF THAT LEADS MEN TO CALUMNIATE AND TO OPPOSE CHRIST. This chapter shows us how this principle acted in our Lord's days. We have but to observe what is passing around us, in order to explain upon the same principle the blasphemies and the violent opposition with which our Lord Christ is still assailed.—T.

Vers. 7—9.—*Christ as the Door.* Notice—

I. THE POSITION OF CHRIST IN RELATION TO SPIRITUAL BLESSINGS. "I am the Door." 1. *He is the Medium of admission to these blessings.* (1) He effected *an entrance to them.* "He is the Way." When man sinned, the door of heaven was closed to him; and when he looked up thither, there was no opened door there. But Christ opened it and established communication between heaven and earth; and as man gazed up, he saw a door opened in heaven. When Christ left heaven for earth he left the door ajar, and opened a new and a living way for man to enter. (2) He is *the absolute Provider and Proprietor of these blessings.* By sin, man contracted new wants; by suffering, Jesus provided for them, and purchased for man all the spiritual blessings he requires. Thus he is their absolute Provider and Proprietor. (3) As such he is naturally *the Guardian of these blessings.* He has an absolute right and power to admit or reject. He is the Door. He has made a fold for the sheep, his visible Church, and fenced it round with his commandments and directions, where his faithful

followers enjoy fellowship with each other and with him during their pilgrimage here. He is the Door of this visible fold, as well as that of the invisible and vaster realm of all spiritual blessings. He is the Door, not arbitrarily but naturally, in virtue of what he is in himself, the Son of God; and in virtue of what he is to the sheep, their Purchaser, Provider, and sole Proprietor. 2. *He is the only Medium of admission to spiritual blessings.* (1) There is but *one medium of admission.* This is Christ, and he is one. There is but "one Lord, one faith," etc. There is but one Door, "one Mediator between God and man, Christ Jesus." (2) *Others may assume the position.* And, as a fact, this was the case, and our Lord refers to it. Some had come before him, professing to be Messiahs, assuming his titles, prerogatives, and position as the doors and shepherds of the sheep. As before Christ, so after him, many assume his position as the mediums of admission to God and the blessings of his love and mercy. (3) *Their assumption of his position at once fixed their character in the spiritual world.* They are thieves and robbers, lacking the right to and adaptation for the position they assume. In our world there is evil as well as good, the false as well as the true, the counterfeit as well as the genuine coin. There is spiritual wickedness in high places, and one of its most cunning and villanous forms is to assume the position of Christ as the door of spiritual privileges, as they stand between sinners and the Saviour, between the world and the light, and is pronounced by our Lord as the most daring usurpation, and the vilest spiritual theft and robbery. (4) *Their claims to this position were resisted by the true and faithful.* "But the sheep did not hear their voice." Christ has had sheep in every age, and they instinctively distinguish between the true and the false. The instincts of truth are against falsehood, and those of right are against wrong. Those who have truth will be on its side. Spiritual thieves and robbers are betrayed by their voice, their principles, doctrines, and practices, and the ear of truth and faith will not listen to them; their voice is repelling, and not attractive. So that the position of Christ as the Door is defended not only by his absolute right and fitness, but by the sheep.

II. THE CONDITION ON WHICH THESE BLESSINGS ARE TO BE ENJOYED. "By me if any man enter in." This involves: 1. *Full recognition of Christ's authority as the medium of admission.* He is the Door, and must be acknowledged as such. 2. *Genuine faith in his fitness and resources as the spiritual Provider of the soul.* 3. *Implicit submission and obedience to his will and commands.* Entrance must be made, and that by him. 4. *There is but one condition for all.* "By me if any man enter," let him be rich or poor, Jew or Gentile. There is but one door. There is not one door for the rich and another for the poor, etc.; but only one. And as there is only one door, there is but one condition of enjoyment, viz. entrance by it.

III. THE PRECIOUS BLESSINGS ENJOYED ON THIS CONDITION. Some of them are pointed out here. "By me if any man enter," etc. 1. *Perfect safety.* (1) Safety from *inward dangers.* We are in great danger from our inward foes, the corruption of our nature, our evil passions, our inordinate appetites, our secret and besetting sins, the treachery and deceptiveness of our hearts. And often we are in greater danger from treachery within than from open hostility without (Gordon at Khartoum). But in the fold of Christ we are safe from all this. (2) Safety from *outward dangers.* Believers have a host of outward and open foes, headed by the arch-enemy of the soul, the devil, who is as a "roaring lion," etc. But in the custody of Christ they shall be safe from these. 2. *Perfect freedom.* The Christian while in this world cannot be always in the holy of holies of devotion; he must go out into his daily occupation. It is a Divine and general law that "man goeth forth unto his work and to his labour until the evening." (1) This freedom is *perfect.* It is the freedom of the highest law, the proper law of the soul, the law of filial obedience, reverence, and love. The safety of the soul in Christ is not that of bondage, but of perfect freedom—freedom which is compatible with and productive of the most perfect order, harmony, and happiness. "He shall go in and out." He goes out, but comes in again. (2) There is *freedom of movement.* "Shall go in and out," at home or abroad. The believer is free to go to any part of this world; it is his Father's house and his own inheritance. (3) There is *freedom of action.* Within the law of his new life, the Christian may do whatever he likes, and be engaged in any trade or business which is legitimate, from wielding a shovel to wielding a sceptre. He is the very man for this; he sanctifies every labour

and service. (4) There is *freedom of thought.* The only real free thinker in the world is he who has been made free by the truth. He who thinks without Divine guidance is a slave and a libertine; but the custody of Christ is safe freedom and free safety. 3. *Intimate fellowship with Christ.* How intimate we are with the doors of our houses! We can neither come in nor go out but by the door—a faint symbol of believers' intimate fellowship with Christ. He is the Door. 4. *Ample provisions.* "And find pasture." (1) It is *sought.* Finding implies seeking. The sheep go in and out in search of pasture. The soul, by faith in all its movements, seeks spiritual food and support. It is to be found in connection with intense desire, effort, and search. (2) By seeking it is *certainly found.* "And shall find pasture." In Christ there are spiritual provisions for the soul, in abundance, suitability, and variety; they are as various and abundant as the soul's wants. Supporting grace, Divine forgiveness and peace, etc. (3) It is found *without, in the occupations of life.* If the Christian is an agriculturist, in the garden the flowers will naturally remind him of the "Rose of Sharon," etc. When following the flock, naturally will he think of the "Lamb of God." The beautiful landscape around will bring to faith visions of a more beautiful land—the fair land of promise; and even the failure of his crops will often give him a rich feast of joy in the Lord. If he is a mariner, the storms of the voyage will make him strive and sigh for the desired haven, where every storm will be for ever hushed. If he is a merchant, this will bring his mind in closer contact with treasures more to be desired than gold, and more precious than rubies. If he is a man of science, he can hear the heavens declare the glory of God, and see the works of his fingers everywhere; and should the Christian happen to wander into the land of doubt and sin, he will find there the bitter herb of godly sorrow, which will act as a tonic to his soul. And even the valley of the shadow of death to him will not be barren, for even there he will find the comfort of his Shepherd's staff and rod; yea, the Shepherd himself. (4) It is found *within.* In God's Word; in private devotion; in quiet meditations; in Christ's fold; in the fellowship of saints; in the services of the sanctuary, which is the house of God and the very gate of heaven; and often in thought and faith he steals away to the happy land, and revels in the green pastures beside the still waters. He spends many a happy moment beyond the stars, among the redeemed throng, gazing upon the throne, and on him who sits upon it. Whether in or out, in Christ he shall find pasture, until at last, by Divine invitation, he shall enter into the joy of his Lord, to go out no more for ever.

LESSONS. 1. *The revelation of Christ as the Door of spiritual blessings was now very natural and timely.* He saw the multitudes like sheep without a shepherd. Judaism had become barren and persecuting, and incapable of supplying the spiritual wants of the people. Souls were hungry for food, and longing for shelter. The healed blind man was among the first to knock for admittance, and, as Christ was the Door, it was now time for him to say so openly. 2. *Christ as the Door is a befitting introduction to the blessings within.* You can form a fair opinion by the door of what to expect inside. Sometimes we are not inclined to go further than the door. But Christ, as the Door to God and all spiritual blessings, is most attractive and worthy, and when you enter there is no disappointment in it. 3. *The great thing in order to enjoy the riches of Divine grace is to find the door.* Christ as the Door is most conspicuous and convenient. Where the gospel is fully known, the difficulty almost is not to find it. It publishes itself. "I am the Door." 4. *There are thousands in search for the door and cannot find it.* And, alas! there are thousands in gospel lands dying at the door, and will not enter. There is only a door between them and life eternal.—B. T.

Ver. 10.—*The two missions.* Notice—

I. THE MISSION OF HUMAN SELFISHNESS. We are taught by Christ that there is such a mission in the world. It is as old as the temptation of our first parents by that evil and selfish spirit, the devil. It was active in the world before and at the time of Christ, and to a greater extent afterwards. Every false teacher, every one that assumes Christ's position, or leads souls from Christ and God either intentionally or unintentionally, is pronounced by Christ a thief, and his mission is that of selfishness. 1. *Its spirit and aim are selfish.* (1) It is inspired by *self-advantage.* The thief comes to steal. What is the inspiration of the thief? It is self-advantage and aggrandizement.

This is the inspiration of the mission of selfishness in every age. Its aim is self-advantage, power, authority, glory, fame, the praise of men, numerical strength, and predominant influence. (2) It is inspired by *self-advantage at the expense of others.* The thief in benefiting himself robs his fellow-man. The principles of honesty and justice are recklessly violated. The selfish teacher is a thief, living on mental and spiritual plunder; gratifying himself at the expense of man and God, and at the expense of honesty and rectitude; robbing man of his spiritual birthright, liberty, and manhood, and standing between him and the light of heaven; robbing Christ of his office and position as the only Medium of spiritual blessings, and robbing God of the homage and glory due to his Name, and of his throne in the human heart. (3) It seeks *self-advantage by cunningness and stealth.* The thief attains his ends under the cover of darkness in the night, when his victims are asleep and off their guard. Before the public he studies to appear as an honest man, but behind their backs he studies to rob them. The counterpart of this has been and is in full play in the religious world. The selfish teacher attains his ends by stealth. He makes use of Christ to rob him, and wears the garb of holiness to defraud it of its reality. In the degree he deceives he succeeds, and deceives by the most consummate craftiness, and his true character is fully known only on the other side. 2. *Its spirit and aim are murderous.* "And to kill." (1) It kills *the life of the body.* If the thief cannot carry his booty by stealth, he will not scruple to take away the life of him who may oppose him. What killed the prophets, crucified our Lord, martyred his apostles, persecuted, imprisoned, and burnt hosts of his followers through the ages? It was this mission of selfishness in its varied forms. Is not its spirit the same to-day, and are not scores of precious lives taken away by this mission in the Name of Christ? (2) It kills *the life of the soul.* By keeping it in ignorance, by standing between it and its true life and elements of support, by lowering its aspirations and centering its affections on things below and not on things above, on its lower self and not on God, on the present and not on the future, on this world and not on the other, by supplying its wants with false and unsuitable nutriment, and materializing its affections, thus it is lost and stealthily killed. 3. *Its spirit and aim are destructive.* "And to destroy." If the thief cannot steal and kill, he will destroy valuable property. The mission of selfishness in the time of our Lord had not only killed the very life of the nation, but also had destroyed the spiritual food of the sheep with an admixture of human tradition and the devilish spirit of selfishness and murder. Thus in every age this mission poisons the living water and the bread of life, and adulterates the milk of the Word; and if it cannot kill the sheep, it will as far as possible destroy their pasture and spiritual supplies. 4. *Its spirit and aim are entirely self-seeking, cruel, and destructive.* "The thief cometh not, but," etc. The genius and history of the mission of selfishness are spiritual robbery, murder, and destruction.

II. THE MISSION OF DIVINE LOVE. In contrast with the mission of selfishness, we have the mission of Divine love in Christ. "I came," etc. 1. *It is a mission of Divine authority.* The mission of selfishness was unlawful, and existed by stealth, robbery, and unrighteousness. The mission of Christ was legal and Divine. He came not as a thief, but as a Divine messenger, openly, according to the Divine plan, to fulfil the Divine promise and purpose. He came in the volume of the book written of him. He came in the fulness of time, in the open day. His appearance was heralded, and he carried with him all the credentials of Divine power and authority. 2. *It is a mission of Divine benevolence.* (1) Christ came *to give.* "That they may have," etc. If we have, Christ must give. The mission of selfishness is to steal, to take away from men what they have, and deprive them of what they may have. But Christ came that men may have; he came to give, to benefit the human family. He came not for his own sake, but for the sake of others. He became poor to make the world rich. (2) He came *to confer on men the greatest blessing.* "That they may have life." The Divine life, the spiritual and highest life of the soul, the life it had lost by sin and kept from by a sinful and a selfish mission. This life was men's greatest need; for this they panted, and nothing but this could save them from spiritual death and make them happy. Man's greatest blessing is that which will satisfy his greatest want. Spiritual life is this, and to bring it within his reach Christ came to the world. (3) To confer this blessing on men was *the sole object of his coming.* He had no other message. Every other con-

sideration would cause him to remain in his native happiness and glory, and keep him for ever from the adverse circumstances of his human life, and from the repulsive scenes and treatment of this world. But as nothing but his appearance in human nature could bring life to a dying world, he came, and this was the sole burden of his mission. (4) His coming actually *brought the blessings of a Divine life within the reach of all.* "That they may have life." He is the Fountain, the Author, and Support of all life; and when he came, life came with him; and whatever insurmountable obstacle there was in the way of fallen men to obtain it, he removed; and whatever strength and inspiration they required, he furnished by his self-sacrificing life and death. So that all who will may have it. There is many a mission benevolent in aim but defective in execution; but the mission of Christ, in inspiration, aims, and results, is most divinely benevolent and practically efficient. 3. *It is a mission of Divine abundance.* It is not merely benevolent, but most abundantly and overflowingly benevolent. "Have it abundantly." (1) This life is abundant *in itself.* It contains the elements of spiritual life in all their quickening energies, perfection, and fulness. For Christ is the life; he lived in our world, and laid down his life, and by his Spirit infuses it into the soul, and the soul by faith may appropriate it as its example, model, and inspiration. Christ is our life: as such, it is the highest life possible, and will satisfy the soul's deepest wants and divinest aspirations. (2) It is abundant *in the means of its support.* Christ, the Author and Model of spiritual life in the soul, becomes also its Sustainer. He is not only the life, but also the Bread of life. From the fulness of his life, and by the ever active agency of his Spirit, the believing soul continually receives fresh energy and strength. It cannot lack for anything. The means of support are infinitely full and various and accessible, and are as abundant as the life itself. (3) It is abundant *in the advantages and certainty of its perfect development.* This world is most advantageous as the place of its birth, the cradle of its infancy, the nursery of its youth, and the arena of its dawning manhood. It finds advantages of development here which cannot be found elsewhere. The adverse circumstances of life, its trials and temptations, are specially adapted for its first exercises, growth, and confirmation. Its spiritual nature renders it safe from material weapons, and its union with Christ from the hurt of spiritual foes; and even death, which seems to put an end to all here, is made to serve its highest interests—introduces it to its native land, to the very presence of its Source, where all is life, where it enjoys the most congenial scenes, society, and employment, and where it reaches full development, and perfect safety and happiness. (4) It is abundant *in the scope of its enjoyment.* When this life outgrows the material conditions under which it exists here, it is born into the spiritual world, the final and natural home of all spiritual life, and time being too short for its full enjoyment, eternity is laid before it to enjoy God, the delights of his presence, the service of his love, and the society of his family for ever.

LESSONS. 1. *We are surrounded in this world with religious thieves.* These characters are not confined to the material and social worlds alone, but to a greater extent they are found in the religious world. Some things more valuable than silver and gold are stolen. There are thieves of souls, consciences, wills, and life. 2. *We are greatly indebted to Christ for the revelation of the fact.* In the light of him who is the Light of the world, the powers and works of darkness are revealed, and the mission of human selfishness is manifested in its self-seeking aims, its cunning and cruel character and destructive results. Thus we are put on our guard, and furnished with the means of defence. 3. *The mission of human selfishness serves as an effective background to the mission of Divine love in Christ.* At the back we see the dark shadows of the arch-thief of souls with his deluded emissaries, and their spoliations of cunning and cruelty. In the front, surrounded with a halo of glory, stands Jesus, offering eternal life to a perishing world. By contrast how beautiful and welcome his appearance, and how calculated to inspire gratitude and a hearty acceptance of his life!—B. T.

Vers. 17, 18.—*The death of Christ.* I. IT INVOLVES THE GREATEST SACRIFICE. 1. *It was a sacrifice of life.* "I lay down my life." It was his own life, and not that of another. Thousands of lives are sacrificed during war by the existing government; but these are the lives of others, and not their own. But the death of Christ involved the sacrifice of his own life. It was personal. 2. *It was a sacrifice of the most precious*

life. Every life is very precious—that of the flower or that of the animal; but human life is more precious still. Personally considered, every human life is equally precious; but relatively, some lives are more precious than others. The life of the general is thus more precious than that of the common soldier. But of all the lives that have graced this world, the life of Christ was the most precious and valuable. (1) It was so *in itself.* What makes man's life more precious than that of the animal, but its being the vehicle of a higher intelligence, and immortal and responsible spirit which makes him at once to belong to a higher order of being? The life of Christ was really human, but it was perfect and sinless. This, together with its mysterious union with the Divine nature, made him to stand alone—a new and a higher order of being. He was Divine and yet human, human and yet Divine, which made his life infinitely valuable in itself. (2) It was so *in relation to this world.* To this world how useful was such a life! What blessings of intelligence, revelation, holy example, spiritual communications, and of Divine benevolence it was calculated to bestow! The short time he was permitted to live proves this. (3) It was so *to the whole universe.* The value of such a life was not confined to this world, but extended to the utmost regions of the Divine empire. Heaven was in close and constant communication with him during his earthly life, and he with it. How dear was he to the Father and all his holy family! How precious was his life! What a tax upon Divine affections was his death! Nature's gloom on the occasion was but a faint shadow of heaven's mourning. What a sacrifice! 3. *It was a sacrifice involving the greatest sufferings.* (1) Think of the *sinlessness of his nature.* Sinfulness of nature habituates that nature to suffering. But Christ's character was not only spotless, but his nature was sinless. Thus the very idea of death must be to him extremely repulsive, and its actual pangs beyond description painful. (2) Think of the *greatness of his nature.* Little natures are capable of but very little pleasure or pain, but large natures are largely capable of both. The capacity of Christ for suffering is outside our experience and far beyond our comprehension. (3) Think of the *cruelty of his death.* He suffered the death of crucifixion, with all its attendant shame, ignominy, pains, and agonies. All that infernal hatred could devise he had to suffer.

II. HIS DEATH WAS PURELY SELF-SACRIFICING. To prove and illustrate this, consider the following things. 1. *His life was absolutely his own.* "My life." No other man can absolutely call his life his own. With the exception of Christ's, every man's life is borrowed; he is a tenant at will, and not from year to year, but from breath to breath. But Christ's life was absolutely his own. 2. *He had an absolute control over it.* Not merely it was his own, but he could dispose of it as he wished. "No one taketh it from me." (1) This was true with regard to *all men.* There was no power in Jerusalem, nor in Rome, nor in the whole world combined, that could take it from him. (2) This was true with regard to *the devil.* It is said that the devil had the power of death, and in a sense this was true. But it was not true with regard to Jesus; he was sinless, and he was almighty. He could say, "The prince of this world cometh," etc. He had neither a right to nor the power over the life of Christ. (3) This was true with regard to *the Father.* In a true sense he is the absolute Proprietor of life; but this Jesus, as the Eternal Son, shared with him, and his incarnate life did not deprive him of this Divine prerogative. Even in that state it was given him to have life in himself. Thus the Father could not nor would not take it from him. 3. *His death was purely voluntary.* (1) It was *his own personal act.* His life was absolutely his own, and he laid it down. (2) It was *the act of his free will and choice.* There was no circumstantial and personal necessity, there was no coercion. Who on earth or in hell could coerce him? and who in heaven would? The self-sacrificing idea was purely voluntary and self-inspiring, and to carry it out cost him infinite condescension. He had to become a man before he could have the power to lay down his life. He could not die in heaven; no one can die there, much less he who is the Life itself. But in human nature death to him was possible and right. It would be a small thing for a Being of infinite power and goodness to boast of his power and right to live; the great thing for him was to have the power to die. With becoming pride Jesus boasts of this. "I have power to lay it down." But all this was from his free and independent choice. "I lay it down of myself." In this, and in this alone with regard to the Father, he claims absolute independency of action, involving his perfect voluntariness—the sweetest odour of the sacrifice. (3) It was *purely voluntary to the last.* He could evade the

cross, could come down from it, could live on it, and in spite of it and its agonies. "He bowed his head, gave up the ghost," etc. 4. *His death was purely vicarious.* Every man must die for himself. It is the debt of nature. But Christ had no debt of his own to pay. He came under the law of death to pay the debts of others, and redeem them from the curse.

III. HIS DEATH CALLED FORTH THE SPECIAL COMMENDATION OF THE FATHER. "Therefore doth," etc. For this: 1. *As it was for the noblest purposes.* "That I might take it again." These purposes were: (1) The *perfection of his own life.* His mediatorial life was made perfect through sufferings. He attained a perfect life through death. (2) The *perfection of the lives of all believers in him.* The lives of all believers are potentially perfect in his perfected and glorified life; for he died and triumphed, not for himself, but for others. "Because I live, ye shall live also." His life was more valuable when taken again than when laid down. (3) These purposes were *worthy of the sacrifice.* There is adequate compensation. Even the precious life of Jesus was thus put out on good interest; there was no loss nor waste, but infinite gain. The gain of salvation to the world, the gain of unspeakable glory to the Divine throne. The purposes were well worthy of the Son and the Father. 2. *As it was the fulfilment of Divine love.* (1) The salvation of the human race is *a Divine idea, impulse, and plan.* (2) An *infinite sacrifice was essential to carry this out.* It was essential to satisfy the claims of Divine justice, law, and holiness, and also to satisfy human wants, and to remove sin and guilt and enmity. "Without the shedding of blood," etc., is a Divine sentiment, and it was ever echoed by the human conscience. (3) The *death of Christ fully met this requirement.* In the sacrifice of Jesus, Divine love is satisfied and fulfilled. It finds a platform upon which to act, a channel through which to flow, and a suitable instrument by which to effect its grand purposes of mercy and salvation. 3. *As it was a special act of obedience to the Divine will.* (1) His death was *in obedience to a special expression of the Divine will.* "This commandment have I," etc. This command was not arbitrary, but the eternal law of love. The principle of obedience in Christ is as old as the law of love in the Divine nature. But this self-sacrificing act was a special expression of it. And Jesus obeyed. (2) It was *in loving obedience to the Divine will.* It was the obedience of love. There is no coercion in the command, there is no servility in the obedience. The command is the natural suggestion of love; the obedience is the natural response of love, the expression of loving sympathy—sympathy of nature and purpose. The command was the expression of the Divine heart, and the law of obedience was in the heart of Jesus. It was the obedience of pure love. (3) It was *a practical and public manifestation of obedience to the Divine will.* The Father needed no proof of the Son's loving obedience. But the world, and perhaps the whole universe, needed this, and to them it was most important and beneficial. Christ gave a special proof and manifestation of this in his self-sacrificing death, which called forth a special expression of the Father's commendation. 4. *Jesus throughout was ever conscious of his Father's approbation.* This was felt: (1) In his *conscious power to lay down his life.* (2) In his *conscious power to take it again.* There is an inseparable connection between the two. He could not take it again without laying it down, and could not lay it down but in the certainty of taking it again. All have the power of laying down their lives, but not to take them again. Jesus had both the power of death and life, and the latter was the reward of his self-sacrificing and loving obedience. (3) In his *conscious knowledge that the Father accepted and was pleased with his sacrifice.* What can give us such pleasure and strength as to know that what we do is most gratifying to the chief object of our affection? Jesus felt that his sacrifice was accepted by his Father with infinite delight and gratitude. This was like a Divine sunbeam on his soul throughout the intense gloom of his humiliation and suffering.

LESSONS. We have here: 1. *The highest example of pastoral fidelity and devotion.* 2. *The highest example of a noble and self-sacrificing life.* 3. *The highest example of filial obedience.* 4. *The royal road to God's special approbation.* Follow the footsteps of Christ, in his self-sacrificing life, in his loving obedience; and this will result in our Father's special commendation and love.—B. T.

VERS. 27—30.—*The Shepherd and the sheep.* Notice—

I. BELIEVERS IN RELATION TO CHRIST. 1. *They are his property.* (1) By a *double*

creation. The old and the new. He made them first men, and then Christians—new creatures in himself. They are his workmanship. (2) By a *Divine gift.* "The Father, which gave them me." They are the gifts of his Father's love, given to him in trust for the purpose of salvation. (3) By *purchase.* He laid down his life for them; redeemed them from the curse of the Law and from sin. (4) By *support.* They are not merely his workmanship, but the sheep of his pasture. They are his. 2. *They are his special property.* Special: (1) As they were *purchased.* His dominion is vast and wide; it ruleth over all. The universe is his estate, his property is infinite. But believers are his only "purchased possession." (2) As they are *very valuable.* Their value can be to some extent estimated from the infinite price given for them—the precious blood of Christ. He knew their value when he made the purchase. As such they are his special treasures, his jewels. (3) As they are *very useful.* The sheep is one of the most useful animals of the fields. Its flesh is food, and its fine wool is garment. Believers are useful, and valuable because useful. Sheep in the East were the most useful property. What would be the richest pasture without sheep to graze it? What would the world be without man—what its scenes without an eye, and its music without an ear? What would man be without faith in Christ and without godliness? The spiritual in man would be a power for evil. The soul would be barren, and the earth morally would be a desert, and would, as in the time of Noah, be utterly destroyed. Immanuel's land would be useless without the sheep.

II. SOME OF THEIR CHARACTERISTICS IN RELATION TO CHRIST. 1. "*They hear his voice.*" This implies: (1) *Recognition of his voice.* In the religious world there are many voices—that of the stranger, the thief, and the hireling. It is a Babel of sounds, and Christ's voice is imitated. But believers recognize the voice of Jesus amidst all, and they recognize it as the voice of the Son of God and their Saviour. (2) *Special attention to his voice.* They not merely distinguish and know it as his, but attend and hear; and to them it is particularly sweet and charming—like the sound of pardon to the condemned, the sound of health to the sick, or the sound of the trump of jubilee to the captives in the land of Israel of old. Even all the golden harps of heaven could not produce such a sweet music, and they listen with attention and rapturous delight. (3) *Willing acceptation by faith of his teaching.* His voice does not die away in music and end in mere rapturous feelings. But its teaching sinks deep in the mind, produces genuine faith in the heart, and full and hearty acceptation and assent in the whole soul. 2. "*They follow him.*" The hearing results in following. This implies: (1) An *acknowledgment of his leadership.* "They follow me." This is a practical acknowledgment of his right and fitness in every respect to lead. They have every confidence in him, and they fully trust and believe and obey. And they ought; for he is a Leader and Commander of the people—the greatest Leader of all ages, the only Leader and Shepherd of souls. (2) A *practical proof of his influence over them and their adherence to him.* "They follow." Why? Because he attracts them. It is the attraction of his Person, character, doctrine, life, love—the attraction of food to the hungry; they are not driven, but drawn; they are filled, and they follow; they are impelled and attracted. (3) An *acknowledgment of their relative position.* Christ leads and they follow. The Master first, then the disciples. This is the natural and Divine order. Peter once wished to reverse it. He impulsively wanted to lead, but he was peremptorily ordered to the rear. "Get thee behind me." The shepherd is to be in front, the sheep behind. They generally do, and ought to, observe the proper order. (4) *Constant progression towards his life.* "They follow me." He writes a copy, and they imitate. He commands, and they obey. He goes before, and they follow. They are never at a standstill, but follow him whithersoever he goeth. The Christian life is not rest here, but a continual movement after and towards Christ. He is the mark, and his disciples press on towards it, and they get nearer every day.

III. THE BLESSINGS THEY ENJOY IN RELATION TO CHRIST. 1. *His recognition of them.* "I know them." (1) His recognition of them is *perfect.* He knows them better than they know themselves, and before they know him. "Before Philip called thee," etc. He knows their outward circumstances and difficulties, their inward and real character, temptations and dangers. He knows them personally and individually. Not only he knows the flock generally, but he knows every sheep individually, and can call each one by name. (2) His recognition of them is *practical.* He is not ashamed

to own them as his. The relationship he publicly confesses. "My sheep." They are admitted to the circle of his immediate friendship, his sympathy, love, and help. (3) His recognition to them is *the highest honour*. To be recognized by the great and rich of this world is considered a high honour. How much higher honour it is to be recognized by him who is Lord of all! This is the highest honour and distinction. 2. *The enjoyment of the highest life.* "I give," etc. (1) This is *the spiritual life of the soul.* The life of God and of Christ within. Christ not only gave his life for the sheep, but also gave it to them, as a principle, an example, and inspiration of a new life in them. This is their greatest need. (2) This life is *the gift of Christ.* "I give them." He alone could give it. It is the gift of his infinite love and free grace. It is most suitable to the recipients, and worthy of the princely Giver. No sum of money could purchase it, no amount of human merit could deserve it; but the Divine author graciously gives it to all his faithful adherents. (3) It is *the gift of Christ now.* "I give them." It is not a mere promise, but a present gift. (4) It is to be *fully enjoyed in the future.* "Eternal life." It is a life which has in it the elements of eternal continuance of happiness and fruition, and eternity is at its disposal. 3. *Perfect safety.* (1) Safety from *inward danger.* "They shall never perish." Shall never fall victims to their inward corruption. The principle of life is between them and spiritual death. (2) Safety from *outward foes.* "No one shall pluck them," etc. Believers are exposed to outward foes. The arch-thief and his emissaries are ever on the watch for an opportunity to steal and kill. But they are safe. "No one," etc. (3) The safety of *Divine care.* "They are in his hand." They are so precious. Cost so much. So prone to wander. Their spiritual foes so anxious to have them as their prey, that they are not trusted anywhere but in Jesus' hand. They can never be taken by stealth. "They are in his hand." (4) The safety of *Almighty protection.* "They are in his hand." His hand is in immediate connection with his arm, and his arm is almighty. No one can take them by force. "They are in his hand." The hand of his tender love, of his watchful care and almighty power.

IV. THE SPECIAL GUARANTEES OF THESE BLESSINGS. 1. *The absolute supremacy of the Father.* "The Father, which gave them me, is greater than all." (1) Greater than *all things.* (2) Greater than *all wicked men and spirits.* Greater than their individual force, and all their forces combined. (3) Greater than *even the Son himself.* In his humiliation, official capacity, and by Divine courtesy, Jesus, as Son, naturally ascribes supremacy to the Father. "My Father is greater than all." 2. *The union of the Son with the Father.* "I and the Father are one." (1) One in *nature and essence.* (2) One in *power and authority.* (3) One in *purpose and will.* 3. *The consequent union of believers with both.* If they are in Christ's hand, they are in that of the Father; for they are one. They are thus in the impregnable fortresses of infinite power and love. Their life is divinely given and infinitely safe—hid with Christ in God. No one shall, and no one is able to, pluck them hence.

LESSONS. 1. *True believers have special characteristics.* They are known of Christ, and may be known of men. The sheep of Christ are marked; the marks are—they hear and follow him. Thus he knows them, and thus they may know themselves. To those who do not hear and follow, he says, "Ye are not of my sheep." 2. *The enjoyment of the blessings of Christ depends upon compliance with the conditions.* "They hear . . . and follow . . . and I give them," etc. This proves them to be his sheep, and ensures to them the care and defence of the good Shepherd, as well as all the blessings of the fold. 3. *In the degree the conditions are complied with the blessings are enjoyed.* "They follow me, and I give unto them," etc. I give as they follow. Where there is no following at all, there is no life; where the following is slack, the life is weak; but when close, life is strong and vigorous. The nearer to Jesus the greater the life. The impartation of eternal life is gradual, for the participation is gradual. As we follow he gives. We could not hold it all at once. Let us follow him more closely if we want more life. 4. *The ultimate security of any one depends upon the following.* The perseverance of the saints in grace to the end is a practical question. It is decided on the part of God. The Divine hand is safe. But is it decided on our part? Are we in it? "They shall never perish." Not in his hand. No one is able to pluck them out of it. Let us make sure that we are in it, and that we slip not out ourselves from it by not hearing and following Jesus. Then the question of our ultimate safety will be practically settled.—B. T.

Ver. 9.—*The Portal of safety and promise.* "I am the Door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." During long ages Israel was God's flock; her system of life and worship, fenced round with laws and ordinances, was his fold; her prophets and righteous rulers were his shepherds. It was in many respects a strange and unique spectacle. "A people that dwelt alone, and was not reckoned among the nations." What was the key to this historic problem? One key to it at least was the *hope of a Messiah.* To see and in some measure grasp this hope was essential to every true Israelite. Whether such a one was a shepherd or a sheep of the flock, his faith in a present God embraced at the same time the promise of a Redeemer to come. Hence our Lord says (vers. 7, 8), "I am the Door of the sheep. All that ever came before me [irrespective of me] were thieves and robbers: but the sheep did not hear them." But now that the Messiah had come, his mission was not to destroy, but to fulfil; not to disappoint, but to expand, to exceed the hopes of God's ancient people. And so, lifting up his eyes, Jesus sees before him a wider horizon, a richer pasture, and room for a larger flock than any Israelite had thought of. He even drops the image of a fold for the moment, or rather widens it out indefinitely, and speaks of himself as the Door—the one way of entrance into the blessings of his own kingdom. "I am the Door," etc. Thus, by means of a simple image, Christ places himself between the whole human race and true blessedness. This is one of his world-wide, universal claims which at once distinguish him from all other prophets and teachers whom God has ever sent. *They* could point out to their fellows more or less clearly the path of life; Christ alone said, "I am the Way." In moments of rapture they could sing themselves, or teach others to sing, "Open to me the gates of righteousness, and I will enter into them." Christ said, "I am the Door: let every man enter in by me." He said this calmly at the first, amid the captious Pharisees who surrounded him; and wherever his gospel is preached or his Name made known, he says it still. To the happy and to the miserable, to the virtuous and to the vicious, to young and old, to the great ones of the earth and to men of low estate, to every class of character and to each isolated individual, he says, "If you would know what true life is, if you would escape from imminent peril into a land of peace, 'I am the Door.'" The text divides itself. In the first part of it—

I. CHRIST CLAIMS TO BE THE PORTAL OF SAFETY, THE DOOR OF DELIVERANCE FROM SPIRITUAL DEATH. "By me if any man enter in, he shall be saved." And he says this with perfect insight into our condition here. He knows what is *in man;* if some of us under a calm exterior are carrying about with us a bad conscience, or if, reckless and gay to outward appearance, we are afraid to be alone with ourselves or with God. He knows what is *around man*—the evil examples, the strong temptations that enslave so many wills, the false lights and the delusive hopes that blind so many understandings. And he knows what is *before man;* for the veil that hides the future from our view is perfectly transparent to his eyes; and he spoke more solemnly of human destiny than any of the ancient prophets or of his own apostles ever spoke. So that no man, however profoundly dissatisfied with himself, remorseful for the past, despondent or anxious about the future, can complain that this word of Christ is not for him. He knows you, brother, better than you know yourself—as thoroughly as if there was no other wanderer in this wide wilderness but you. He has followed you step by step; has witnessed your most secret sins, however little you thought of his piercing eye; has seen through every excuse you have made for yourself, and beneath every mask you have worn so bravely before the world; and now that you are weary in the greatness of your way, instead of despising you, or upbraiding you with your folly, he gives you a personal invitation, definite and distinct, to a blessedness that you have never known; and instead of tantalizing you with vague or impracticable counsels, such as bidding you first save yourselves and then look up for his blessing, first undo the bitter past and then consult him about the future, he bids you come to him just as you are, with your burden on your back. "I am the Door," etc. Ah! many a prodigal has trembled to enter the door of his old home; but surely when Christ, the sinner's Friend, condescends to call himself the Door of his Father's house, none need fear to approach through him. Yet to many Christ's claim to be the Portal of safety seems superfluous so far as they themselves are concerned. They admit that his glowing offers of life and salvation are well suited to outcasts and prodigals, or to poor despondent creatures

who are afraid to repent; but only to such. In their own case they surely possess the germs at least of a good and worthy character, and while they are willing that these germs should be nourished and fostered by the teaching of Jesus Christ, they can ask from him nothing more, nothing at least that can be called salvation. But how did our Lord himself speak to men in such a state of mind as this? Early in his ministry one of them came to him by night, calling him a Teacher sent from God, and asking for instruction. To this man, this master in Israel, Jesus replied, "Ye must be born again." You need a change of mind and heart which I came down from heaven to give. Yes, and to all who are like Nicodemus he gives the same counsel still. He says, "You need more than some general helps to moral improvement, more than the quickening of your consciences, or the strengthening of your better motives and impulses. Supernatural help, even Divine forgiveness and Divine strength, are essential to you—nay, they are waiting for you; and in order to realize them and make them your own, there is one direction in all the wide horizon to which you must look, one definite step you must take. 'I am the Door.'"

II. In the second part of the text CHRIST CLAIMS TO BE THE PORTAL OF PROMISE TO ALL WHO OBEY HIM. Each one of these, he says, "shall go in and out, and find pasture." For here, as we have said, the image of a fold widens out into that of a kingdom—a land of promise better than that which Moses saw from the top of Pisgah; a goodly country where there is room for all the flock of God to dwell, and where its wants shall be satisfied. This good land is, in one word, the Christian calling. It is the life to which Christ admits his disciples. Realizing that life and making it their own, they shall lie down and rise up in the Divine favour, and "the Lord shall preserve *their going out and their coming in*, from henceforth even for ever." But what is the pasture they shall find there? What is the nourishment provided for them? In answer to this we have only to think what are the great wants of our being, essential to us as creatures made in the image of God, for assuredly it is these that fall within the scope of Christ's promises. 1. First of all there is *truth*. I mean the assured knowledge of God and of his will—practical certainty with regard to our position here, and the great realities which surround us. Well has this been called the first necessity of man's moral nature. The understanding craves for it. The renewed heart would sicken and faint without it. But this priceless nourishment is Christ's to bestow. At the great crisis of his life, when he stood before Pilate's judgment-seat, he claimed to be both the Witness and the King of truth. "To this end," he said, "was I born, and for this cause came I into the world." And though his claims were set at nought by the world, they were gloriously vindicated by his rising from the dead, and by the mission of the Holy Ghost, by the outward and the inward seal of the Eternal. Heaven and earth shall pass away, but his words concerning God and man, and the broad way and the narrow way, and the cross of true discipleship and the beatitudes of the kingdom, shall not pass away. Evermore they shall feed and strengthen the souls of his faithful followers. And as in a very deep sense it is the Spirit of Christ that breathes throughout the Scriptures from beginning to end both in those of the ancient prophets and of the holy men who came after, so the flock of the good Shepherd shall ever find green pastures and still waters as they meditate upon them. Even now, as in the beginning of the gospel, Christ opens their understanding that they may understand the Scriptures. 2. Another great need of our souls is *sympathy*, and we may surely say that abundant food has been provided for this craving in the new life of Christ's disciples, which is our gospel land of promise. There is such a thing as the communion of saints. Precious is the fellowship which they have with one another as they sing God's praises together, and as they bow before the same mercy-seat, and as in their assemblies the same thoughts of things which are unseen and eternal fill all their minds. It is well for them when they speak heart to heart of the things which concern their peace, and encourage one another in the good way. But the life and soul of this fellowship is the secret communion which each of them enjoys with God in Christ. To him they can lay open all their hearts. From him they receive help of which they cannot well speak to others. "He is touched with a feeling of their infirmities." Some sorrow may be too deep, some difficulty too delicate, for the ears of their fellow-men; but before him they need have no reserve, and assuredly his Divine sympathy is like nothing else in human experience. "Eye hath not seen, nor ear heard, neither have entered into the

heart of man, the things which God hath prepared for them that love him." They "taste and see that God is good" when they enter into the secret of his presence through the open door of Christ's mediatorship, and thus our Lord's great promise is fulfilled, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." Such are Christ's claims, such his offers in the words before us. He does not speak to his disciples of raptures and ecstasies, or promise to transport them to some dreamland where they shall enjoy a charmed or enchanted life. But he says they shall be saved, and shall go in and out and find pasture. Their earthly lot may not be such as they would choose for themselves. The outward aspect of Providence may sometimes be stern, circumstances trying and hostile; but he who presides over all the events of life, and sees the end from the beginning, has promised to keep them in the hollow of his hand. He is their Shepherd, and they shall not want. Throughout the years of their pilgrimage here he will feed them with the bread of life, and refresh them with the water of life, and with these experiences and with his own promises he will inspire their minds with nothing less than the hope of glory. "Blessed are the people that are in such a case" as this!—G. B.

Vers. 14, 15.—"*The same yesterday, and to-day, and for ever.*" "I am the good Shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father" (Revised Version). Our Lord Jesus Christ, as he has on his head many crowns, so throughout the Scriptures he is invoked and celebrated by many a name. These names unveil his being, they describe his relations to us, and they serve for his memorials throughout all generations. Indeed, you can scarcely have a right or fitting thought concerning him but you find it already expressed by one or another of his Scripture titles. Here he calls himself "the good Shepherd," using an image which needs no explanation. Every child knows the allegory at the beginning of this chapter, and has learned from books of travel how the shepherds in the lands of the Bible know their sheep one by one, and go before them, and run risks for them; and, on the other hand, how the sheep follow their leader, and will not go after a stranger. There is abundant evidence how dear this conception of Christ was to the heart of the early Church. Among the pictures so strangely preserved on the walls of the Roman catacombs, where, as far back as the days of pagan persecution, the Christians were wont to bury their dead, the good Shepherd is one of the emblems oftenest portrayed. Fit and cheering emblem for the cloudy and dark day! (Stanley's 'Christ. Inst.,' c. xiii.). But to understand the significance of this image in our Saviour's lips, think of its hallowed associations in the Old Testament, and of its deep prophetic meaning there. From time immemorial Jehovah himself had been loved and trusted as the Shepherd of Israel, and the greatest earthly guides whom he gave to his people were described as under-shepherds who fulfilled his will. "Thou leddest thy people like a flock by the hand of Moses and Aaron (Ps. lxvii. 20); "He chose also David his servant," etc. (Ps. lxxviii. 70, 71). But more, when the great days of Jewish prophecy came round, how wondrously was the advent of a Divine Shepherd foretold who should never cease to feed the flock of God! Isaiah cried, "The Lord God . . . shall feed his flock like a shepherd." Ezekiel echoed and prolonged the cry (xxxiv. 12). Thus prophetic visions were realized and prophetic voices were fulfilled when Christ said, "I am," etc. On many grounds Christ could claim this title, but his own words in the text give prominence to a special and mutual tie between the good Shepherd and his flock. "I know my own, and my own know me," etc.

I. THESE WORDS WERE FULFILLED IN THE DAYS OF OUR LORD'S FLESH. Even then it was with a sure and Divine intuition that he looked into the hearts of men. This was more than the strange gift of discernment which men of genius have sometimes shown in choosing followers. "He knew from the beginning who they were that believed not, and who should betray him;" and, on the other hand, he recognized those whom the Father had given him, and whose souls were prepared or preparing to receive the good seed of the kingdom. Do any say, "How was this?" seeing he had emptied himself even of his omniscience, and was found in fashion as a man? Enough to reply that the Spirit that was given to him *without measure* was "a spirit of wisdom and understanding," so that "he did not judge after the sight of his eyes, nor reprove after the hearing of his ears." And hence he never was mistaken in his estimate of human

character—never met with a refusal when he said *authoritatively* to one and another, "Follow me!" When he saw Nathanael coming to him he said, "Behold an Israelite indeed, in whom is no guile." When he beheld Simon the son of Jonas, he gave him a new name, which Peter in the long run justified. And when he found Matthew sitting at the receipt of custom he counted on that publican's obedience, and made him a disciple with a word. And so he gathered about him a flock—it was in those days but a little flock—which continued faithful to him to the end; and though there was a wolf among them in sheep's clothing, it was Judas himself, and not his Master, who was deceived. And he adds, "My own know me, even as I know the Father." Not, indeed, with an absolutely pure and unclouded knowledge such as his was, unimpaired by occasional error or mistake, but with a knowledge which was real and true and spiritual. *According to the measure of their faith* Christ's own disciples knew him, even as he knew the Father. As they heard his words and saw his mighty works and marked his steps, there flashed on their minds, shining through the veil of his flesh, a light that carried its own evidence along with it, at once awe-inspiring and attractive. In the language of John, "They beheld his glory" (ch. i. 14). Hence they regarded him as One immeasurably above themselves, never questioning his authority, or doubting his faithfulness, or presuming to weigh in their petty balances his mighty claims. And when he said to them on one occasion, "Will ye also go away?" Peter, making himself the spokesman of the rest, replied, "Lord, to whom shall we go? thou hast the words of eternal life." Thus the flock knew its Shepherd.

II. THESE WORDS HAVE A PERMANENT APPLICATION, FOR IN THEIR FULNESS OF MEANING THEY BELONG TO OUR LORD IN HIS GLORIFIED STATE. It was as the great Shepherd of the sheep that he was brought again from the dead, and when he ascended into heaven he only left behind him the limitations of his earthly life. Already he had promised to be with his disciples alway, even to the end of the world. He was to be their Shepherd still. Hence in the subsequent Scriptures we never read of any of his flock deploring his departure as a loss, or saying, like the sisters of Bethany, "Lord, if thou *hadst been* here," etc.; on the contrary, we find them rejoicing more in his spiritual presence than they had ever done in his bodily presence. 1. In how many senses may it be said that he knows his own! Their number is within the ken of his omniscience, and there are hidden ones among them unperceived by man, but precious in his sight, because he sees the mark of God in their foreheads. He has a smile of recognition for their "works, and charity, and service, and faith, and patience," well pleased that they have not received the grace of God in vain. And when their spirit is overwhelmed within them, and their path is lonely and their burden such as friends cannot lift, perhaps cannot understand—for who can sound all the depths of a brother's heart?—then he knoweth their way, and his perfect knowledge takes the form of tender sympathy and help from above. Verily the Lord knoweth them that are his! 2. On the other hand, it is still a faithful saying that his own know him. Not indeed after the flesh, as was the privilege, if we should not rather say the perplexing ordeal, of his first disciples, but in spirit and in truth. They have had experience of his *guidance*, sometimes very wonderful, always very real; how he has done for them what no man or angel can do, and more than they can well describe, "leading them by the right way," giving them his Spirit—"the mind of Christ." They know his many-toned voice in the Scriptures, sometimes "still and small," as Elijah heard it at Horeb, at other times "like the sound of many waters," as John heard it at Patmos; so that they have no need to say, "Who shall ascend into heaven, to bring Christ down from above?" etc. (Rom. x. 6, 7), no need to cross land and sea to explore the places where he dwelt, or to travel back in thought these eighteen hundred years to realize the days of his flesh. "When his Word is nigh them, in their mouth and in their heart," then is their Saviour nigh to them also. And besides all this, they can in some measure trace his footsteps throughout the ages; for what is the history of the Church—I mean her sacred and internal history—but a long series of testimonies to our Shepherd's power and grace, to his patience and long-suffering? So that these words are as true now as they were on the day they were uttered. Christ has a widespread flock here below. It is for him, not for us, to define its limits. No lines that man can draw will ever avail to do this. Has he not said that "many that are first shall be last, and the last first"? But he knows his own, and his own know him. The fruits of their fellowship are indeed

visible and tangible, and may be counterfeited, but not its roots. The strong ties that bind the Shepherd to his flock are among the things that are unseen and eternal. The world cannot break them, nor even understand them. Time does not impair them, death will not destroy them. "He gives to his sheep eternal life," etc. (ver. 28). Blessed are those who can set to their seal that these words are true—who can say, "Yes, Lord! thou knowest my weakness, and I know thy strength; thou knowest my folly, and I know thy wisdom; thou knowest my poverty, and I know thine unsearchable riches. Lord, thou knowest all things; thou knowest that I love thee; and can I doubt this, that thou first lovedst me?"

Learn from this subject: 1. *That the faith of the gospel is a personal matter.* Its object is not a principle, or an abstraction, or an unknown and unknowable first cause, or "a stream of tendency;" but God revealed in Christ, whose presence can be sought and realized, who stoops and humbles himself to admit us into his friendship. The text breathes the very language of communion and fellowship. "The God of the Bible is heart to heart" (Bunsen). 2. *The deep repose of the Christian life.* There is peace in believing. Faith can *rest* in the thought of an Almighty Shepherd who takes an interest in each of his flock. It is true that Christ "gives to every man his work," and summons his disciples to war the good warfare, and put on the whole armour of God. But at the same time it is written, "We that have believed do enter into rest" (Heb. iv. 3). Deeper than all the conflicts of the life of faith, there may be the peace of God which passeth understanding. Underneath the manifold endeavours of our active nature there is room for quiet trust in an unseen Helper. Nay, the unfailing springs of courage and of patience have their source within the veil. Try to realize this. Surely the words of the text fully imply it. Look up to him who said, as never man said, "Fear not;" "Peace be unto you." Go to him, listen to him, follow him, and the old psalm will be like a new song in your mouth, "The Lord is my Shepherd," etc. 3. *Beware of murmuring at your Shepherd's guidance, or rebelling against it.* The path which you know is his path may be rough and steep for a time, perhaps monotonous and weary. False guides, pretended "leaders of thought," may point to alluring prospects on the right hand or on the left, and try to persuade you to turn your back on Christ; but they will only conduct you to some mirage of the desert. *Rebels dwell in a dry land.* Is this your experience? Has the spirit of the world beguiled you away from "the simplicity that is in Christ," and has your love grown cold, and has your hope of glory died away? Take with you words and say, "I will return to my first Shepherd, for then was it better with me than it is now." Believe in his infinite grace and goodness. He will restore your soul, and lead you in the paths of righteousness, even for his own Name's sake.—G. B.

Vers. 27, 28.—*Quis separabit?* "My sheep hear my voice, and I know them," etc. This is Christ's last word concerning himself and his sheep; his last application of the allegory set forth in the beginning of the chapter. We may well wonder at its tone. The Speaker knew where he stood and what awaited him. The ancient fold, of which he had spoken, was invaded by hireling scribes and robber Sadducees. The true sheep were feeble and apparently helpless. In a few brief months they should be scattered, and he himself, their good Shepherd, smitten to death. Yet our Lord clings to his similitude, and seems to us to rejoice in spirit, as he speaks of the everlasting bonds between himself and his flock. For his horizon was not bounded by the cross and the sepulchre, but by the joy that was set before him; and he foresaw that in the ages to come the sound of his voice should go out into all lands, and an ever-increasing multitude should follow him and receive from him eternal life. We must, therefore, look on these words as Christ's perpetual and living testimony, and without forgetting that they were first spoken in an earthly temple, in Solomon's Porch, let us listen to them as coming to us from a heavenly temple, and from a throne of glory. They describe—

I. THE CONSCIOUS TIE BETWEEN CHRIST'S DISCIPLES AND HIMSELF. Since they were uttered, the gospel has been carried far and wide over vast continents and to the distant islands of the sea, and it would take long to tell of the outward revolution it has effected, or of the incidental blessings which have followed in its train; how it has added to the sum of human happiness and diminished the sum of human misery;

how it has deepened men's thoughts and widened their horizon. But wherever it has taken root, individual souls have consciously owned its power and yielded themselves up to its guidance. No census can count up their numbers. No test that man can apply will infallibly distinguish them from all others. It is only Christ himself who can say, "I know them." But there is one great outstanding fact concerning them which he here gives prominence to: "They hear his voice, and follow him." Among the many voices, some truer, some falser, which reach their ears in this world, there is one voice that is all-powerful. Among the various influences, better or worse, which press upon them on every side, there is one influence paramount and irresistible. And this is a matter of consciousness on their part. It may be more or less vividly so at different times or in certain circumstances, but it is essentially a fact of experience which they would not part with if they could, and which all the world cannot rob them of. They hear his voice, now quickening their consciences and bidding them awake from sleep; or again saying to them, "Peace be unto you;" "Fear not;" or yet again, "Continue ye in my love." But there is always grace as well as power in his voice, and this makes it welcome to his true disciples. When he warns them, they take good heed. When he encourages them, they are of good cheer. Even when he rebukes them, they know that faithful are the wounds of such a Friend, and can only reply, "Speak, Lord; thy servants hear." And the result is that they follow him; for there is a path which he is ever tracing for them by his precepts and his example, illumined as these are by his Spirit—a path which may be trodden in solitude and in society, in health and in sickness, in the busy world and in the family circle, in the secret chamber, by young and old, by learned and unlearned. Of every disciple it may be said that the deepest desire of his heart is to be found in that good way, and, should he wander, to be brought back to it. Sometimes, indeed, it leads him through green pastures and by the still waters, at other times through some dark valley of the shadow of death; but he knows well that to forsake it wilfully is to draw back unto perdition, and the very dread of this in his hours of temptation is a salutary thing. Since the day, more than eighteen centuries ago, when the disciples were called *Christians* in the city of Antioch, that name, first perhaps given contemptuously, has been claimed by multitudes without number. In our own day and our own country it must needs be generally accorded to all who do not care to renounce it. But oh! listen to Christ's own description of those whom he owns as members of his flock: "They hear his voice, and they follow him." The root and reality of the matter is there. Try yourselves fairly by this test. Many bear the Christian name, they scarcely know why. But none can listen to Christ and obey him, in any true sense of the word, without earnestness and purpose of heart.

II. CHRIST'S GREAT GIFT TO HIS FLOCK—ETERNAL LIFE. If *life* be a great word, *eternal life* is one of the greatest words that can be spoken by human lips. Who can utter it aright without awe, seeing that its full meaning rises so high above us and stretches so far beyond us? You know that in Scripture it sometimes denotes that state of blessedness which is reserved for God's children in the future; as our Lord says, "In the world to come life everlasting." But sometimes also it points to a blessing realized in some measure here and now. "This is life eternal, that they should know thee the only true God," etc. (ch. xvii. 3). Both applications of the word are needed to fill up its meaning. Eternal life embraces both the present and the future. It has its beginning, and it has its consummation. The same Sun of Righteousness enlightens both worlds. The river that gladdens the city of God here below, reappears in the paradise above. And both aspects of the wondrous blessing are brought together in these words of Christ, for he speaks in the same breath of its present reality and of its glorious perpetuity. "*I give unto them* eternal life [not merely, 'I shall give it'], and they shall never perish," etc. 1. What, then, are the *present aspects* of this life which Christ bestows upon his true disciples? What does he do for them? What does he give them? As they hear his voice and follow him, imperfectly, no doubt, but unfeignedly, lo! the mists of earthly things dissolve and disappear, the veil is lifted from the holy of holies, and he admits them to communion and fellowship with the eternal God. Ah, this is a blessing which no man knoweth, saving he that receiveth it. There is mercy in it, there is peace in it, there is joy in it, but, above all, there is *life* in it; for "God is not the God of the dead, but of the living." Think how this Divine

friendship is described in that benediction, which from the beginning has been pronounced over the assemblies of Christ's disciples at the close of their worship. It is called "the *grace* of the Lord Jesus Christ," because it is bestowed on the unworthy through the humiliation of the God-Man. It is called "the *love* of God," because it is the unveiling and outpouring of the Father's heart. And it is called "the communion of the Holy Ghost," because it unites God's children with himself and with each other by one and the same Spirit. We must admit, indeed, that custom has made us so familiar with these words, that too often they seem only a becoming formula expected at a certain moment; but the glorious things they speak of can never pall upon the renewed heart. If there is a freshness about each sunrise, as the traveller sees the morning spread upon the mountains, so there is a spiritual freshness about each glimpse of the glory of God. What child ever wearied of his father's smile? What Christian of the light of his heavenly Father's countenance? "With thee is the fountain of life: in thy light shall we see light." Such are the springs of the life of God in the soul of man; but what are its characters, its pulses, so to speak, or its breathings, by which it may be known in our own experience?

> "'Tis life of which our souls are scant;
> Oh, life! not death, for which we pant;
> More life and fuller that we want!"

In the text it is contrasted with *perishing*, and something may be learned by the contrast; for though none in this place of hope know what it is to perish, yet many may know what it is to be *ready to perish*. It is to have no object worthy of the soul's capacities to cling to or lean upon. It is to be involved in uncertainty as to where we are or whither we are going. To have the sphere of expected good growing narrower, the circle of expected evil growing wider. To have a heart becoming more selfish, more dead, or more cold! And if this is to be ready to perish, then to have eternal life is the opposite of all this. It is to have the gracious presence of God in Christ; to have the assured and ever-brightening prospect of better things to come; to breathe that love which is the reflection of the Divine image, because God is love; and which cannot be separated from happiness, for God is ever blessed. Such are the beginnings of eternal life, and he who gives it can sustain it in the hearts of his disciples. For he is mightier than all the enemies they can meet with here below; and as to time itself, which buries so much in the waters of oblivion, and tests, and wastes, and weakens so many earthly ties, even time cannot impair this friendship; "for Jesus Christ is the same yesterday, and to-day, and for ever." 2. But what are the *future aspects* of eternal life; for, as its name imports, it passes beyond the frontiers of time, and transcends all the experiences of the present? A change indeed awaits even the disciples of Christ, mysterious, unknown, inconceivable, when this world shall vanish from their sight, and the voices of their friends shall cease to sound in their ears, and when the powers of speech and even of will and thought shall fail them. Passive and helpless they shall leave this stage of existence; passive and helpless they shall enter on the next. But see in the words before us how Christ makes himself responsible, not only for the dread transition, but for all the experiences that lie beyond it. "They shall never perish," etc. He does not speak of his great gift as becoming the independent possession of his disciples, which they themselves are to guard in the solemn hereafter. No, even there it will be the result of the happy and enduring relation between the great Shepherd and his flock. And this is the very thought which the Apostle Paul expands and makes his own in the climax of the eighth chapter of Romans: "I am persuaded, that neither death, nor life, nor angels, . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord." However far, then, we look forward to the future, we may say this much—that eternal life, in all its stages, will be the continuation and unfolding of what is begun here. The life of grace will pass into the life of glory, but its thread will not be cut, nor its purposes broken off, nor its centre changed. Here its frail tent is a body of humiliation; there its dwelling-place shall be a house not made with hands, eternal in the heavens; but in its root and essence it is ever the same life, upheld by the same Spirit, watched over by the same Redeemer. "All his saints are in his hand," and none shall pluck them thence. What the ultimate glory of eternal life will be, was more than the beloved disciple himself could well conceive. He says in his First

Epistle, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." And is not this enough? Can your thoughts and desires rise higher? We are taught, indeed, that when the mystery of God has been finished, the children of the resurrection shall open their eyes on a new heaven and a new earth, where nothing that defileth shall ever enter. They shall have congenial society there; the companionship of the loyal and the true. Activity without weariness shall be their everlasting rest. But the crown of their blessedness shall be this, that they shall bear the image of their heavenly Lord. Once in the days of his flesh he prayed as never man prayed: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." The answer to that prayer shall be eternal life.—G. B.

Ver. 4.—*The familiar voice.* Here we have an illustration of the advantage in some respects of ear over eye, of sound over light. By the shepherd's voice the sheep know him even when they cannot see him. They never make any mistake. A stranger might come and bellow himself hoarse, and they would just stop where they were. This statement, of course, we have to take on trust. It would be much more forcible to us if we had stood by the common fold and seen the sheep rushing toward the shepherd upon the hearing of his voice. But we may make little parables out of our own observation. Other brute beasts beside sheep recognize those on whom they are dependent.

I. THE GREAT PROMISE CONNECTED WITH THE KNOWLEDGE OF THE VOICE OF JESUS. See vers. 27 and 28, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." As there are gifts for sheep corresponding to their nature and needs, so there are gifts for men. As the shepherd gives to the sheep sustenance for its natural life, making it his business and responsibility to find out the green pastures and still waters, so Jesus is the Shepherd who gives to his sheep eternal life, introducing them to a scene of growth and occupation and blessedness to which he alone has the key. Thus also Jesus stands between his flock and peril. There is that goeth about as a roaring lion, seeking whom he may devour. There is that would drive every Christian into unbelief and backsliding and love of this present evil world, and so into ultimate destruction. But Jesus stands as the good Shepherd, armed at every point against every foe.

II. ALL IS USELESS UNLESS THE SHEEP KNOW THE VOICE. Ample provision is nothing unless the sheep come to make use of it. The bravery and vigilance of the Shepherd are all in vain if the sheep wander out of earshot. Even a sheep must do something to contribute to its own nourishment and security, and how much more a human being? If we would attain the very height of life and be invulnerable at every point, we must know the voice of Jesus. And yet though the sheep, silly, stupid thing as it is often reckoned, knows its shepherd's voice, the children of men, those for whom Jesus has stored up such abundance of the bread of life, and to whose salvation he has devoted himself, know not his voice. Oftentimes, too, the knowledge of that voice has to come very gradually.

III. OUR OWN NEEDY AND DANGEROUS POSITION MUST BE PERCEIVED. We must comprehend why the voice of Jesus speaks to us at all. That voice sounds out because of need and danger. The sheep and shepherd, as it were, make up one whole. Unless we feel our need to know the voice of Jesus, we never can know that need. Mere reading of his words is not knowing his voice. The voice of Jesus must become familiar just as every other voice does. There must be a beginning. There must be attentiveness. We may hear that voice continually if we choose to hear it, and take the right way to hear it. Nothing is easier than to stop our ears. The din of the world's babble will easily drown the voice that speaks to us of support and salvation. All hangs on our willingness to listen. We carry our needs about with us, wrapt in the complications and anxieties of our lives, and we must carry our Shepherd about with us too. If we are as much alive to our needs and dangers as Jesus is, then all will be right; for his voice is ever sounding in the midst of need and danger.—Y.

Ver. 10.—*The fulness of life in Jesus.* Jesus is the Shepherd, contrasted first of all

with the *thief*, and then with the hireling. In this verse the contrast is with the thief. The thief comes to *steal*, taking away the sheep from its proper owner. The thief comes to *kill*, taking away from the sheep all further use and enjoyment of its own life. The thief comes to *destroy*, ravaging through the fold in pure malice and wantonness, killing the sheep, not for food, but just through devilish delight in inflicting injury. The shepherd comes to nourish and protect the sheep. He leads it by the green pastures and still waters. It shall have the very best, and then it must make the very best of it. So Jesus comes to give and maintain life; and what he proposes he actually performs. Wherever else there may be injury, death, destruction, decay, from Jesus there comes life, and nothing but life. Thus we must look at *our deficiencies in respect to life*. We do not live as Jesus lives; we know not the consecration, the devotion, the purity, the self-abnegation, that belonged to him. The sheep need a shepherd because they have not in themselves the resources whereby to provide for themselves and protect themselves. The life-giving fulness of Jesus must, therefore, be considered in contrast with the natural deficiencies of men. Listen to other voices, which try to say in their measure that they have come that we might have life.

I. LISTEN TO THE FOOD-GIVING EARTH. Rather to those innumerable products of the earth which God has given for the maintenance of human life. Every field of grain, every orchard, every plot of earth where anything grows that is good for support of man, all may join in one great chorus of proffered service. "We have come that thou mayest have life." But then they speak equally to the lower creation. The fowls of the air sow not, neither do they reap, nor gather into barns; while in the sweat of his face man has to eat bread. Then the supply is *limited*. When every wilderness has been turned into a fruitful field, and every fruitful field has its powers developed to the utmost, the supply will still be limited. Then above every other consideration is that of the difference between man and beast. Man wants a higher life than any visible thing can nourish. When nature can do least, grace can do most. When the visible comes back in impotence, the invisible comes forward in the fulness of its strength. Jesus will give heights and depths of joy that no combination of natural ministries can ever afford. Men who really want to enjoy life and drink its pleasures to the last drop, know not what they lose in neglecting Christ.

II. LISTEN TO THE AIR WE BREATHE. It says, "I am come that ye might have life." To be just a few minutes without it means death. The air of heaven is nearer to an unconditional gift than anything we know. Yet when that air puts out its full force it is the destroying tempest. Notice also how it gets subtly mixed with all manner of corruptions and poisonous elements. Wherever we go we must breathe such air as we find. We cannot take about with us a special stock of pure air for our own use. But those who are willing to take the gift of Jesus in all its purity and energy may have it so.

III. LISTEN TO THE PARENTAL RELATION. An infant left utterly untended would be dead in twenty-four hours. And when we see the love, the constant watchfulness and forethought of parents and guardians, when we consider the necessity of all this and the good results of it, we should be led to have similar grateful thoughts with respect to the ministry of Jesus in sustaining spiritual life. Spiritual infancy, as much as natural, means weakness, dependence, need of constant love and care. How plain it ought to be that God will provide for the days of helplessness in his own spiritual children!—Y.

Ver. 11.—*The good Shepherd.* I. THE INFORMATION GIVEN TO US. We may ourselves be very ignorant of sheep and shepherding; and what should we know of Eastern customs? Hence it is well to study the information given in the first five verses of this chapter. We are to imagine a large fold where a great number of sheep are gathered together. At the door of the fold a man is stationed to keep guard, chiefly, as one may suppose, to prevent the entrance of unauthorized persons. For the sheep within do not constitute one flock. They are not the property of one person. The fold has been made for the common advantage. Each shepherd could not afford to make a fold for himself and employ a doorkeeper of his own. Imagine, then, some shepherd having a hundred sheep. He has been out with them all day, watching them and leading them from pasture to pasture. Then at night he brings them to the common fold and leaves them with the doorkeeper. Next morning he returns to take them out for the day;

and how must he find his own amid the mixed crowd? By the simple plan of calling each sheep by name. And so the shepherd takes them out and goes in front of them till the pasture is reached. His voice is quite enough to keep them right. They will not follow a stranger, for they know not the voice of strangers.

II. JESUS CAN SAY MORE FOR THE SHEEP THAN FOR THE SHEPHERDS. He can say this of a sheep, that if a shepherd gives it a name, and then calls it by that name, it will make its way to the familiar voice, even though it be amid a large crowd of other sheep. But take a lad and entrust him with a flock of sheep. Explain to him their ways, their wants, and their perils. Still you cannot tell beforehand what sort of a shepherd he will turn out. He must be tried by actual experience, and the name good or bad given to him according to the way in which he behaves.

III. JESUS THE GOOD SHEPHERD. What power there is in the word "I" when Jesus uses it! We like Jesus all the better when he talks about himself. We do not call him egotist. Think in how many respects men are like sheep, and need a *good* shepherd. In many things we can look after ourselves, but in the most important things we need to be looked after. The true shepherd will not submit to have his property scattered and lost without a determined attempt to save it. He has a special and supreme interest in the sheep because they are his sheep. Every human being has something of the sheep-nature in him. Jesus looks on every company of human beings as a fold wherein sheep of different flocks are gathered together, and he has to get his own flock out of them. We cannot do without some shepherd, and happy is it for us if we have the good shepherd. He laid down his life for the sheep, seemed to be destroyed by the wolf, but really he was engaged in its effectual destruction. He has gained for his sheep broad, even measureless lands of green pastures and still waters, where the sheep may feed at leisure without a foe and without a fear. In all those lands no ravenous beast has his haunt. Nothing shall hurt or destroy in all the holy mountain of the Lord.—Y.

Vers. 17, 18.—*The dedicated life.* That the Father loved him Jesus was constantly asserting, and here we have the reason for that love.

I. NOTICE THE GENERAL ELEMENT OF DEVOTION. Upon all self-sacrificing devotion the Father must look with a complacent eye. Because, if the spirit of devotion be in a man at all, the extent and the character of the devotion will depend upon the necessity and the claim. A few have become famous in history, not that they were more devoted than the many unnamed, but their devotion was shown on more memorable scenes. And when God looks upon his own children, from him who was peculiarly the Son of God downwards, this spirit of devotion in them is needful to give him pleasure. For behind this love of God toward his true children, there is love to the dying world, a love that can only be satisfied in proportion as that world receives eternal life. And if that world is to receive eternal life, it must be through the self-denying devotion of those who have received it already. Self-denying devotion is of the very essence of the new creature. And since Jesus stands at the very head of the new creation, we expect to find in him the noblest and most inspiring instance of this devotion.

II. NOTICE THE ELEMENTS PECULIAR TO THE DEVOTION OF JESUS. The peculiar nature and mission of Jesus have to be considered. Jesus could do by his devotion what no ordinary human being could do. He laid down his life that he might take it again. His devotion would have been useless but for this ability to take up again what had been laid down. If he had simply laid his life down, and that had been the end of it, he would have done no more than thousands had done already and thousands have done since. Natural lives have been freely *given up* that other natural lives might be preserved. Oftener still perhaps they have been *risked*. But when Jesus laid down his life, the peculiarity lay here, that he did not preserve any other natural life by doing so. Nay more, he who laid down his life made it necessary for others to lay down their lives in turn. Jesus laid down his life to make manifest the reality of eternal life. 1. It had to be made plain that Jesus did really lay down his life. We may talk of laying down our lives, but that is in spirit rather than reality, for our lives are not ours to lay down. Man's natural life may be taken from him at any time. But Jesus evidently had a control over his life which we have not. Most important is that declaration, "No man taketh it from me;" and most important, too, is that other

declaration, "I have power [or, 'authority'] to lay it down." We need ever to recollect all that was voluntary, deliberate, foreseen, and intentional in the death of Jesus. On one side that death is the most concentrated illustration of human wickedness and corruption the world has ever seen. On the other side it is not so much an illustration as a development. Jesus shows us in himself a human possibility turned into reality. It had to be made very clear to him that he might lay his life down. And it has to be made very clear to us that there was nothing suicidal or despairing about this dedication. It was the free action of the wise Jesus, taking the path of duty and love. And let it not be said there was nothing difficult in this. As a matter of history, we know there was difficulty; let Gethsemane testify to that. We should need to have the nature of Jesus ourselves to comprehend whence all his difficulties and agonies arose.—Y.

Ver. 29.—*The Father's perfect protection.* This verse explains, sustains, and completes the previous one. The previous verse indicates the double duty of the shepherd. He has to feed the flock, and he has to protect it. Jesus has to give eternal life, and secure it when given. But inevitably the thought arises in one's mind that oftentimes the shepherd is slain and the sheep are scattered. This was to be illustrated to a certain extent very soon after Jesus had spoken. It was not that the sheep were plucked away and the Shepherd remained; the Shepherd was plucked away, and the sheep seemed as if they were to fall back into the world. But, in truth, the plucking of the Shepherd away was only the lifting of a veil which hid the real wall of defence. If we look only to Jesus, and fail to see some one beyond, we shall never estimate either the greatness of the danger or the perfection of the safety.

I. LOOK AT THE GREATNESS OF THE DANGER. The perils of a stupid, helpless, defenceless sheep are really but a feeble illustration of the perils besetting the Christian. We never do properly comprehend those perils. Even as it is the shepherd and not the sheep that really knows the perils of the sheep, so it is Jesus and the Father of Jesus who really know the perils of the Christian. Well is it that we know not all our perils. A perfect knowledge of them might only increase our misery without diminishing our peril in the least. We are to learn the greatness of our peril in an indirect way. We have to learn it by the provisions that have been evidently made. Jesus provides against perils that we appreciate very imperfectly; and perils we make a great deal of, he treats as passing inconveniences. The full power of Heaven is engaged for our safety; that alone should show us the greatness of our danger.

II. LOOK AT THE PLEDGE OF SAFETY. It is not a pledge of devotion and attention merely; it is a pledge of absolute safety. It lifts shepherd and sheep alike into a region where no wolf ever wanders, where no thief breaks through nor steals. It is the defence that comes from being in a totally different sphere of life. Those on board a ship in mid-ocean are perfectly safe from the fierce and mighty sharks that swim all around; safe so long as the ship is safe; safe so long as they keep on board; but let any of them come into the water, and the sharks snap them up at once. But if these same people are on land, they can go wherever they like and have no fear of the shark; they are utterly removed from his element. Each element has its own peril and its own safety. But those who have put themselves into the hand of the great Shepherd, the only Shepherd truly good, as uniting faithfulness with ability, are in an element where all the essentials of life are safe. The intent of our heavenly Father is, not that we should be delivered from dangers when they actually come upon us, but that we should rise into a sphere where dangers will not really come. Observe exactly how Jesus puts it both with reference to his protection and his Father's protection. He does not say that he or the Father will pluck his sheep from the clutches of any foe that may seize them. He goes further than that: the foe is not to pluck the sheep out of the Father's hand.—Y.

EXPOSITION.

CHAPTER XI.

Vers. 1—57.—*7. Christ the Antagonist of death—a victory of love and power.* The narrative of this chapter is a further advance in the proof that the unbelief of the Jews was aggravated by the greatness of the revelation. The issue of his sublime and

culminating act of power, of his supreme and self-revealing work of transcendent tenderness and beauty, was a deeper and wilder passion of hatred. The evangelist completes his series of seven great miracles with one, that in true and believing minds, evokes a new sense of the glory of God. This great last sign corresponds with the first (ch. ii.) by being enacted amid the domestic and family life of a small and insignificant town, and also by express reference to the veritable manifestation involved in it of the δόξα Θεοῦ, on which we have frequently commented. Baur treated the narrative as an ideal composition, illustrating the great metaphysical utterance, "I am the Resurrection and the Life." Koim endeavoured to reduce the whole narrative to a fiction, not so well contrived as some of the evangelist's *tours de force*. This is almost as arbitrary and offensive as M. Renan's endeavour (which held its place in numerous editions of his 'Vie de Jesus') to represent the miracle as a got-up scene, into which Christ, by a kind of Divine *mensonge*, allowed himself to be drawn. Subsequently, Renan has suggested that Mary and Martha told Jesus their persuasion that such a miracle would convince his enemies, and that he replied that his bitter foes would not believe him even if Lazarus were to rise from the grave; and that this speech was expanded by tradition into an actual event. This corresponds with what Weisse had suggested, that the story is an expansion of the Lord's conversation with the sisters at Bethany. Gfrörer ('Heiligthum und Wahrheit,' p. 311, Meyer) thought that it is the story of Nain over again in a developed form, and that Nain is equivalent to Bethany; and Schenkel has fancied that the parable of Luke xvi. has been expanded into a narrative of genuine resurrection. Thoma has, in like manner, regarded it as the poetic expansion of the idea of the Christ as the Prince of life and Conqueror of death, and as based on the synoptic account of two resurrections, and on the parable of Lazarus and the rich man. These hypotheses are all incompatible with the simplicity of the account and with the apostolicity of the Gospel. Many attempts have been made to account for the silence of the synoptists concerning this narrative. Some writers, with Epiphanius, have said they feared, when their narratives were made public, to call such marked attention to the family of Bethany, lest they might have endangered their lives; but this is exceedingly improbable. Others have argued that this crowning miracle would not take such a conspicuous place in their less-carefully arranged records. It was only one of "many signs" wrought by our Lord with which they were familiar. Matthew (ix. 18) and Mark (v. 22) had already described the raising of Jairus's daughter from the bed of death, from what was believed by the onlookers to have been veritable dissolution; and Luke (vii. 11) had shown the Lord at the gates of Nain to have royally withstood the power of death, even when the corpse of a young man was being carried out to the burial. The narrative before us is not different in kind from these, though the prelude and the accompaniments of the miracle and its consequences are all wrought out with much dramatic force, while numerous touches, by-scenes, and references are introduced which give consummate interest to the whole. Another suggestion of moment is that it was not the purpose of the synoptists to detail the incidents of our Lord's ministry in Jerusalem. Let it not be forgotten that each of the evangelists records incident and discourse to which neither of the others had access. The peculiarities of Matthew and Luke are nearly as numerous as those of the Fourth Gospel. Why should not John bring forth facts from his memory which they had left untouched? (see Introduction, p. xcvi.).

Vers. 1—16.—(1) *The mystery and might of sacrificial love seen in the prelude of the miracle.*

Ver. 1.—Now a certain (man) was sick, (named) Lazarus, of Bethany, of the village of Mary and her sister Martha. The certain man who was sick, Lazarus (or Eleazar) by name,[1] was from Bethany, the village of Mary and her sister Martha. The two prepositions ἀπὸ and ἐκ generally denote procession from, but the latter implies closer and more intimate original association; they here are put in apposition, though there are passages where they are discriminated

[1] Two etymologies of the name לְאֵלְעָזָר, "no help;" but better לְעָזָר, contracted from אֶלְעָזָר, "God is help" (*Gotthelf*).

(Luke ii. 4; Acts xxiii. 34; R.T. of Rev. ix. 18). The contention of Gresswell that ἀπὸ referred to present residence, and ἐκ to nativity, and that the κώμη was to be found in Galilee, is not sound (see ch. xii. 21; xix. 38). Bethany is mentioned to distinguish it from "Bethany beyond Jordan," referred to in ch. i. 28 (see note). The town is now known as *El Azirieh*, and is about a mile and a half from Jerusalem, on the eastern slope of the Mount of Olives. Simonis interpreted the name to mean "house of depression," "valley-town" בֵּית־עֲנִיָּה (Lightfoot); Reland derives its name from בֵּית־חִנֵּי, "house of dates" (see Matt. xxi. 17). It seems that palm branches could be then torn from the trees in the neighbourhood. Arnold (Herzog., 'Enc.') derives its name from בֵּית־עַנְיָא (Aramaic), "house of the afflicted." The village has become well known in the circle of evangelic narrative from St. Luke's reference to Mary and Martha (x. 38, etc.). Mary's name is probably mentioned first from the further record of her ecstatic love, which the other Gospels were diffusing through the world, and to which John makes an anticipatory reference. Her name had not been given before. In Matt. xxvi. 13 and Mark xiv. 3 she was "a certain woman." John throws light on the ground of her gratitude. The efforts made by Bunyan, in his 'Jerusalem Sinner Saved,' and by Hengstenberg, to defend the pre-Reformation identification of "Mary" with the "Magdalene," and the Magdalene with the woman that was a sinner (cf. Luke vii. 37 with Luke viii. 2), rest on insufficient grounds. The identification of the two anointings with each other is without justification. All the circumstances are different—the time, the place, the obvious reason, the motive assigned by our Lord, the conversations which followed. If a woman who was a sinner had taken such a step, and this expression of her gratitude had been accepted by Jesus, Mary of Bethany found more ample reason for following her example (see Dr. Schaff's admirable and extended reply to Hengstenberg). B. Weiss acutely observes that this reference shows that in the circle for which the evangelist wrote Bethany was known as the home of the sisters, and Mary as the heroine of the anointing incident. Numerous other identifications, *i.e.* of Simon the Leper with Simon the Pharisee, Martha with Simon's wife, are precarious. Dean Plumptre's identification[1] of Lazarus with the "rich young man" who is supposed to have given his all away to the poor, and who possessed nothing but a solitary garment; and his subsequent identification with the young man who fled away naked on the night of Christ's arrest, are specimens of ingenuity, but carry no conviction. The contrast between the ideas involved in the parable of Luke xvi. and this narrative is so profound that we dismiss the hypothesis of the identity of the two Lazaruses. Strauss, Keim, and others deal with it as an expansion of the parable of the rich man and Lazarus, who is supposed actually to have been sent unto the people from the dead, but, in agreement with our Lord's prediction, winning no obedience. Vehement efforts are made in this and other ways to undo the commanding significance of the miracle. Bishop Wordsworth and Archdeacon Watkins are disposed to identify the Lazarus of the parable and the Lazarus of Bethany; the latter supposes the parable to have been delivered at the very time mentioned in Peræa. Our Lord's statement, that the brothers of the rich man would not believe though one rose from the dead, was in some sense paralleled by the desire of the Jews to put Lazarus to death; but the reason given is that by reason of Lazarus "many of the Jews went away from them, and believed on Jesus" (ch. xii. 11; cf. also ch. xi. 45, "Many of the Jews, when they beheld what he did, believed on him").

Ver. 2.—**Now it was that Mary who anointed the Lord with perfume, and wiped his feet with her hair, whose brother Lazarus was sick.** The word μύρον is used of any aromatic balsam which is distilled from trees and herbs by itself. In classical Greek μύρον was used of costly ointments used by women. Ἔλαιον was the common oil used by men for purposes of health, which might be perfumed. Our Lord clearly draws a distinction between the ἔλαιον and μύρον in Luke vii. 46. Ἀλείφω has been said to be used for the more superfluous anointings, and χρίω for the sanitary anointing with oil. No trace of such distinction is found in the New Testament (cf. Mark vi. 13 with Jas. v. 14). One great distinction in biblical Greek is that χρίειν is used of religious anointings, from its association with Χριστός, but ἀλείφειν in the LXX. is only twice used in this sense, while χρίειν is used times without number (Archbishop Trench, 'New Test. Syn.,' § xxxviii.). The use of the term Κύριον, "Lord," shows that the story was widely known, and that when the Gospel was written it had passed into a commonplace of Christian experience and illustration. The anointing has not yet been referred to by John, but he is looking back upon the events and anticipates his own subsequent record.

Ver. 3.—**Therefore the sisters sent unto him, saying, Lord, behold, he whom thou**

[1] See notes to his poem on 'Elcazar;' also article in Smith's 'Dictionary.'

lovest is sick (ὃν φιλεῖς nominative to ἀσθενεῖ). The sisters knew well what peril Jesus and his disciples would encounter by coming to Bethany, and they must have known that he could have healed him by a word; so they simply state the case. (On the difference between φιλεῖν and ἀγάπαν, see notes on ch. v. 20; xxi. 15, 17. Trench, 'New Test. Syn.,' § xii. The former word is that of personal affection and fondness, though occasionally having grander associations and equivalent to *amo*, while ἀγαπάω is equivalent to *diligo*, and means the love of choice, of sentiment, of confidence and esteem.) There is delicate tact and beauty in the use of the two words, one by the sisters, the other by the evangelist. The statement of needs, the simple voice of our weakness, the infant's cry, goes up to heaven. The bleat of the lost lamb is enough for the good Shepherd.

Ver. 4.—**When Jesus heard (it), he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.** What message Jesus gave to those who brought him these tidings we know not; the evangelist records what he said to the bystanders. Our Lord did not mean to say that the sickness would not terminate in what men ordinarily call "death," nor that it was not a deadly disease, but that it was not πρὸς θάνατον. "He shall not fall a prey to death" (Meyer). The sickness is so timed that it shall conduce to the (δόξα Θεοῦ) glory of God, *i.e.* to the majestic appreciation of the sublime perfections of God, and that by or in it the Son of God may be glorified. Ὑπὲρ elsewhere in the Gospel means "sacrifice on behalf of;" so here the very suffering of Lazarus and of the sisters, and the tears of Jesus over the grave, are part of the sacrificial ministry by which the glory of God or of the Son of God may be advanced.

Ver. 5.—**Now Jesus loved (ἠγάπα) Martha, and her sister, and Lazarus.** "Felix familia!" (Bengel). Martha is here mentioned first, because in all probability the head of the household. The love of selection, friendship, or esteem is the result of long acquaintance, and reveals "the fragmentariness of the evangelic records" (Westcott); see note on ver. 3.

Vers. 6, 7.—The τότε μὲν of ver. 6 implies an understood δὲ in ver. 7, and the whole passage will be as follows: **Now Jesus loved deeply Martha, and her sister, and Lazarus; when therefore he heard that he (Lazarus) was sick, he remained, it is true,** τότε μὲν **two days in the place where he was, but then** ἔπειτα (δὲ) **after this** (and because he loved) **he saith to his disciples, Let us go again into Judæa.** He did not remain because he loved, but, *though* he remained, and *because* he loved, he said, "Let us," etc. So that we do not see here any intention on his part, by remaining, to test their love (Olshausen), nor to exaggerate the effect of the miracle by raising a dead man from his grave rather than from his death-bed or his bier. It is not difficult to gather from the sequel that when the message reached Jesus Lazarus was dead and buried. We find that when our Lord returned to Bethany four days had elapsed since the death of Lazarus, and the four days must be calculated thus: First one long day's journey from Perœa to Bethany, a distance of eight or nine leagues. If the messenger of the sisters had taken equal time to reach Jesus in Perœa, or even a longer period, as time might easily be consumed in the effort to find our Lord in the mountains of Moab; then the two days of his waiting after receiving the message would, with those occupied by the double journey, make up the four that had passed when Jesus reached the grave. Lücke, Neander, Godet, and Westcott think that our Lord remained in Perœa because there was work in which he was engaged and could not relinquish. Meyer, Moulton, and Weiss, that he waited for some especial communication from his Father, for some revelation of moral necessity and heavenly inspiration, like those which dictated all his other movements. B. Weiss: "It was a sacrifice to his calling, of his heart's most ardent desires, that he remained quietly two days in the same place." "We see," says Edersheim, "Christ once more asleep while the disciples are despairing, swamped in the storm! Christ never in haste, because always sure." The silences of Scripture and the waitings of God are often without explanation. The event proves that deep purpose presided over them. The "let us go," etc., implies a lofty courage, a sense of coming crisis. Love conquers fear and peril for himself and his followers. "Judæa" is mentioned rather than Bethany for the same reason. The "again" points forcibly back to the last visit, when he told both friends and foes that the good Shepherd would snatch his sheep from the jaws of death, even though he lay down his own life in the doing of it.

Ver. 8.—The Aramaic word "Rabbi" is frequently used by John, as the term of respect applied to both the Baptist and our Lord. The extraordinary dignity which the Jews accorded to their *rabbis* may throw some light upon the honorific title when yielded or conceded to Christ. **The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?** The νῦν ἐζήτουν imply the continuous process of their antagonism only just now arrested by a timely flight. Here in Perœa Jesus found appreciative listeners,

The disciples are more in fear for their Master than for themselves. The residence beyond Jordan had been brief, and they are amazed that the Lord will so soon put himself in the power of that seething and hostile crowd. How different this language from that of his own brothers (ch. vii. 3—5)!

Ver. 9.—**Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world.** The answer of Jesus is a further deliverance concerning the human law and season (*καιρός*) of work—a parable drawn from earthly and human analogies, which will unquestionably have a direct bearing on the conditions of Divine service at all time, and is therefore applicable to the disciples with himself. It receives also special significance from some aspects of Christ's own ministry, and from the step he had just now declared that he intended to take. Of course, the parable is based upon the conditions of human work; one of these conditions is *light*, another of them is *time*. Light is necessary for all the wise efforts of men—the light of day, the light of this world or the sun; we must see whither we are going, in order to avoid the occasions of stumbling. We must submit to this comprehensive condition, or we fail (cf. here ch. ix. 4, "I must work the works of him that sent me while it is day; the night cometh, when no man can work"). There are two kinds of night of which he speaks. One is the night which arrests all labour, the night of death; and the other is the night of ignorance and unbelief, when the light that is in a man becomes darkness, when, if a man does attempt to work or walk, he will stumble. Meyer and some others, from the reference to another condition, viz. that of *time*, persist in limiting the notion of the *day* to that of the period of service, about which the Lord says also some very solemn things; and Meyer objects to Luthardt and others, who give to the sun, to the light of this world, any moral or spiritual meaning. We need not limit the application. Light may mean knowledge of duty supplied by God's providence and the revelation of his will, and so far as "day" is made by light, it is important to notice it here. But *time* is an equally important condition, and whereas in ch. ix. 4, 5 the Lord laid emphasis upon the *limited* amount of opportunity during which the light lasts and the work can be done; so here there is an *appointed* period during which stumbling is unnecessary: "twelve hours in the day." This (I take to be Christ's meaning) is one of these hours, and before the night comes "I must work." Godet suggests that the disciples, by this question, recommended him not to shorten his career by courting danger, and so to create for himself "a thirteenth hour" to the day, in which he would secure no blessing; that the Lord condemned the proposal, knowing that he was immortal till his hour had come; and that if we shrink from a call of duty, and thus save ourselves, adding an unhallowed increment to our day of useless work, we incur the like condemnation, we shall stumble. Let it be observed that the reason for working in the night is not because we have twelve hours for duty and no more, but because, though we have a time of service and an opportunity, we have let both slip past us, and then the work is difficult and perilous if we do attempt it. Some have said that Judas, Peter, Thomas, etc., walked in the night, and that they stumbled and fell.

Ver. 10.—**But if a man walk in the night, he stumbleth, because there is no light in him.** He shuts himself off from the light of God-given opportunity, and carries no lamp in his soul. There is no necessity to suppose, in ch. ix. 4, that the day was drawing to a close, or that in this place a natural day was dawning; but there is some probability from this phraseology that John adopted the Babylonian rather than the Roman method of computing the hours of the day. This has decided bearing on several important questions (notes, ch. i. 39; iv. 6, 52; xix. 14). The "twelve hours" shows, at all events, that the Jews at this time generally reckoned from sunrise to sunset. It must be remembered that the day differed considerably in length at different parts of the year, from fourteen hours to nine; but perhaps the emphatic use of the expression derives special interest from the fact that the equinox was approaching.

Ver. 11.—**These things spake he, and** probably many more words expository of the vast principle of service which he here propounded; **and after this** (for *μετὰ τοῦτο* implies a break, during which the disciples pondered his words) **he saith, Our friend Lazarus**; implying that Lazarus was well known to the disciples, and that the Lord classes himself here, in wondrous condescension, with *them*. He elsewhere speaks of the twelve as his "friends" (ch. xv. 14, 15, where he made it a higher designation than *δοῦλοι*; see also Luke xii. 4). John the Baptist also calls himself "the Bridegroom's friend" (ch. iii. 29). Though Lazarus had passed into the region of the unknown and unseen, he was still "our friend." **Hath fallen asleep.** Meyer says that Jesus knew this by "spiritual far-seeing;" and Godet thinks that he knew it by supernatural process, and had known it all along. It does not require much beyond what we know to have occurred in thousands of instances, for our Lord to have perceived that his friend had died—had,

as he said, "fallen asleep," in that new sense in which Jesus was teaching men to look on death. **But I go, that I may awake him out of sleep** (ἐξυπνίσω is a late Greek word; cf. Acts xvi. 27). Wünsche says the Talmud often speaks of a rabbi's death under the form of "sleep" ('Moed. K.,' fol. 28, *a*; cf. Matt. ix. 24; 1 Thess. iv. 14). Homer spoke of death and sleep as "twin sisters," Christ's power and consciousness of power to awake Lazarus from sleep gives, however, to his use of the image a new meaning. It is not the eternal sleep of the Greek and Roman poets.

Ver. 12.—**The disciples**[1] **therefore say unto him, Lord, if he have fallen asleep, he will recover.** Wünsche quotes 'Berach,' fol. 57, *b*, "Sleep is a good sign for the sick." The language of the disciples is somewhat remarkable; at least their misunderstanding is puzzling (Reuss and Strauss think it is a sign of the unhistorical); but it probably arose out of the statement, made two days before, that "the sickness was not unto death," and from their eager and affectionate desire to prevent their Lord's returning to Judæa. *If he have fallen asleep, he will recover (be saved).* The whole narrative is throbbing with deeper meanings than lie on the surface of it. The theory of the sanitary effects of sleep in fever are well known, and the rousing from such sleep might seem hazardous; but the disciples were catching at straws to save their Master.

Ver. 13.—**Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep.** Λέγει, though in the present tense, represents a time anterior to the time of ἔδοξαν. Κοίμησις is found in Ecclus. xlvi. 19. This is an explanation of the misunderstanding, occasioned, perhaps, by the statement of ver. 4, and further elucidated by what follows. A difference prevails between κοίμησις and ὕπνος, as both words are used for sleep; but the former has rather the idea of the repose accompanying sleep, the latter the phenomenon itself. With one or two exceptions, κοιμᾶσθαι is always used in the New Testament of the sleep of death, ὑπνός never.

Ver. 14.—**Then Jesus therefore said to them plainly.** Jesus spake at length (παρρησίᾳ) without metaphor (cf. ver. 11, note). **Lazarus died**; died, *i.e.* when he told them two days ago that this sickness would not have death as its end—died in the sense in which they ordinarily used the word. When Jesus described the condition of Lazarus in figurative language, he made use of a metaphor which would have peculiar application in his case. The grace of Christ will turn the death of his beloved throughout all time into restful sleep. Lazarus was part of the method by which this transformation would be effected. The Christian idea soon found far richer expression than classical poetry or rabbinism could supply (Acts vii. 60; Matt. xxvii. 52; 1 Cor. xv. 6; 1 Thess. iv. 13; Rev. xiv. 13).

Ver. 15.—**And I rejoice that I was not there.** Death could not have occurred in his presence; at least, as Bengel says, we never read of any one dying in the presence of the Prince of life. Whenever he came into contact with death, he conquered the great enemy. Still, this was not the absolute reason for his gladness. The gladness was conditionated by the need of the disciples, not merely for the comfort of the sisters, or for his own greater glory, but **for your sakes, to the end that ye might believe.** The word πιστεύω is often used absolutely (ch. i. 7, 50; iv. 41, 42; v. 44; vi. 36; and many other places). The disciples had believed something of Christ's power before (see ch. ii. 11, etc.); but every act of faith prepares the way for another. Every fresh exercise of faith makes all previous efforts in the same direction appear elementary (cf. 1 John v. 13, T.R.). The joy of Jesus in the augmenting faith of his disciples is one of the most pathetic and instructive features of this Gospel (see ch. xvi. 31, and notes). The kingdom of God among men was, so far as we can see, dependent on the amount of faith that the apostles could be induced to cherish in the fact of the Incarnation during the brief period of this ministry. The Church has not yet come to a full understanding of all that he was. But if the disciples had not known his power over death, they would have been destitute of the alphabet of this new language, of the foundations of the spiritual city they had to build. Jesus rejoiced when disciples believed. So he does still. **Nevertheless, let us go to him**—to Lazarus, who still lives with God (cf. Matt. xxii. 32, and parallel passages). This is very remarkable. Even the dead body is in this case still "he," as Lazarus is "our friend" still (cf. ch. xiv. 31).

Ver. 16.—**Thomas**, in Aramaic, is equivalent in meaning to the Greek name *Didymus*, or "twin." This apostle is mentioned in the synoptic Gospels with Matthew, and in Acts (i. 13) with Philip. He is classed with the fishermen (ch. xxi. 2), and may therefore have been a Galilæan. Ecclesiastical tradition has associated him with Judas (not Iscariot) (Eusebius, 'Hist. Eccl.,'

[1] T.R. reads αὐτοῦ after οἱ μαθηταί, with C^2, L, Γ, Δ, other uncials and cursives, Syriac and Gothic Versions; but it is omitted by ℵ, D, K, H, by Tischendorf (8th edit.), R.T.; and Alford omits οἱ μαθηταί. Here B, C, X, followed by Westcott and Hort, read οἱ μαθηταὶ αὐτῷ.

1. 13), and with Judas the brother of Jesus. He is reputed to have preached ultimately in Parthia and India, there to have suffered martyrdom. The various references to him in this Gospel give, by a few vivid touches, a biography and characterization of singular congruity. **He said to his fellow-disciples** (the word *συμμαθητής* is only used in this place, and shows that the body of the disciples were being more and more blended into a unity), **Let us go, that we may die with him.** Here he manifests a fervent love to his Master, tinged with a sorrowful, melancholy temperament. He saw the danger to his Lord, but at once, with the spirit of self-surrender, was ready to share his fate. Moulton says these words reveal love, but they are "the language of despair and vanished hope. This is the end of all—death, not Messianic kingdom." Surely Thomas may have pondered much the Lord's words about his approaching death, and may have felt ready, along the same line, willingly to yield up his own life for his Master's or with his Master. Too much has been made of Thomas's scepticism and criticism. He was one who wanted visible, tangible evidence; but he was prepared to act impulsively, and to give powerful expression to his faith, whenever the evidence was granted. In ch. xiv. 5 he was still in the dark, but it was not an evil darkness. How could he know, with the clearness which his mind naturally desiderated, whither our Lord was going? No brainless or heartless unbelief led him to ask, "How can we know the way?" At last (ch. xx. 24, etc.), when he wanted ocular, personal, tangible evidence of the resurrection of Jesus, and absented himself in deep melancholy from the company of the eleven, it is clear that his soul was ready for the full manifestation. Before he could have put his finger into the print of the nails, he exclaimed, with adoring gratitude, "MY LORD, AND MY GOD!" His hesitation and his conviction, with his superlative ecstatic cry, form the culminating point of the Gospel.

Vers. 17—32.—(2) *Human affection drawing from Christ the assertion and promise*, "I AM THE RESURRECTION AND THE LIFE."

Ver. 17.—**So**; or, *thereupon*; for *οὖν* not unfrequently indicates the relation between two narratives, as well as between two statements or arguments. **When Jesus came** into the neighbourhood of the village (see ver. 30), **he found**, on inquiry, **that he** (Lazarus) **already**[1] **during four days had been**[1] **in the grave**; or literally, *had had four days*. These four days are differently counted. Alford, Luthardt, Hengstenberg, Lange, Godet, Westcott, and Moulton believe that this mention proves that Lazarus died and was buried on the day on which the message was sent, which, if it took one day to deliver, and if one day had been consumed in the return of Jesus, would leave the other two days as those of the delay in Perræa. Meyer and Ewald, with Bengel and Watkins, think that he died at the conclusion of the *delay*, that Jesus became aware of it, and told his disciples of it, and spent the two days, or parts of them, in the journey; that on the fourth day he reached Bethany. The former and usual view is the more obvious one, although it must turn ultimately on the position of Bethany beyond Jordan. If the recent speculations of the Palestine Exploration Society and Caspari be correct, the distance between the two Bethanys may have required at least two days for the journey, and therefore favours the latter interpretation. If Bethany (Bethabara) be near Jericho, the distance between them would be much less, and the former and usual reckoning must prevail.

Vers. 18, 19.—**Now Bethany was nigh unto Jerusalem.** This geographical observation is introduced to explain the following verse. Meyer and Alford think that the use of the past tense, *ἦν*, may be perfectly justified in making reference to past events; yet, since John is the only New Testament writer who uses it, the usage may have been adopted by him because, at the time when he wrote his Gospel, Bethany had been for the time destroyed with Jerusalem itself. The construction is peculiar: *ὡς ἀπὸ* (compare a similar use of *πρὸ*, ch. xii. 1; xxi. 8; Rev. xiv. 20; see Winer, p. 697, Eng. trans.). Many think that it is to be understood—about **fifteen stadia from** it—a kind of trajection of the preposition; but Winer thinks that it points to the spot where the fifteen stadia might be supposed to terminate, *i.e.* "lying off at the end of the fifteen stadia," and so giving an adverbial force to the preposition: and he adds a long list of similar constructions in later Greek writers. The stadium was 606¾ feet—less than the eighth of an English mile; the distance was therefore between a mile and a half and a mile and three quarters. **And many of the Jews had come to Martha and Mary.** "The Jews" is a phrase generally, not uniformly, used by John to denote those permanently hostile to our Lord, and often of the upper and ruling classes. These, therefore, had one

[1] The *ἤδη*, absent from A and D, is rejected by Tischendorf (8th edit.), but is preserved in R.T., and by Westcott and Hort and Tregelles.

[1] For this use of *ἔχω*, see ch. v. 5, 6; viii. 57; and the idiom of modern languages—French and German.

more trial of faith, one further opportunity of recognizing his glory. *Many of them came*[1] *to Martha and Mary.* They came to comfort them, according to ordinary usage among the Jews after bereavement. This ceremony often lasted seven days. Concerning (their[2]) **brother.** We cling to earthly love. The gush of strong affection that mourners lavish on the dead deepens their love to one another, and the praises of the departed often gild and almost pierce the veil itself. The fact that *many* Jews should have taken the trouble to journey nearly two miles to comfort the bereaved sisters shows that the family at Bethany was one of some wealth, position, and importance (cf. Matt. xxvi. 6—13). If so, it is exceedingly unlikely that the narrative stands in any relation to the parable of the rich man and the beggar.

Ver. 20.—The οὖν points back probably to ver. 1. The type of character so beautifully contrasted in the previous reference to the family at Bethany appears again, and confirms the historical character of Luke x. 38, etc., as well as of the narrative before us. Thoma says that this picture is "simply painted with synoptic colour." Martha is the mistress of the house. **Martha therefore, when she heard that Jesus was coming, went and met him: but Mary sat still in the house.** Martha was a woman of impulse, energy, practical duty; like Peter, she was ready even to give advice to her Lord, and eager to put everybody in his rightful place. On the first opportunity she hastened at once to "meet" Jesus, even without at first warning her sister of his approach. Mary, contemplative, pensive, undemonstrative under ordinary circumstances, but with a great fund of love, was sitting in the house receiving the condolences of the Jews (cf. ver. 19). Weiss suggests that Jesus was well aware, from the station of the family, and from the fact that hitherto his own friendship for the sisters had not submitted *them* to the ban, that "many Jews" would have congregated in the house of mourning. Consequently, Jesus does not come straight to the house, but allows it to be known that he is there.

Ver. 21.—**Martha therefore** (having met her Lord) **said unto Jesus, Lord, if thou hadst been here**—the εἰ ἦς ὧδε expresses no complaint: "If thou hadst been here," a simple condition of what is now an impossible event—**my brother had not died.** Meyer says, "If thou wert making thy residence in Bethany rather than in Perœa." This is somewhat unnatural, and would have been a complaint. Her faith had at least ground enough for this assurance, but she mounts above it. The two sisters, with their contrasted natures, had grasped the life-giving, joy-diffusing, heaven-revealing powers of Jesus. They had believed in him, with a gracious abandonment of all prejudice and in the sweeping force of a great illuminating love. They had said often this same thing to one another, and now Martha pours her high persuasion into the ears of her Lord; but she proceeds further.

Ver. 22.—**And even now I know, that whatsoever thing thou shalt ask of God, God will give it thee.** Νῦν οἶδα may be contrasted with ver. 27. In his presence she knows intuitively that nothing is impossible. The αἰτήσῃ is a word of more human quality than that which our Lord customarily used for *his own* appeals to God. He spoke of ἐρωτᾶν, to seek as an equal; παρακαλεῖν, to intercede for another; προσεύχεσθαι, to pray; δεῖσθαι, to supplicate. It was appropriate enough that Martha should use the verb αἰτήσῃ. Her word was a burst of excited feeling, and does not dictate to the Master what he should do. Her twofold mention of the name of God with "thou" and "thee," shows that she had not risen to highest light on the Lord's mysterious relation to the Father. She speaks of him and to him as of a strangely gifted human Friend. But she had doubtless heard of the widow of Nain, and of Jairus's daughter, and she made no irrational suggestion. The ὅσα covers much. Jesus loved Lazarus. He was Friend to the whole group, and known to them all.

Ver. 23.—**Jesus saith unto her, Thy brother shall rise again.** Hengstenberg thinks that the reply of Jesus is a grand dogmatic assertion of the resurrection of the dead, in special application to Lazarus, and it covers the kind of ἀνάστασις which takes place at death, as well as the resurrection at the last day. If so, surely our Lord would have said, "Lazarus is risen again." The Lord does elsewhere speak of the dead as risen, and of their angelic state, and of all the dead living unto God; but he is here speaking of the immediate resurrection of Lazarus from what is called death to that which is called life, and which would be a pledge and type of the final resurrection of all.

Ver. 24.—**Martha saith to him, I know**

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[1] Lachmann, Tregelles, Alford (6th edit.), Westcott and Hort, and R.T., read πρὸς τὴν, with ℵ, B, C, L, X; but Meyer, Tischendorf (8th edit.), and McLellan read πρὸς τὰς περὶ, "came to the women that were about" Martha and Mary, with A, C³, Γ, Δ, and other uncials and several ancient versions. This reading might refer to the ancient minstrels.

[2] ℵ, B, D, L, omit αὐτῶν, followed by Tischendorf (8th edit.), R.T., and Westcott and Hort.

that he will rise again at the resurrection in the last day. Some disappointment is revealed in this speech, such as we have all felt with the promise of an ultimate resurrection, when the grave has closed over some dear friend. We find small relief in the assurance. The old ties are snapped, the old ways are at an end. We shall go to the dead: he will not return to us. The last day is too far off to comfort us concerning our brother. But the answer of Martha is important as revealing belief in the resurrection at the last day; of which, however, it must be remembered those who had heard our Lord's own assertions about it could no longer have doubted (ch. vi. 39, 40, 44, 54; xii. 48). The teachings of Jesus in this Gospel with reference to eternal life made the promise of resurrection, the transfiguration of the physical life of man, a necessity, not a contradiction. The reply of Martha shows that she does not as yet grasp the whole truth. "The last day" may be far nearer in her thought than we now know it to have been, or than it is to us; still, however near, it would imply a complete transformation of all these sweet human relationships. She longed to have the home as it was before Lazarus died. It is, however, of very great interest that we have, on the part of a Jew, this profound expectation of resurrection and immortality. Jews, or at least Pharisees, had derived from Old Testament thought—from Genesis, and from Job, and from the Psalter, from the Books of Daniel and Ezekiel, and from the progress of human thought as evinced in 'Wisdom of Solomon'—a great belief in both. Martha reveals incidentally the new light which had been cast on the mystery of the grave by the words and acts of Jesus.

Vers. 25, 26.—**Jesus said to her, I am the Resurrection.** Not merely that God will give me what I ask, but that *I am* in some sense already his gift to man of *resurrection*, inasmuch as I am that of **Life.** (So Luthardt and Godet, but not Meyer, who makes *ζωή* the positive result of *ἀνάστασις*.) By taking humanity into his Person, Christ reveals the permanence of human individuality, that is, of such individuality as is in union with himself. He associates (ch. xiv. 6) "the Life" which he gives with "the Way" and "the Truth," *i.e.* with the whole sum of human experience and of human meditation and speculation, *i.e.* with all the conduct of the will and the mind. **He that believeth on me, though he die, yet shall he live.** In these words he identifies the "life" with the transfiguration of the bodily life. The grand method of this blessed *life* is faith. The life which is the condition and ground of resurrection is the natural consequence of a faith which accepts Christ, and identifies itself with him. But "there are some who have believed, and have what you call died"—*though they die, they shall live.* In such cases, so-called "death" is veritable "life." The life of faith will survive the shock of death, and **whosoever liveth, and believeth on me, shall never die**—shall never taste of death (cf. ch. vi. 51, viii. 51). This is no new teaching for the more thoughtful of his hearers. There are multitudes now believing (and therefore living) in him. They shall *never die* in the sense in which death has been hitherto regarded; *they shall by no means die for ever.* Faith is eternal life: death is only a momentary shadow upon a life which is far better. Whether the corruption of the grave passes over the believer or not, he lives an eternal life, which has no element of death nor proclivity to death in it. So far the Lord is lifting Martha to a higher experience of life and a comparative indifference to death. Before he offers any further consolation, he probes to the quick her faith in him and in the eternal life. **Believest thou this?** Τοῦτο; "Is *this* thy belief?" not τουτῷ; "Dost thou believe in my statement?" "Believest thou that the Resurrection which *I am* and which *I give* can thus transform for thee the whole meaning of death?" The fulness of life after death is assured in virtue of the resurrection which Christ could effect at any moment, and will eventually effect for all. This *life* of which Christ speaks may be the life which is the consequence of the resurrection (*ἀνάστασις*) of man effected in the Incarnation, or it may be the condition of "resurrection" and sufficient proof that, if a man receive it by faith, he is free from all the curse of physical death, and assured of a perfect victory over it. So also the οὐ μὴ . . . εἰς τὸν αἰῶνα may either mean "not for ever," and thus the words may be taken to refer to the resurrection. "He will not for ever die," *i.e.* death may supervene, but will be conquered; or οὐ μὴ may mean "never," "in no wise," and the "never die" may refer to spiritual death, overlooking physical death altogether. The whole narrative is a great parable of life through death.

Ver. 27.—**She saith unto him, Yea, Lord.** The reply admits the τοῦτο; Many seem to think that Martha falls back on theocratic technicality after a high flight of faith, and leaves the solution of her deepest anxieties to the Lord. **I have believed,** not now for the first time, **that thou art the Christ** of all our highest hopes and of our prophetic Scriptures—**the Son of God** in the sense in which Nathanael, and the healed blind man, and the heroic Peter, and John the Baptist have regarded thee, not now dawning on the world as an unexpected apparition, but long

since awaited—*even* **he that cometh into the world**, the Hope of all, in fact, the Resurrection and the Life because the Christ, and the Christ because the Son of God. In her great faith these deeper truths, just announced, are implicitly involved.

Ver. 28.—**When she had said this,**[1] **she departed, and called Mary her sister secretly.** Observe the important emendation of text from ταῦτα to τοῦτο. When she had made this great utterance, her heart is big with hope. The grim shadow of death is now transparent to a heavenly light. She must share her hope with her sister. Jesus gave the commission to fetch Mary, as is obvious from the words of Martha which follow. The term "secretly" (λάθρα), when elsewhere used, precedes the verb with which it is associated, and therefore here it is joined with εἰποῦσα, whispering to her, lest the hostile Jews should hear and intercept the interview. **The Master** (the Teacher)—used absolutely (cf. ch. xiii. 13)—**is here, and calleth for thee.** Sacred summons! Martha expected (as Euthymius suggested) that some blessing might come from his words.

Ver. 29.—**And she, as soon as she heard, arose** (aorist) **quickly, and went forth to** (meet) him (imperfect); or, *was*[2] *on the way to come to him*—a vivid touch conveyed by the change of tense which has been introduced into the text by the Revisers. The summons is met by prompt obedience, and we see it in immediate resolution and activity.

Ver. 30.—**Now Jesus was not yet come into the village, but was still**[3] **in that place where Martha met him.** At no great distance from the grave or from the village. The Lord probably sought to comfort the sisters apart from the crowd. Thus say most commentators. This is not in the text. If it were his purpose, it was frustrated. Hengstenberg thinks our Lord did not object to the crowds witnessing the miracle, but if so, it would be without any arrangement on his part.

Ver. 31.—**The Jews therefore who were with her in the house, and were comforting her.** If the "Jews" (see note, ver. 19) were comforting Mary, and (ver. 37) recognized his love in its Divine depths, and if (see ver. 45) (πολλοὶ) "many believed on him," and only (τινές) some of them (ver. 46) made the stupendous miracle a new occasion for expressing their inveterate malignity, there is no reason to import the element of hostility into the word ἰδόντες. **When they observed Mary, that she suddenly rose and** (silently) **went out** (of the house), **followed her, supposing that she goeth**[1] **to the grave to wail there.** This custom was followed widely in the East,[2] and is still observed in Roman Catholic communities. The word κλαίω is to be carefully distinguished from δακρύω of ver. 35; it denotes the loud expressive wailing and manifestation of grief of which so many instances occur (Matt. ii. 18; Mark v. 38; Luke vii. 13; viii. 52; Acts ix. 39), while the latter word means the shedding of tears. "Wailing" is often the regulated expression of professional grief; "weeping" the irresistible burst of personal sorrow. The first may be violent and obtrusive, the other silent and pathetic.

Ver. 32.—**Mary therefore, when she came where Jesus was, and when she saw him, fell at his feet,** and in other ways showed more intensity of feeling than did the energetic sister, who in many ways is the feminine type of what Peter was as a man. She is not altogether silent, but sobbed forth the very words which her sister had uttered before. Thus had they often said one to another while Lazarus was yet alive, "Oh that the Lord Jesus were here!" **Lord, said she, if thou hadst been here, my brother had not died.** The position of μου, which in some manuscripts was placed before ἀπέθανεν, is here emphatic, as though Mary had in some way especially claimed Lazarus as *her* brother more than Martha's. She does not add a word of remonstrance or suggestion. She moans forth the same confident expression of her sense of the love and power of Jesus.

Vers. 33—44.—(3) *The struggle with death.*

Ver. 33.—**When Jesus therefore saw her wailing, and the Jews wailing who came with her, he was moved with indignation in the spirit, and troubled himself.** The sight of

[1] Τοῦτο is the reading of ℵ, B, C, L, X, and several versions, and adopted by Tischendorf (8th edit.), Alford, Tregelles, R.T., and Westcott and Hort, against Lachmann, T.B., etc., who read ταῦτα, with A and D.

[2] Ἤρχετο is the reading of ℵ, B, C*, and versions and cursives; is adopted by Tregelles, by R.T. and Westcott and Hort, but not by Tischendorf (8th edit.).

[3] Ἔτι is the reading of ℵ, B, C, X, 1, 33, etc., and is adopted by R.T., Westcott and Hort, and Tregelles, but not by Tischendorf (8th edit.).

[1] Δόξαντες is the reading of ℵ, B, C*, D, L, X, and is adopted by Tischendorf (8th edit.), Tregelles, R.T., and Westcott and Hort. The curious reading of ℵ, ὅτι Ἰησοῦς ὑπάγει, is unsupported and without probability. It is not even mentioned by Tischendorf (8th edit.) or Tregelles.

[2] Wetstein, *in loc.*, art. on "Mourning," Kitto's 'Cyclopædia.' See ample discussion of the rites and place and varieties of sepulture in Edersheim's 'Life of Jesus the Messiah,' vol. ii. 316, etc.

the wailing Mary and the wailing Jews, who took up her grief and, according to Oriental custom, adopted her expression of it with loud cries and emphatic gestures, praising the dead, and lamenting his loss, produced a most wonderful impression on the Lord Jesus. Meyer thinks that the contrast between their hypocritical or professional tears and her genuine emotion, the blending of these incongruous elements, the combination of a profound affliction of a dear friend and the simulated grief of his bitter enemies, led him to manifest the feeling here described. But we have no right to import such an element into the scene. The concerted wailing was, however, the occasion of what is described in very remarkable terms, *ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτόν*. The first expression occurs again in ver. 38. Westcott says in the three places where it elsewhere occurs (Matt. ix. 30; Mark i. 43; xiv. 5) there is "the notion of coercion arising out of displeasure," a motion "towards another of anger rather than sorrow." The verb *βριμάομαι* and its compounds is used in the classics and the LXX. in the sense of hot anger, neither pain nor grief (though it is not very evident that it goes so far as this in Mark i. 43). Luther translated it *ergrimmete*, and Passow gives no other meaning. This seems generally accepted. But at what was Jesus angered? This can be answered only by deciding whether *τῷ πνεύματι* is the dative of the object, or whether it is the instrument or sphere of his holy indignation. According to the old Greek expositors, Origen, Chrysostom, Cyril, Theophylact—and they are followed by Alford and Hilgenfeld, the latter of whom finds in it a hint of the Gnostic Christology which, in his opinion, pervades the Gospel—the anger might have been directed against his own human spirit, at that moment tempted into an unfilial strain of sympathy with the mourners; yet, if this be its meaning, why was it that Jesus subsequently wept himself? and why, instead of exciting himself, instead of shuddering with his bitterness of feeling, did he not (as Hengstenberg says) compose and quiet himself? Beside, *τῇ ψυχῇ* would have been a far more appropriate term to use for the effective and sympathetic part of his nature than *πνεύματι*. It is possible, if "the spirit" expresses that part of his human nature in special fellowship with the Father, to suppose that he felt a certain antagonism with that within himself which had prompted to some immediate manifestation of Divine power, and to translate, "He sternly checked his spirit." But the miracle of Divine struggle with death followed so immediately that this cannot be the true explanation (Westcott suggests it as an alternative, but not the best interpretation). The *τῷ πνεύματι* must be the sphere of his holy wrath, for which we must find some explanation. Meyer's seems (as already said) to be altogether insufficient. So also in our opinion is that of Godet, viz. that this act of victorious conflict with death, on which he was entering, involved his own death-warrant by being the occasion of the last outbreak of malice on the part of the Jews. Such a fact would be out of harmony, not only with the Fourth Gospel, but with the (synoptic) struggle in Gethsemane. Now, without enumerating various other interpretations of the passage, we think Augustine, Erasmus, Luthardt, Hengstenberg, Moulton, meet our difficulty by the suggestion that death itself occasioned this indignation. Though, like the good Physician in the house of mourning, he knew the issue of his mighty act, yet he entered with vivid and intense human sympathy into all the primary and secondary sorrows of death. He saw the long procession of mourners from the first to the last, all the reckless agony, all the hopelessness of it, in thousands of millions of instances. There flashed upon his spirit all the terrible moral consequences of which death was the ghastly symbol. He knew that within a short time he too, in taking upon himself the sins of men, would have taken upon himself their death, and there was enough to rouse in his spirit a Divine indignation, and he groaned and shuddered. He roused himself to a conflict which would be a prelibation of the cross and the burial. He took the diseases of men upon himself when he took them away. He took the death-agony of Lazarus and the humiliation of the grave and the tears of the sisters upon himself when he resolved to cry, "Lazarus, come forth!" and to snatch from the grasp of the grim conqueror for a little while one of his victims. Compare the toil of Hercules in wrestling with death for the wife of Admetus. Compare also ch. xiii. 21, where moral proximity to the treacherous heart and ghastly deed and approaching doom of Judas made him once more to shudder.

Ver. 34.—**And he said, Where have ye laid him? They say unto him, Lord, come and see.** A strange echo of ch. i. 39 (cf. Rev. vi. 1, 5, 7)—Christ asking for information. The Lord was answered out of his own words. His mind was made up.

Ver. 35.—**Jesus wept.** The shortest verse, but one of the most suggestive in the entire Scripture. The great wrath against death is subdued now into *tears* of love, of sympathy, and of deep emotion. Jesus shed tears of sympathetic sorrow. This is in sacred and eternal refutation of the theory which deprives the incarnate Logos of St.

John of human heart and spirit. These tears have been for all the ages a grand testimony to the fulness of his humanity, and also a Divine revelation of the very heart of God (see Isa. xxv. 8). It was not a κλαυθμός, as the weeping over Jerusalem (Luke xix. 41), but profound and wondrous fellow-feeling with human misery in all its forms, then imaged before him in the grave of Lazarus. It is akin to the judicial blindness which has obscured for the Tübingen school so much of the glory of Divine revelation, that Baur should regard this weeping of Jesus as unhistorical.

Vers. 36, 37.—**The Jews therefore said, Behold how he loved him! But some of them said, Could not this Man, who opened the eyes of the blind, have caused that this man also should not die?** The effect upon the Ἰουδαῖοι differs here, as always; but if (πολλοί, ver. 45) many were favourably impressed, we may believe here that the πολλοί said one to another with genuine emotion, "Behold how he loved him!" (ἐφίλει, not ἠγάπα; *amabat*, not *diligebat*). Tears are often the expression of love as well as grief. Hengstenberg sees in the cry of the better class of these Jews, "How has he then let him die?" probably he could not have helped him if he would. In the language of the other Jews there was the suggestion of inability, and the ironical hint that the cure of the blind man, which had created so great a commotion, was only a delusion. Perhaps, too, a covert expectation of some further display of wonder-working power. Strauss regards it as unhistorical that the previous restorations from the dead should not be cited. But surely, when John wrote this Gospel, the story of the widow's son and of Jairus's daughter was known throughout the world. And if, in the middle of the second century, this Gospel had been written by a speculative theologian, who deliberately set himself to concoct such a narrative as this, with the view of completing the picture of the Vanquisher of Hades, he *would* most certainly have cited the Galilæan miracles. John, however, is merely recording his own experiences. These *Jews* at that time may never have heard of either Nain or the daughter of Jairus, and spoke merely of that which was within their own recollection and experience. As they stand here, these words are striking testimony to their historical validity. The Gospel which most unequivocally establishes the claim of our Lord to a Divine Personality or subsistence, is more explicit than any of them in asserting his pure humanity, and giving proofs of it.

Ver. 38.—**Jesus therefore again moved with indignation within himself.** The (ἐν ἑαυτῷ) "in himself" is not so forcible an expression as "shuddering in his spirit" (ver. 33), but it implies a continuity of grand, holy indignation against the anomaly of death, from which the human family and he as its Representative were suffering (cf. ver. 33). **He cometh to the grave.** The (μνημεῖον or) tomb is forthwith described as (σπήλαιον) a den, cavern, or cave, from σπέος, *spelunca*, of which, partly natural, partly artificial, abundant use was made in the East. **A stone lay (ἐπ' αὐτῷ) against it**; or, *over it*; i.e. either closing it up as a pit, or closing the mouth of it, by being rolled along a ledge horizontal with the base of the excavation. The former kind of cave is shown at Bethany, but no dependence can be placed on the tradition. (Cf. the account of our Lord's own tomb, to which a stone was rolled, Matt. xxvii. 60; xxviii. 2; Mark xvi. 3, 4; Luke xxiv. 2; cf. also Thomson, 'The Land and the Book,' pp. 101—108; and art. "Burial," in Smith's 'Diotionary.') The tomb of Joseph was that of a rich man, and all these circumstances show opulence, rather than the beggary and rags of the Lazarus of the parable.

Ver. 39.—**Jesus saith, Take ye away the stone.** Ἄρατε has rather the idea of "lift" than "roll away;" it is used for "take," "take away," "carry as a burden." **Martha, the sister of him that was dead,**[1] **said unto him, Lord, by this time he stinketh: for he hath been four days here.** Martha's language is another singular illustration of the desire on her part to give a certain kind of advice and direction to our Lord, as though he might be the wiser and better for her monitions. The characterization of her as "the sister of the dead" man is not needed for identification, but rather to explain or justify her intrusion upon the solemn, stately direction of the Lord. She shrank from such an exposure of the body of her beloved brother, as an unnecessary act, since he was only to rise at the last day, or to be regarded by his faith in Christ before his death as having already passed from death and through death into a new life. She must have relinquished at that moment all hope of resurrection of the body of Lazarus there and then: ἤδη ὄζει, "he already stinketh." This is explained by many of the Fathers as proof that our Lord not only raised from death-swoon Jairus's daughter, and the young man on his way to burial, but also a putrefying corpse; thus giving three symbols of the effects of sin: (1) a young life blighted; (2) a man's energies dissipated and his con-

[1] Tischendorf (8th edit.), R.T., and Westcott and Hort, following ℵ, A, B, C, D, K, L, etc., give here τετελευτηκότος, with reference to one that had finished his course, rather than τεθνηκότος of T.R., referring to that one that had died and was dead.

dition apparently hopeless; and (3) a type also of one dead in trespasses and sins (Trench on the Miracles)—one whose habits of trespass and bondage to evil seem to forbid all renewal. Godet thinks that Martha had special reasons for such a speech. Others, that all that we have here is the *speculation* or *fancy* of Martha, and that it must be so. She puts one more arrest, as it would seem, upon the free act and love of Jesus. This seems quite sufficient to account for the use of the word. It would seem that, for some reason, the body had not been fully embalmed, or she would not have used the expression. Still, all had been done with spices and perfumes that was intended. The Tübingen criticism eagerly lays hold on this point, as proof that the fourth evangelist intended by such a touch to exalt and exaggerate the wonder-working power of Christ. There is no need whatever to see in it more than Martha's sisterly love getting the better of her submission to her Master's order. Τεταρταῖος γάρ ἐστι,[1] "For he is of the fourth day (dead) (buried)." On the fourth day the countenance changes, and, as the Jewish proverb urged, the spirit takes its flight from the sepulchre, and no longer hovers over the departed form.

Ver. 40.—**Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God?** This was a probable reference to the language of ver. 4, and also to the teaching of vers. 25, 26, where our Lord had encouraged her imperfect faith in himself to become a veritable vision of Divine glory. Out of the deepest humiliation comes the highest glory. The putrefaction of the grave is a stepping-stone to his throne. More is meant than the physical resurrection of Lazarus. She would or might by faith see the glory of Divine power and love which would, by what was about to happen, dawn upon her. Christ was going to prove to faith that he could and would destroy the power of death, rob him of sting, swallow up the grave in victory, and proclaim the everlasting curse of this mysterious flesh of ours to be a vanquished foe.

Ver. 41.—**Then they took away the stone** [[2] from the place where the dead was laid]. **They lifted the stone, and Jesus lifted up his eyes *to heaven*.** This is not to be taken as an ordinary prayer, but a thanksgiving for prayer already heard. "Jesus lifted up his eyes," *i.e.* to heaven—to that sublime symbol of the infinite activity of God, which surrounds us day and night, and which is in numerous religious systems made a type and image of the Divine Being himself; nor does our modern conception of the universe dethrone it from this high place. Christ's language is thanksgiving that God has already heard him. Godet and Hengstenberg say that Jesus thanked God in anticipation of the miracle, as though it were already done. Meyer and Alford look back to some earlier prayers. But surely there is some reason for the thanksgiving. *The stone is lifted*, or *removed*; there lies the corpse, but no dank sepulchral vapour issues from it; rather some sign is given that prayer offered by Christ had been already heard, and that death has not made the havoc with the frame which would otherwise have occurred. **Father, I thank thee that thou heardest me.** When he uttered the prayer we cannot say; but we know that his mind was greatly exercised concerning his friend before he left Peræa. His words confess that his wishes have been in harmony with the Divine eternal will. So elsewhere the Lord tells his disciples, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you;" *i.e.* "your desires will be in harmony with the Divine purpose; you will not be able to pray for anything either temporal or spiritual which God will not bestow, has not indeed prepared himself to bestow and you to receive." This is the true mystery and meaning of prayer. The hypothesis of the twofold nature of Christ, instead of being shipwrecked on the fact of his prayers and intercessions, throws light on the very nature of prayer itself.

Ver. 42.—**And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me.** This great utterance declares all the intimate relation which subsists between the Father of all and the Son in Jesus. A continuous absolute communion is ever going on between heaven and earth in the heart of Jesus. His consciousness of the Father is a door opened in heaven. Alas! these words have been a stumbling-block to many; have suggested to Baur the idea of a "show-prayer," and to Weisse a "deceptive prayer" (*schaugebet*), and to Strauss that

[1] See Xenophon, 'Anab.,' vi. 4. 9, Ἥδε γὰρ ἦσαν πεμπταῖοι, "They were already five days (dead)."

[2] T.R., Griesbach, and Scholz here add, οὗ ἦν ὁ τεθνηκὼς κείμενος, with C³, E, H, and many more authorities; but the phrase is differently given in several uncials. But neither do ℵ, B, C*, D, L, X, 5, 24, and other cursives, nor does Vulgate nor numerous other versions, contain the words. They are omitted by Tischendorf (8th edit.), Tregelles, Alford, Westcott and Hort, and R.T. The words are unnecessary to the sense.

they were introduced into a later but inauthentic narrative of the second century to establish the Divinity of Christ. The simple fact is that the words are not "petition" at all, but they are spoken thought and Divine communion, graciously unveiled for the advantage of the disciples. They are built upon the wonderful assurance which had been repeatedly given by our Lord of his union with and association in unique Personality with the Father. We see from ch. xvi. 29—31 that the profound desire occupying the heart of Jesus was that his disciples, first of all, should know that he came out from God, and almost with pathetic eagerness he asks them, "*Do* ye now believe?" But in ch. xvii. 21 he shows that his wishes were not limited to the faith of disciples, but extended to the production of a like conviction in the *κόσμος*. Here he says, after a pause, "I know that thou art hearing me always." There is no surprise in the discovery that Lazarus was as he really is. Christ's own prayers are always heard, even those in Gethsemane and on the cross (cf. Heb. v. 7, *εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας*). *I said it for the multitude that standeth around.* The use of *ὄχλον περιεστῶτα* rather than *Ἰουδαίους* reveals the genuine language of our Lord rather than that of the evangelist. To what does he refer, what saying has he uttered for the sake of this miscellaneous group? Surely to the great declaration, "I thank thee that thou heardest me." His reason for the audible utterance of his gratitude is, "That they may believe that thou didst send me." If he had *not* uttered this thanksgiving, the multitude would have glorified *him* rather than his Father, nor would they have learned, as now they may, that he came forth from God.

Ver. 43.—**And when he had thus spoken, he cried with loud voice.** *Ἐκραύγασε* is used of the shout of a multitude (ch. xii. 13, R.T.; xviii. 40; xix. 6, 15), and implies the loud, imperative command to Death to give up his prey, and relinquish the grasp which had, in answer to his prayer, been already relaxed. The loud voice keeps up the image that death is a deep sleep. The critical moment in Christ's own career has arrived, when, having pledged the Father to this manifestation of his own glory, he was prepared to take this final step, however perilous to himself; one which would finally demonstrate whether he was sent from God, or was merely boasting a power he did not possess (cf. Elijah and the priests of Baal, 1 Kings xviii.). Observe the loud voice, **Lazarus, come forth!** or, (*Hither, out!*); or, *Veni foras!* (Origen, Chrysostom, Lampe, suggest that the awakening from death had already taken place. Meyer and Alford condemn this. It seems to me that this supposition, somewhat modified as above, throws light upon vers. 41, 42.) The words themselves are applicable to a grave from which the stone door had been removed. Weiss has made some admirable remarks on the use made by the Tübingen critics of this admission. In many cases in which such miracles took place the soul had obviously not left the body, but yet the entire surroundings here imply that, apart from miraculous energy, resuscitation was absolutely unlooked for. Even Strauss refuses utterly the trance hypothesis, and Renan has renounced the farcical drama that he thought at one time might account for the event and its record.

Ver. 44.—[1] **He that** (had died and) **was** (up to that time) **dead, came out** (of the grave), **bound feet and hands with grave-bands.** The swathing of the limbs after the Egyptian fashion, each limb separately, renders the action most natural, because *ἐξῆλθεν* is used. Lazarus did not simply stand in his grave. The early commentators and Stier saw in this emergence of the swathed Lazarus an additional miracle, just as they augmented the force of the supposition involved in the *ὄζει* into the fact that our Lord raised from death a putrefying corpse. Both suppositions would be unnecessary adjuncts of the proof of the glory of God and power of Christ. Lücke and others refer to the habit of swathing separate limbs, but in such a way as not to impede motion if the person thus swathed desired it. Meyer and Godet see no necessity for the suggestion of the early writers. Kuinoel thinks that *ἐξῆλθε* was used of the mere struggle of the swathed body to escape. The above supposition is the most probable. So Westcott. (*Κειρία*, an *ἅπαξ λεγόμενον* of the New Testament, is used of girdle or bandage.) **And his face was bound about with a napkin.** The surrounding of the face with a *sudarium* is the touch of an eye-witness. **Jesus saith unto them, Loose him, and suffer him to depart;** the part which bystanders might perform; this was the wise advice of Friend and Teacher. (For similar injunctions of a physical and practical kind on other occasions, see Luke vii. 15 and viii. 55.) The majestic miracle is no further pressed by the evangelist, but left to tell its own sublime meaning, which in the multiplicity of exegetical hypotheses we are in danger of missing.

"Behold a man raised up by Christ.
The rest remaineth unrevealed—
He told it not; or something sealed
The lips of that evangelist."

[1] Καί is omitted by B, C, L, and also by Tischendorf (8th edit.), Alford, and R.T.

Vers. 45—57.—(4) *The effect of the miracle (sign) upon the multitude and on the authorities. Their final resolve, and its bearing upon the great sacrifice of Calvary.*

Vers. 45, 46.—**Many therefore of the Jews which came to Mary, and beheld that**[1] **which he**[2] **did, believed on him; but certain of them went away to the Pharisees, and told them the things which Jesus had done.** Πρὸς τὴν Μαρίαν. Here Mary is named alone, as *the* sister who was most deeply afflicted by the death of Lazarus, and most in need of friendly consolation (cf. also ch. v. 1). This clause may be read so as to include those who went to communicate the startling intelligence to the Pharisees among the πολλοὶ of the Jews who went to comfort Mary and who "believed;" on the ground that οἱ ἐλθόντες is in apposition with πολλοί, not (according to the text of D, τῶν ἐλθόντων) with Ἰουδαίων. This, however, would imply that all of them believed, and that the τινὲς went to the Pharisees with no hostile intent (Meyer); but why should not ἐξ αὐτῶν refer to the Ἰουδαίων, implying another set not of the friends of Mary (Godet)? The remark would then be in harmony with the fact to which the evangelist continually calls attention, that Christ's miracles and words produced a twofold effect, and made a frequent division among the Jews, thus bringing to light who were and who were not his true disciples. The same facts excited faith in some and roused animosity in others. The great sign has been dividing men into hostile camps ever since. As Browning's Arab physician said—

"'Tis well to keep back nothing of a case.
This man (Lazarus) so cured regards the Curer then
As—God forgive me—who but God himself,
Creator and Sustainer of the world,
That came and dwelt in flesh on it awhile! . . .
The very God! Think, Abib; dost thou think?
So the All-great were the All-loving too;
So through the thunder comes a human voice,
Saying, 'O heart I made, a heart beats here!
Face, my hands fashioned, see it in myself.'"

Ver. 47.—**The chief priests and Pharisees therefore gathered a council.** If a formal meeting of the great council, if "the Sanhedrin," had been summoned, the article would have been used. (On the Sanhedrin, see Winer, art. "Sanhedrin," in his 'Bib. R. Wört.;' Lange, *in loc.*; Edersheim, vol. ii. 553, etc. This name is Greek (though Hebraized in the Talmud), and signifies the supreme court of the people, resident in Jerusalem, consisting of seventy-one members, with a president, *Nasi*, and a vice-president, *Ab-baith-den*.) Extraordinary sessions of the Sanhedrin were called at the house of the high priest, but ordinary sessions in some rooms adjoining the temple. The points submitted to their cognizance were hierarchical and religious. They had at this time lost their actual power of inflicting capital punishment. They were a court of appeal from lower courts in the province, framed after the same model. Pharisees and Sadducees were alike to be found in their number. The family of Annas, his sons, and his son-in-law Caiaphas, were all Sadducees, and embraced the priestly part of the assembly. They were the most deadly enemies of Christ throughout. The Pharisees are scarcely again mentioned in the account of the Passion. The priestly Sadducean party became also bitter enemies of Christianity and of the Church during apostolic times. Here they take the initiative. **And they said, What are we about? because this Man is** (as we must admit) **doing many signs,** which will produce a perilous effect among the people. There were certain aspects and views both of the Pharisaic and Sadducean party with which our Lord's teaching coincided. When he denounced ritualism, literalism, and tradition, and laid emphasis on moral law, he had to some extent the ear of the Sadducees; when he cleansed the temple of the priestly bazaar, when he rebuked the secular conceptions of Messianic glory, the Pharisees inwardly rejoiced. Nevertheless, they had both too many grounds of criticism and dislike not to combine against him. The council of the nation found it a delicate and difficult task to frame charges in which the entire authorities of the nation and the popular clamour could coincide.

Ver. 48.—**If we let him alone thus, as we have been doing hitherto—if we suffer him to do these things—all men will believe on him, and the Romans will come and take away from us,** *i.e.* from the Sanhedrin, from the lawful rulers in all matters affecting religious order or privilege, **our place**—the city or temple—**and the nation,** which we rule through our subordinates and surrogates, but to accomplish which we shall prove our incompetence if we cannot keep down all insubordination and hold perilous

[1] The authorities differ. The T.R., Alford (6th edit.), and Tischendorf (8th edit.) have ἃ, with ℵ, A*, L, X, by Westcott and Hort regarded as an alternative reading; the R.T. has ὃ with A², B, C. D.

[2] The T.R. has ὁ Ἰησοῦς, but none of the modern editors.

enthusiasm in check. De Wette and Hengstenberg strongly urge that by τόπον was meant the temple, "the dwelling-place and seat of the whole people" (Ps. lxxxiv. 4; xxvii. 4; cf. Matt. xxiii. 38). Ewald, Godet, Meyer, Watkins, consider τόπον to be the city, the seat of all the power of the nation, spiritual and civil. The nation was a province of the Roman empire, but the hierarchy was still invested with great powers.

Ver. 49.—**But a certain one of them,** (named) **Caiaphas, being high priest that year, said unto them, Ye know nothing at all.** Among the divided interests and irresolute fears of the Pharisees, who had not made up their minds as to the right course to pursue, "one of them," *i.e.* of the council, a man of firm will and hectoring disposition, had a clear though devilish purpose of political expediency, and a stern resolve, if he could, to repress the inconvenient manifestation of religious earnestness—*Caiaphas.* We know that Annas is spoken of as ἀρχιερεὺς in ch. xviii. 15, 19. And Annas and Caiaphas are both said to be "high priests" (Luke iii. 2). In Acts iv. 6 Annas is spoken of as high priest, Caiaphas being associated with "John and Alexander." This becomes more comprehensible when we learn from Josephus ('Ant.,' xviii. 2. 2 and 4. 3) that Valerius Gratus (in the year A.D. 14) had deprived Annas (or Hanan, Ananias, Ananas) of the office, "when he had held it for seven years." So great, however, was the influence of Annas, that, either to consult his temper or that of the people, who would consider him the legal high priest, the office was conferred upon members of his family in succession, first on Ishmael, then on Eleazer the son of Ishmael, then on Simon his son, and finally on Joseph Caiaphas (who is declared by St. John (ch. xviii. 13) to be the son-in-law of Annas, thus explaining his appointment on the one hand, and the continued influence on the other of the unscrupulous Annas, who was high priest *de jure*). Joseph Caiaphas held the office from A.D. 25 to A.D. 36, and thus throughout the ministry of Jesus. The apostle's remark (repeated ch. xviii. 13) that he was "high priest that same year" has been set down by Strauss, Scholten, and others to ignorance on the part of the writer of the Hebrew law of the priesthood. This is excessively improbable, even with a late author of the second century, who evidently knew as much concerning Judæa and its history as the author of the Fourth Gospel did indubitably possess. It is enough that the evangelist singles out "that memorable year" (Lücke, Meyer and Lange, etc.) of the death of Christ; and remarks on the *man* who was holding the position at this solemn time, with obvious reference to the fact that now for many years the functions of the high priest were discharged only at the pleasure of the Roman governor, who might, as Caiaphas himself said, abolish the office altogether if he chose arbitrarily to do so. The first words of Caiaphas, "Ye know nothing at all," are brusque, rough, imperious, but are quite akin to what we know elsewhere of the manners of the man (Josephus, 'Bell. Jud.,' ii. 8. 14), and of the aristocratic clique of which he was the head.

Ver. 50.—**Nor**[1] **consider; or,** *nor do ye take account.* Hengstenberg shows that where this verb (λογίζεσθε) elsewhere occurs, it is used intransitively, and with this Godet agrees; then they take ὅτι, as "because" or **for it is expedient for you** (the text ὑμῖν is preferred by Meyer, Godet, Westcott and Hort, and the Revisers. The chief difference in thought is that it makes the language somewhat more dogmatic, Caiaphas hardly classing himself for the moment with such irresolute companions) **that one man should die for** ("on behalf of" amounting to "instead of") **the people**—*i.e.* for the theocratic organization, whose were the promises, to whom was given the dominion—**and not that the entire nation** (the political aggregation) **perish.** Some have supposed (like Lange) Divine purpose lurking in the ἵνα; but it was rather the maxim of worldly expediency of half-paganized superstition allied in this form to the sacrifice of Codrus, or of Iphigenia, viz. that the extinction of guiltless and innocent victims may be demanded by political necessity, and must be determined upon at once, by the chief court of equity and criminal judicature in the nation. If, thought he, the multitudes accept this Sabbath-breaker, this Worker of miracles, this religious Enthusiast, this moral Reformer, for their Messiah, the Romans will crush the movement, will stamp out the entire religious order; "we" shall be annihilated as a power, the "nation" will be abolished as such. It is more expedient that this one man should suffer than that the whole of our position should be sacrificed.

Vers. 51, 52.—The evangelist discerned the presence of a deeper meaning in his words not intended by himself. As Balaam and Nebuchadnezzar and even Pharaoh had uttered unconscious or unwilling prophecies,

[1] T.R. and Alford (6th edit.) read διαλογίζεσθε, with X, Γ, Δ, and others; the λογίζεσθε, adopted by R.T., rests on ℵ, A, B, L, and many cursives. The former always occurs in the synoptists, and, Tischendorf (8th edit.) thinks, has been early substituted for it.

and as in all genuine prophecies there are *meanings meant* by God beyond what the utterer of them at all conceived possible. So here. **This he spake not from himself: but being high priest that awful, critical year, he prophesied.** The high priest was believed in ancient times to have the power of drawing from Urim and Thummim the Divine decisions as to future events (Exod. xxviii. 30; Numb. xxvii. 21), and Caiaphas, as priest-prophet, may thus have conveyed an awful and sublime truth through base and evil dispositions. Curious instances occur elsewhere (ch. vii. 27, 35): "He saved others; himself he cannot save!" (Mark xv. 31); when the people said, "His blood be upon us" (Matt. xxvii. 25); when Pilate, by unconscious prophecy, ironically declared him to be "King of the Jews" (Matt. xxvii. 37). Wünsche quotes a curious case of unconscious prophecy, which the rabbinical writers attributed to Pharaoh's daughter, when she forecast the future legislator in the infant derelict. The substance of the prophetic word extracted from his saying was **that Jesus should die for the nation.** Hengstenberg wisely says, "Caiaphas could not have spoken other than of the λαός." When John wrote, the difference between the λαός and the ἔθνη had vanished away. Israel had become an ἔθνος, like the rest. **And not for the nation only, but that he might also gather together into one (λαόν) the children of God scattered abroad**—constitute a new centre, life-giving and sacred in the covenant of his blood (cf. 1 John ii. 2, a very remarkable parallelism). Who are the τέκνα τοῦ Θεοῦ διεσκορπισμένα? According to some, the dispersed Israelites, but surely the passage corresponds with the "other sheep," of ch. x. 16, and refers to all who enter by living faith in *him* into the full realization of the Divine Fatherhood (see ch. i. 12 and Eph. ii. 14) and their own sonship. Christ is the true Union of Jew and Gentile.

Ver. 53.—**Therefore from that day they took counsel[1] to slay him.** The οὖν shows that the advice of Caiaphas was followed, and whereas before this, minor courts and synagogues had plotted the ruin of Jesus, and they themselves had excommunicated his followers (ch. ix.), yet, after this evil counsel, they deliberated on the surest and safest way of *destroying* him. The sentence had gone forth. They bound themselves to secure his arrest for this purpose. Some of their number, a small minority, including Joseph of Arimathæa, disapproved of this counsel, and withdrew from their society (Luke xxiii. 51), but the majority overruled the dissidents. This is the very climax of their perversity. They have resolved on the death-penalty. The sentence has been recorded against the Holiest. Priesthood and prophecy have pronounced their final verdict. They have extinguished themselves. Nevertheless, that which proved the occasion of their malice became a further proof of his Divine goodness and superhuman claims.

Ver. 54.—**This constituted the close of his earthly ministry after his ordinary method. Jesus therefore walked** (cf. ch. vii. 1) **no more openly** (παῤῥησίᾳ; cf. ch. vii. 4) **among the Jews; but he departed thence into the country nigh unto the wilderness, to a city called Ephraim.** Westcott says the place is mentioned in connection with Bethel (2 Chron. xiii. 19). Not far from Bethel, on the border between Benjamin and Ephraim, is *Taiyibeh* a conical hill with a village perched aloft, which Robinson ('Bibl. Res.,' ii. 127) and Stanley ('Sinai and Palestine,' p. 210) identify with this Ephraim. In this form the word does not appear in the Old Testament, but Eusebius and Jerome make it twelve miles from Jerusalem, on the east of the road leading to Sichem; and Josephus ('Bell. Jud.,' iv. 9. 9) speaks of "two little towns of Bethela and Ephraim, through which Vespasian passed and left garrisons." Hengstenberg identifies it with "Baal-hazor, which is by Ephraim" (2 Sam. xiii. 23). The maps of Van der Welt and of the Palestine Exploration Society place it on the site of Ephraim, Ephron (2 Chron. xiii. 19), or Ophrah (Josh. xviii. 23), about seven miles north-east from Bethel, and give as second designation Apharaim. The intelligence must have reached our Lord that the Sanhedrin had formally pronounced sentence against him. This may have induced him to retire from Jerusalem until the next great feast, when he would publicly challenge their allegiance. From this neighbourhood our Lord could (as we learn from the synoptists) have easily joined the caravan from Persæa, which, after crossing Jordan near Jericho, there set its face towards Jerusalem, or the caravan which may have come through Samaria to Bethel. **There he abode[1]** (*tarried*) **with the[1] disciples.** Μετά (says Godet) is not synonymous with σύν, but equivalent to—he confined himself in the

[1] Ἐβουλεύσαντο, with ℵ, B, D, Tischendorf (8th edit.), Westcott and Hort, and R.T., instead of συνεβουλεύσαντο of A, L, T.R., and Alford (6th edit.).

[1] ℵ, B, L, and some ancient quotations read ἔμεινε, which is followed by R.T., Westcott and Hort, Alford, and Tregelles; but Tischendorf (8th edit.), on the authority of A, D, I, X, Γ, Δ, etc., with Vulgate (*morabatur*) and other versions and T.R., reads διέτριβε. The αὐτοῦ is omitted by modern editors, with ℵ, B, D, I, Γ, Δ.

desert region north-east of Jerusalem to the company of the twelve.

Ver. 55.—**Now the Passover of the Jews was at hand: and many went up to Jerusalem out of the country before the Passover, that they might purify themselves.** Ἐκ τῆς χώρας meant "from the country" generally. Though the Law did not specifically recommend purification "before the Passover," yet the general principle of ceremonial cleansings had been applied to the Feast of the Passover (see 2 Chron. xxx. 16—20; Acts xxi. 24). The time required varied from one to six days (Exod. xix. 10, 11; Numb. ix. 10).

Ver. 56.—**They sought therefore for Jesus, and said one with another, as they stood in the temple.** Their excitement augmented from day to day; they dreaded and hoped for the final conflict. Not being aware of his retreat, not caring, perhaps, to despatch him by hired assassins, they determined in the most public way, on a great platform, to complete the deep damnation of his taking off, little forecasting their eternal infamy. They were in continual search for Jesus, and spake in excited groups when they met, asking one another eager questions when they stood in the temple. The evangelist has witnessed the scene; these are two inquiries mentioned: **What think ye,** generally? **Think ye that he will not come to the feast?** The aorist subjunctive is used here in the sense of an event in the future which when effected will be a completed act; so that the statement gives a reason for the excitement among the people.

Ver. 57.—[1] **Now the chief priests and Pharisees had given commandment, that, if any one knew where he was, he should indicate it, that they might take him.** This would not have been a difficult task. Jesus and twelve men could hardly have been hidden from their spies. The country people must have been faithful to him, and the edicts were issued rather to intimidate the people than to secure the immediate end; but they were quite sufficient to excite the inquiries of Galilæans and others who had gone to Jerusalem for the main purpose of seeing him. The interdict had been aimed probably at the family of Bethany, which was clearly one of some consequence, or against any household in Jerusalem which should harbour him. It may have been the occasion which stirred the devilish spirit in the mind of Judas. So long as Jesus was surrounded with an enthusiastic crowd, they dared not seize his person. They resolved on secrecy, but were bent on public humiliation.

[1] There is a very great consensus of opinion as to the omission of the καὶ of T.R. With ℵ, A, B, K, L, and some forty-five other manuscripts, Tischendorf (8th edit.), Tregelles, Westcott and Hort, and R.T. omit it.

HOMILETICS.

Vers. 1—16.—*The raising of Lazarus.* This event, a third good work, hastened the final crisis.

I. THE BETHANY FAMILY. "Now a certain man was sick, Lazarus of Bethany, the town of Mary and her sister Martha." 1. *Their home.* It was a small village on the eastern slope of the Mount of Olives, two miles from Jerusalem. It is familiar to us in the earlier Gospels as the place to which our Lord resorted from time to time for happy retirement. It remains the sweetest spot in the memory of the Christian Church. 2. *The members of the home.* (1) *Lazarus.* (*a*) It is a suggestive circumstance that the parable of Dives and Lazarus was spoken about the time of the Bethany miracle. Yet there is no ground for believing that this Lazarus was the beggar of the parable. (*b*) He was stricken with a mortal disease, perhaps the fever so common in the country. Though specially dear to our Lord, as well as his sisters, he enjoyed no exemption from the ordinary afflictions of life. (2) *Mary.* "It was that Mary who anointed the Lord with ointment, and wiped his feet with her hair." Her name is mentioned before Martha's, on account of this touching incident. (*a*) The incident here recorded was "to be told for a memorial of her wheresoever this gospel had been preached" (Matt. xxvi. 13). The other evangelists do not give her name. Her act marked at once her true faith and her abiding affection. (*b*) Mary was distinguished from her sister by her contemplative religious spirit. She sat at the feet of Jesus, listening to his words, while Martha was busied with practical duties (Luke x. 40). (3) *Martha.* She was probably the eldest of the family. (*a*) She had evidently the chief care of the house. (*b*) She was of a practical turn, full of resource, and less given to emotion than Mary.

II. THEIR MESSAGE TO JESUS. "Lord, he whom thou lovest is sick." 1. *It was a message full of delicacy;* for it did not urge him to come. The sisters knew that, even from Perœa, it was possible for Jesus to put forth his power of healing; while they could not but know of the perils of an immediate return to Judæa. 2. *It emphasized the tender affection with which Jesus regarded Lazarus,* and which made it right that he should be informed at once of his friend's danger.

III. OUR LORD'S REMARK UPON THE MESSAGE OF SORROW. "This sickness is not unto death, but it is for the glory of God, that the Son of God might be glorified thereby." 1. *Our Lord did not signify that Lazarus would not die,* but that death would not be the ultimate result of this sickness. 2. *The sickness had a double aspect.* (1) It was to be borne by Lazarus "for the glory of God." (2) With an ultimate design of glorifying his Son. (*a*) Our Lord reiterates the oneness of the work of the Father and the Son. (*b*) The raising of Lazarus would bring to a head that hostility of the Jews which would involve his death, and, through death, his glorification.

IV. THE MYSTERIOUS DELAY OF JESUS IN PERÆA. "When then he had heard that he was sick, he remained yet two days in the place where he was." 1. *This delay, in so urgent a crisis, is all the more mysterious, because "Jesus loved Martha, and her sister, and Lazarus."* Yet Lazarus had already died when the messenger arrived from Bethany. Our Lord's instant departure could not, therefore, have averted death. 2. *His delay might be caused* (1) by the necessities of his work at Perœa; (2) but, more probably, by the necessity of making the miracle more striking and the result more fruitful. The delay of two days could make no difference to the surviving sisters in respect of their brother's death. 3. *His departure for Judæa was the proof at once of his affection, his courage, and his knowledge.* "Then after that he saith to his disciples, Let us go again into Judæa." The word recalls at once the region of hostility and unbelief from which he had just escaped.

V. THE REMONSTRANCE OF THE DISCIPLES AT HIS RESOLUTION. "Master, the Jews of late sought to stone thee; and goest thou thither again?" 1. *They think of the danger to him, and are not regardless of the danger to themselves.* (Ver. 16.) 2. *Men often allow their fears to stand in the way of duty.*

VI. OUR LORD'S ANSWER TO THEIR REMONSTRANCE. 1. *Every man has his twelve working hours of life.* "Are there not twelve hours in the day?" The work must be done in this time, or not at all. Each hour ought to be brimming over with work. 2. *While the daylight of life lasts, the worker will not stumble.* "If any man walk in the day, he stumbleth not, because he seeth the light of this world." The malice of men or devils cannot destroy him till his work is done. 3. *Every man has his night coming when work must end.* "But if a man walk in the night, he stumbleth, because there is no light in him." The work, therefore, must be done in the day of work.

VII. THE DISCIPLES' MISUNDERSTANDING OF OUR LORD'S WORDS. "He saith, Our friend Lazarus sleepeth, but I go to awake him. Then they said unto him, Lord, if he sleep, he shall do well." 1. *Our Lord knew Lazarus was dead.* This proved his omniscience. 2. *Our friends must die,* however dear to us or essential to our comfort. 3. *Death is a sleep;* for it implies an awakening out of sleep. 4. *Christ has transformed death into a new phase of life.* The familiar description in the catacombs is "Dormit"—"He sleeps." 5. *The observation of the disciples implied that the sleep of Lazarus rendered it unnecessary for him to expose himself to peril;* for their friend was already on the way to recovery.

VIII. OUR LORD'S FRANK STATEMENT OF THE TRUTH AND THE LOVING RESOLUTION OF THE DISCIPLES. "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe." 1. *Jesus is glad, not for the death of Lazarus, but for its future issues.* 2. *He implies that if he had been at Bethany, Lazarus would not have died.* He has the assured consciousness of power over death. 3. *The cause of his gladness.* It was on account of the disciples' faith. (1) They were believers already. (2) But he contemplated the increase of their faith as a necessity in view of their coming trials. The disciples themselves once asked, with one voice, "Lord, increase our faith" (Luke xvii. 5). 4. *The loving resolve of Thomas.* "Then said Thomas, who is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him." (1) Thomas's name is mostly coupled with Matthew, whose twin-brother he possibly was. (2) He regards the journey with the gloomiest apprehensions. He

judges rightly that the death of Jesus will be the end of it. (3) Yet his love to the Lord nerves him to share in the risks of the Judæan journey. He will follow his Master even unto death.

Vers. 17—27.—*Jesus and Martha.* Our Lord had at last come to the neighbourhood of Bethany, but not to the village itself.

I. THE CONDOLENCE OF THE JEWS WITH THE BEREAVED SISTERS. "And many of the Jews came to Martha and Mary to comfort them concerning their brother." 1. *This visit of sympathy implies that the family at Bethany was well known and highly respected by the Jews of Jerusalem.* 2. *It afforded a providential opportunity to Jesus for the working of his last miracle in sight of the Jews.* 3. *The time of bereavement is the time that demands all the resources of consolation.* The days of mourning were divided among the Jews into three periods of three days of weeping, seven days of lamentation, and twenty days of sorrow.

II. THE INTERVIEW BETWEEN JESUS AND MARTHA. "Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat in the house." The different character of the two sisters is revealed in these words. 1. *Martha would evidently be the first to receive the news of Christ's coming.* Not so much, perhaps, because the message would be first brought to her as the mistress of the house, as because, going about the house in the busy routine of her life, she would be in the way of first receiving intelligence. 2. *Mary's profound feeling, that made her a better listener than Martha, makes her a more helpless sufferer now.* She sits still in the house. She is not so capable as Martha of shaking off her depression at once. 3. *Martha's address to our Lord shows that she is not so overwhelmed by grief as to prevent her utterance.* "Lord, if thou hadst been here, our brother had not died." (1) This is not the language of complaint, for she does not say, "Lord, if thou hadst come, our brother had not died." She must have known that Lazarus was dead before the tidings could have reached the Lord. (2) It is the simple language of faith and love; for she seems to say that death could not have entered the happy home at Bethany in the face of Divine power and Divine love. She is even sure that now he was able to restore her departed brother to life. "Whatsoever thou wilt ask of God, God will give it thee." She remembered, no doubt, the two Galilæan miracles of resurrection. 4. *Our Lord's answer to Martha's touching appeal.* "Thy brother shall rise again." (1) He alludes evidently to the miracle about to be performed. (2) A belief in the resurrection of pious Jews was already familiar, as an inauguration of the reign of the Messiah, from the language of Daniel (xii. 2) and from the Maccabees. Death is not the final conqueror. 5. *Martha's apparent misunderstanding of his saying.* "I know that he shall rise again in the resurrection at the last day." (1) Her rejoinder, marked by a spirit of mournful resignation, goes back upon the belief of the final resurrection, which, however, had no direct bearing upon her present bereavement. There is an evident touch of disappointment in her words. 6. *Jesus as the Resurrection and the Life.* (1) He is the Resurrection, (*a*) as he is "the First-Begotten from the dead" (Col. i. 18); (*b*) as he is the Author or Cause of the resurrection of believers: "I will raise him up at the last day" (ch. vi. 54); (*c*) as his resurrection involves their resurrection (1 Cor. xv. 23). (2) He is the Life. Jesus goes beyond resurrection to life itself. (*a*) He is eternal Life. (*b*) He gives his life for his people. (*c*) He is the Life of his people (Col. iii. 3). (*d*) His life in glory is the guarantee of the believer's life. "Because I live, ye shall live also." (*e*) He is the Life of both soul and body in the resurrection (Rom. viii. 11). (3) Faith which unites the believer to Christ admits of no severance by death. "He that believeth in me, though he were dead, yet shall he live." This sentence might apply to Lazarus in his tomb. As a true believer, though now in the power of death, he would yet be restored to life. Or it might apply, generally, to sinners who accept Christ as Saviour. (*a*) They are dead in sin (Eph. ii. 1). (*b*) Yet when quickened by God's Spirit they believe upon Christ. (*c*) And their faith ensures life spiritual and everlasting. "And whosoever liveth and believeth in me shall never die." (*α*) The faith and life are regarded as equivalent terms, because they are inseparably joined together. (*β*) Death cannot break the continuity of Christian life. The second death does not touch it at all. 7. *Martha's triumphant faith.* Jesus says, "Believest thou this? She said unto him, Yea,

Lord, I believe that thou art the Christ, the Son of God, which should come into the world." (1) This was a prompt and full acceptance of the revelation just made to her. (2) It marks likewise the foundation upon which that revelation rested. (*a*) Jesus was Christ, the end of the theocratic prophecies and promises; (*b*) the Son of God, dwelling in mysterious relation with God, and therefore able to act as Daysman between God and man, and restore the long-broken fellowship; (*c*) making the world the theatre of his Divine power in resurrection and life. Her confession was the simple but profound acknowledgment of Jesus as the Resurrection and the Life.

Vers. 28—37.—*Jesus and Mary.* Our Lord deals with Mary according to her nature and temperament.

I. THE SECRET MESSAGE TO MARY. "She went away, and called Mary her sister secretly, saying, The Master is come, and calleth for thee." 1. *Jesus, though he would not fly from danger, does not seek it.* He did not care to attract the notice of the Jews who were with Mary. Otherwise he would at once have gone to the house of mourning. 2. *How promptly but silently Mary acts upon the invitation!* The true Comforter is at hand. She may well shake off her depression. 3. *How blessed it is to meet Christ anywhere, but especially at his own invitation!*

II. MARY'S DECLARATION TO HER LORD, AND HER LORD'S ANSWER. "Lord, if thou hadst been here, our brother had not died." 1. *The same thought occupied the minds of the two sisters, and perhaps that of Lazarus in his dying hour.* But she adds not a word more, either in the way of faith or hope—unlike Martha—but falls prostrate at his feet, the place where she delighted to lie. 2. *Mark how differently Jesus treats Mary.* He does not minister to her faith by discourse like that which he addressed to Martha, but he shares silently in her grief. What a Friend! What a Brother is here! Yea, more than a brother. 3. *He is profoundly agitated in spirit,* partly by his sympathy with the sorrowing sisters, partly by the check that he puts upon the manifestation by his emotions, and partly by the hypocrisy of the Jews. "He shuddered in his spirit, and troubled himself, and said, Where have ye laid him?" 4. *He at last gives way to his emotion.* "Jesus wept." What tears are these which the spirit of inspiration has crystallized and set like gems in the diadem of truth! Strange to find the Lord, who is just about to put forth Divine power, standing a weeper at a Jewish grave. (1) It shows that he was such a High Priest as became us, that "cannot but be touched with the feeling of our infirmities" (Heb. iv. 15). (2) It touched even the Jewish spectators by the spectacle of his love for the sisters. 5. *The hostile Jews found in it cause for sneering irony.* "Could not this Man, who opened the eyes of the blind, have caused that even this man should not have died?" (1) The question might be interpreted as indicating a suspicion of the reality of Christ's friendship for Lazarus, (2) or a doubt as to his possession of miraculous power at all.

Vers. 38—44.—*The miracle.* There is a fresh struggle in the soul of Jesus, perhaps caused by the malicious observations of the Jews.

I. JESUS COMMANDS THE STONE TO BE ROLLED AWAY FROM THE SEPULCHRE. "Take ye away the stone." 1. *This command suggests that where human power is sufficient, Divine power will not be put forth.* A word from Jesus could have taken away the stone as easily as a word raised Lazarus to life. The action of Jesus suggests the economy of miracle so observable in Scripture history. 2. *The command was evidently given to convince the spectators that Lazarus was, indeed, a dead man.* The pent-up odours of putrefaction would in such a hot climate convince the spectators that there could be no imposture or collusion in the case. It was evidently the thought of this disagreeable circumstance that led Martha to say, "Lord, by this time he stinketh: he hath been there four days." 3. *The incident suggests that there is a sphere for human agency in connection with the salvation of men.* The miracle is symbolic, like all Christ's miracles. It is possible for man to bring man within the knowledge of salvation. Jesus seems to say to the Christian Church, "Roll away the stone of ignorance and superstition from the hapless heathen by imparting Bible knowledge." He says, even, to professing Christians, "Roll away the stone that lies as an obstacle in your own family to the salvation of your children." Many an obstacle may stand in Christian households in the way of youthful conversions.

II. THE PRAYER OF JESUS AS A PREFACE TO THE MIRACLE. "Father, I thank thee because thou hast heard me." 1. *It is more a thanksgiving than a prayer.* (1) It implies that the prayer for power to do the miracle had been already offered up and already heard. (2) It implies that there was at all times the most perfect conformity between the will of Christ and the will of his Father. 2. *His design in this miracle was to dispose the Jews to see in it the glory of God.* "I said it because of the people who surround me, that they may believe that thou hast sent me." They attributed his cure of the blind man to the work of a demon or to deception. By his prayer Jesus makes his Father a Participator in the miracle.

III. THE MIRACLE. "And when he had thus spoken, he cried with a loud voice, Lazarus, come forth!" 1. *The loud voice contrasts with the muttered incantations of sorcerers,* and is the expression of an authoritative Divine will. 2. *The voice does not say,* "*Lazarus, come to life!*" *but* "*come forth!*" "They may be alive to Christ who are dead to us." 3. *That voice of power suggests* (1) that it is the voice of Jesus that pierces the hearts of sinners and quickens them to spiritual life; (2) that it is the same voice that will be heard in the end of the world, saying, "Arise, ye dead, and come to judgment." 4. *The immediate effect of the voice.* "And he that was dead came forth, his feet and hands bound with bandages, and his face wrapped in a napkin." (1) It must have been a strange awaking to Lazarus after four days' experience of death. But Scripture gives us no record of his death-experiences. (2) His first movements would be restricted by the grave-clothes. His appearance at the mouth of the sepulchre in that strange guise suggests, in the spiritual sphere, that: (*a*) Christian men, especially those converted late in life, find themselves hindered by the "grave-clothes" of old habits. (*b*) The grave-clothes ought soon to be laid aside that believers may walk free and unimpeded in the vigour of their new life. (*c*) Our Lord's command, "Loose him, and let him go," suggests (α) the propriety of the new powers being freed from restriction; (β) the influence of Christian men in helping to unbind the burdens that habit may have fastened upon the individual life.

Vers. 45—47.—*The effect of the miracle on the spectators.* There is still the same division among the Jews as on the occasion of every miracle.

I. THE MIRACLE ACTS WITH CONVINCING POWER. "Then many of the Jews, those who had come to Mary, and had seen the things which he did, believed in him." 1. *They saw in the miracle the evidence of his Messiahship, and heartily accepted Christ as their Redeemer.* 2. *It was a providentially happy visit that led them to Bethany on that day.* They came to comfort the sisters, and found for themselves "the Consolation of Israel."

II. THE MIRACLE ACTS LIKEWISE WITH A REPELLENT POWER. "But some of them went their ways to the Pharisees, and told them what Jesus had done." 1. *They had a strange story to tell, which it was impossible to gainsay.* 2. *It was a hostile motive that prompted the errand to the Pharisees, the implacable enemies of Christ.*

Vers. 48—53.—*The decision of the Sanhedrin.* The miracle at Bethany had still more momentous effects.

I. THE MEETING OF THE SANHEDRIN. "Then gathered the chief priests and the Pharisees a council, and said, What are we doing? for this Man doeth many miracles." 1. *It was a conjunction of the Pharisees and the Sadducees,* for the chief priests belonged to the Sadducean faction. A common danger engaged them in a common cause. 2. *They frankly admitted, not only the Bethany miracle, but other miracles that Jesus did,* but did not on that account recognize his Messiahship. 3. *They received the success of Jesus in making converts with alarm, as likely to destroy the nation.* "If we let him thus alone, all will believe on him; and the Romans will come and destroy both our place and our nation." (1) The dread of the Roman power was always present to the Jewish mind of that generation because of the determination with which it had once and again crushed Jewish revolts. (2) The authorities feared that if the Messiah were recognized generally as "King of Israel" there might be a fresh rising, which would lead to the utter destruction of Jerusalem and the dispersion of the whole nation.

II. THE DIABOLIC SUGGESTION OF CAIAPHAS. "But one of them, Caiaphas, being

high priest that same year, said unto them, Ye know nothing at all, and do not reflect that it is expedient for us that one man should die for the people, and that the whole nation perish not." 1. *This Caiaphas was a Sadducee*, and held the office of high priest from 25 till 36 of our era, and therefore during that momentous year. 2. *His suggestion was purely political*, and involved nothing less than the destruction of an innocent man to save the Jewish commonwealth. It was a truly diabolic suggestion; for, though the representative of God, Caiaphas holds that it is right to do evil that good may come. He does not suggest that Jesus was guilty of any crime. A perfectly innocent man was to be sacrificed for the public advantage. 3. *The evil suggestion was an unconscious prophecy.* "Now this he spake not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but also that he should gather together in one body the children of God that were scattered." (1) It was the function of the high priest to announce the decision of the Most High for the benefit of the people. (2) The declaration of Caiaphas was a prophecy in the literal sense, though he had himself no true sense of its blessed import. (3) It was not unusual for God to make evil men the organs of prophetic communication. Caiaphas, like Balaam, declared the mind of God. (4) The prophecy had a wider scope than the high priest imagined, for it spoke of the death of Christ as having relation to Gentiles as well as Jews. The children of God everywhere were to be gathered into one body in Christ.

III. THE EFFECTS OF CAIAPHAS'S EVIL COUNSEL. "Then from that day forth they took counsel to put him to death." 1. *This shows the baneful influence of evil counsel.* The Sanhedrin were ready to act upon the fatal advice of the high priest. There was no longer any hesitation or irresolution among the rulers of the people. 2. *But the question was still for consideration how Jesus could be put to death without stirring up a popular tumult and bringing themselves into collision with the Roman authorities.*

Vers. 54—57.—*A brief period of retirement.* Jesus was now forced to withdraw for a time into a lonely place, so as to place himself beyond the reach of the Sanhedrin.

I. THE PLACE OF HIS RETIREMENT. "Jesus therefore walked no more openly among the Jews; but went thence into a country near to the wilderness, into a city called Ephraim, and there continued with his disciples." 1. *The place lay some distance north of Jerusalem*, on the borders of the desert. 2. *It was well adapted for a brief period of quiet and unbroken intercourse with his disciples*, that he might prepare them for his approaching end.

II. THE CURIOSITY OF THE COUNTRY PEOPLE AT JERUSALEM RESPECTING JESUS. 1. *It was near the time of the Passover*, and many Jews had gone up to purify themselves for the feast. 2. *They had heard so much respecting his miracles, his parables, his discourses*, that they sought him out to gratify a not unnatural curiosity. "They said among themselves, What think ye, that he will not come to the feast?" The question suggests that, aware of the plot of the Sanhedrin for his destruction, Jesus might stay away from the feast. 3. *They had been made acquainted with the decree of the Sanhedrin.* "Now the chief priests and the Pharisees had also given a commandment, that, if any man heard where he was, he should show it, that they might take him." (1) Jesus had disappeared from Bethany immediately after the raising of Lazarus. The Jews could not trace his movements after that event. (2) The commandment of the chief priests and Pharisees betrays an extreme anxiety to arrest Jesus, and put an end to a career so fatally disturbing to all their ideas and hopes.

HOMILIES BY VARIOUS AUTHORS.

Ver. 5.—*Jesus as a Friend.* Whilst the narratives of the four evangelists are chiefly concerned with the Saviour's public ministry, it is interesting to be allowed, with their aid, now and again to gain a glimpse into the sanctuary of his more private life, his more intimate associations with his personal friends. The simplicity of the statement made in this verse is just what might be expected from St. John. Himself a chosen and beloved companion and friend, he knew how tender was the Master's heart, and took pleasure in recording instances of his sympathy and affection.

I. LIGHT IS HERE CAST UPON THE CHARACTER OF THE FAMILY AT BETHANY. What manner of people must those have been whom Jesus loved! The narrative gives us several particulars regarding the sisters, so that we can appreciate the affectionate temper of both—the eager and practical nature of Martha, and the more contemplative habit and the quiet enthusiasm of Mary. Perhaps too much has been made of the slight indications afforded by the evangelists of the characters of these two sisters respectively. However this may be, they and their brother Lazarus were all mutually attached, and were all in common devoted to Jesus. That it was exquisite grace and condescension on the part of Jesus to honour them with his society and his intimacy, is undeniable. Yet there was a sense in which he counted this household "worthy," so that his peace rested upon it. The life of all three inmates of this happy and harmonious home was made radiant by the visits of Jesus during his lifetime; and by the memory of his friendship it must have been sanctified and sweetened as long as the circle was unbroken.

II. LIGHT IS HERE CAST UPON THE CHARACTER AND DISPOSITIONS OF THE LORD JESUS HIMSELF. We see him in his true and perfect humanity, when we see him in the household of Bethany. It is the same figure, the same Divine Teacher and Master whom we see upon the mountain or by the shore, and in the judgment-hall of Pilate. Yet we are familiar with the newness of aspect under which here and there a man appears to us when we meet him amidst his family, or as we English say, "by his fireside." It is in the home that the softer, gentler, more sympathetic features of the character reveal themselves. Imagination pictures Jesus as he visited the home at Bethany in its days of tranquillity and prosperity, and reproduces the tones of his discourse, the expression of his countenance; or as he came when the household was plunged in sorrow, and when his sympathy soothed them, and when his omnipotence restored their dead one to life and fellowship. As the perfect Son of man, Jesus was not merely the public Preacher; he was the private Friend. His ministry was not only one of general benevolence; it was one of personal affection.

III. LIGHT IS HERE CAST UPON THE PROVISION MADE FOR A PERPETUAL FRIENDSHIP BETWEEN JESUS AND HIS PEOPLE. Our Lord, as St. John has recorded, declared his people to be his friends, and mentioned unquestionable proofs of his friendship toward his people. It is, however, somewhat difficult for us to realize this friendship on the part of the unseen and glorified Son of God towards us in our humiliation and imperfections. But the statement made in the text brings to our minds an actual instance of the Lord's friendship, which helps us to apprehend and to feel that it is not a mere matter of theory; that Jesus is indeed a Friend to those who welcome him into their heart and home with reverence and gratitude, and with the response of devout and ardent love. Jesus is, to those who love him, a Friend who can hallow their joys, and can soothe their griefs, who can make their dwelling bright with his radiant smile, musical with his gracious voice.—T.

Ver. 11.—*Sleeping and waking.* Our Lord Jesus, in this metaphorical language, doubtless adopted a view of death which was familiar to his countrymen, because presented in the works of their inspired and their uninspired writers—of seers and of sages. Yet, in adopting it, he imparted to it a tone and character peculiar to himself. On the other hand, what he says concerning the awakening is altogether original; herein he claims a power which is unprecedented and unparalleled.

I. TO THE CHRISTIAN DEATH IS SLEEP. 1. It is the close of the day of toil. 2. It is the hushing and silencing of the many harsh and jarring voices of care, of anxiety, of restlessness. 3. It is the soothing of sorrow and trouble. 4. It is looked for and welcome, when the due time comes.

II. IT IS THE PREROGATIVE OF CHRIST TO AROUSE HIS PEOPLE FROM THE SLUMBER OF DEATH. 1. Our Lord awakens slumbering souls from the stupors of sin. The message of the gospel to such is, "Awake, thou that sleepest, arise from the dead, and he shall enlighten thee." This spiritual awakening is the pledge of the glorious and final awakening of the future unto the higher and immortal life. 2. As sleep is but for a season, so the sleep of death is appointed only as a temporary, a transitory experience. 3. The voice which woke Lazarus out of his sleep is the voice which summons from the slumber of death. Christ's assumption of this power is an implicit claim to Divine

authority. God's omnipotence alone can create life, and alone can restore life when death has asserted its power and has done its work. 4. The awakening from death summons to an endless life of activity and holy service. Whilst the hours of slumber are hours of repose, the daylight which arouses the sleepers calls to the exertion of the powers of body and of mind. This law applies to the higher realm. When Christ awakens out of the slumber of death, it is to the happiness of conscious existence and to the energy of untiring effort. There is no reason to suppose that this brief earthly life is man's only period of service. It is the discipline and preparation for endless ages of glad devotion alike to the praise and to the service of our glorious Redeemer.

"If my immortal Saviour lives,
Then my immortal life is sure:
His word a firm foundation gives;
Here let me build and rest secure."

T.

Ver. 21.—*The absence of Jesus.* Among our Lord's friends none were more affectionate or more faithful than the favoured family of Bethany. That, in the hours of their anxiety and of their mourning, Mary and Martha should have lamented the absence of the Master, is not surprising, nor does it call for any blame. But they did not simply regret that Jesus was not with them; they went further than this, and believed and said that, had he been present, the calamity which befell them would have been averted.

I. THE TEMPER OF MIND WHICH LAMENTED THE BODILY ABSENCE OF JESUS IN AFFLICTION. When this is analyzed, it appears to be mixed. 1. There was *faith*. In their trouble, the first thought of the sisters was of Jesus. They sent to him an earnest entreaty to come and interpose on their behalf. When he came—as they thought too late—they welcomed and honoured him. They threw themselves upon his sympathy, and professed their belief that, even now, their case was not beyond the reach of his power and compassion. All this implied faith. 2. The faith, however, was *imperfect*. This appears from their laying undue stress upon Christ's bodily presence. They ought to have been reassured by his language upon receiving tidings of his friend's sickness. They ought to have reflected that his absence was no sign of his want of interest or affection, was no sign of any lapse of power. Their tone of mind evinced the imperfection of their faith.

II. THE REASONS WHICH ACCOUNTED FOR THE BODILY ABSENCE OF JESUS IN THE TIME OF HIS FRIENDS' AFFLICTION. 1. The ultimate reason both for Lazarus's sickness and death, and also for the Lord's delay in visiting Bethany, was a moral reason, relating to his own ministry. The Son of God was hereby to be glorified; his mission was to be fulfilled. 2. More particularly, the faith of the disciples was called out and strengthened by this action of the Lord Jesus; it was partly "for their sake," to the end that "they might believe." They had witnessed many instances of his power; they were now to see the crowning proof of the omnipotence of him whom they trusted and honoured. 3. The religious confidence of the sisters was to be developed, and a full confession was to be elicited from them. Much as they revered and loved their Lord, Martha and Mary had yet much to learn; and that their conception of Jesus and their faith in Jesus might be perfected, it was necessary that they should see him in a new light, and have a further proof of his Divinity. This end we know from the record to have been answered in their experience. 4. Many unbelieving Jews were convinced. Some such would not, in all likelihood, have been impressed by Christ's sympathetic spirit, had he come to Bethany and pitied the sorrowful family, and saved Lazarus from death. But when they saw their neighbour raised from the dead, these men believed. Thus there was wisdom, there was love, even in that conduct of Jesus which seemed at first sight inconsiderate and unkind.—T.

Vers. 25, 26.—*The living and life-giving Lord.* The confession of Martha was a good and sound one. Yet it is clear that our Lord did not wish her to rest in her *creed*. He pointed her to *himself* as the Sum and Substance of all true beliefs, as the Object of all true faith. Creeds are good for the memory, Christ is good for the heart.

I. LIFE IS IN CHRIST. The miracles of raising from the dead which Jesus wrought

were intended not only for the assuagement of human sorrow, but for the satisfying of human aspirations. He drew the attention away from the great work to the greater Worker. In him was life; and by his incarnation and sacrifice he brought the life of God to this world of sin and death.

II. THE LIFE OF CHRIST, WHEN COMMUNICATED TO MEN, BECOMES A SPIRITUAL IMMORTALITY. "The Son quickeneth whom he will." He introduced the new life into our humanity. How it has spread! In how many soils have barrenness and death disappeared, and spiritual vitality, vigour, and fruitfulness abounded in their place! Christ has taught the independence of the spiritual life upon the life of this body of our humiliation. In his own resurrection he manifestly conquered death. Living, he has the keys of death and Hades. He is both the Firstfruits of the rising again, and the Agent and quickening Power in raising his people. What can compare for spiritual potency with the life-giving authority of the Saviour? In what other is there hope for man's deathless spirit? Like morning after a stormy night, like spring after a dreary winter, like triumph after arduous warfare, like the haven after a tempestuous voyage,—so is the immortality of the righteous who, living in Christ, live in perpetual blessedness. All their aspirations are realized, and all their hopes fulfilled.

III. IT IS BY FAITH THAT THE GLORIOUS IMMORTALITY OF THE BLESSED IS ACHIEVED. Christ presents himself as the Divine Object of faith. It is no arbitrary connection which is exhibited in these words of our Redeemer as existing between faith and life. Life is personal, and spiritual life comes from the Lord and Giver of life to those who believe. Faith is spiritual union with the Christ who died and rose for us, and is the means, first of a death unto sin and a life unto righteousness, and then of all which this spiritual change involves. A life in God is a life eternal.—T.

Ver. 27.—*A good confession.* Martha of Bethany, if we may judge from the little recorded of her, was an interesting and admirable character. She was not only warm-hearted, frank, and practical, but one who thought clearly, and professed her faith with boldness and with no hesitation, no qualification. Where shall we find a confession of faith concerning Jesus more sound, more full, more ardent than this uttered by the sister of Lazarus of Bethany?

I. THE CHARACTER AND EXTENT OF MARTHA'S FAITH IN JESUS. Observe the language which is indicative of this—how it proceeds from point to point. 1. She calls Jesus "Lord." This would seem to be simply a title of courtesy, of respect, of reverence. In itself the word may imply no more; when applied to Jesus it may be the acknowledgment of a special authority. 2. She calls him "the Christ." This sounds natural enough to us; but, coming from Martha of Bethany, how much does this designation involve! How hard it must have been for one of Jewish birth and training to recognize in the Prophet of Nazareth the foretold Anointed of God, the Deliverer of Israel, the Saviour of mankind! 3. She calls him "the coming One," *i.e.* the Being foretold in Hebrew prophecy, possessing the nature, the authority, the offices, belonging to the Commissioned of God. 4. She calls him "the Son of God." This is, indeed, a lofty flight of faith; justified, it is true, by the fact, yet exciting our amazement and admiration.

II. THE GROUNDS OF MARTHA'S FAITH. We cannot give a perfect account of these; but we can form a fair judgment as to the reasons and motives which led this woman to make a confession so remarkable and so just. 1. What she had seen Christ do. It is not credible that, intimate as were the members of her household with the Lord Jesus, she should never have witnessed any acts of Divine power such as he was wont to perform in every place where he discharged his ministry. 2. What she had heard Christ say. She too, like her sister, had often sat at the Master's feet, and heard his Word. The teaching of him who spake as never man spake, produced upon her mind a deep and abiding impression; for such a Teacher her reverence could not be too great. 3. The impression she had received of his character. As Guest at Bethany, Jesus had afforded Martha many opportunities of judging of his nature; and her reason and her heart alike assured her that he was indeed Divine. It was a just judgment, and wisely formed.

III. THE RECOMPENSE OF MARTHA'S FAITH. Her ardent and loving confession was not unrecognized or unrewarded. It brought her: 1. The sympathy of the Saviour

with her in her bitter sorrow. 2. The help of Jesus in her trouble—help bestowed readily and graciously, help taking a form miraculous and glorious. 3. The encouragement of the Saviour in her own spiritual life. His companionship became the means of strengthening her beautiful faith, and intensifying her ardent love.—T.

Ver. 28.— *The coming and the call of Christ.* The message of Martha to Mary is the message of the Church to every child of man. "The Master is here, and calleth thee."

I. THE COMING AND THE PRESENCE OF JESUS. Christ came from the Father, and has come unto men. He came once in his ministry, and he comes ever in his gospel. He is here to welcome and to bless. He is here both in his Word and in his Church.

II. THE CALL OF JESUS. 1. The intent of his call. (1) It is a call to salvation from sin, and from its power and consequences. (2) It is a call of sympathy addressed to those in sorrow, as in the case of Lazarus's sisters. (3) It is a call to enter upon his service. To one he says, "Follow me!" to another, "Go, work in my vineyard!" 2. The character of his call. (1) It is sincere. He always means what he says. This is not always so with the invitations men address to their fellow-men. (2) It is authoritative. The *Master* calls. This is not an invitation which may be either obeyed or disregarded, according to men's caprice; for our Lord's royal call is ever a command. (3) It is effective. There is power in Christ's voice. How many times has that voice awakened men from death to life! To such as have responded to its summons, no other voice has half the charm of this.

III. THE BLESSEDNESS OF RECOGNIZING CHRIST'S PRESENCE AND RESPONDING TO HIS CALL. They who act thus are as prisoners who obey the summons to liberty; as the imperilled who answer the call which assures them of deliverance and safety; as guests who accept the invitation to the banquet; as friends who are welcomed to fellowship and to immortal honour.—T.

Ver. 32.—*Unavailing regrets and unfounded fancies.* It is in human nature to lean upon the presence of friends and patrons. In their absence it seems as if we could not help exclaiming, "Ah! if only we had been supported by their nearness, their countenance, their encouragement, then all would have been otherwise, all would have been far better with us!" So the soldier regrets the absence of his commander; the official the absence of his chief; the child the absence of his parent. And so, sometimes, like Mary of Bethany, the Christian laments the absence of his Lord.

I. ONE SAYS, "IF THOU, LORD, HADST BEEN HERE, I WOULD HAVE BELIEVED ON THEE." To some Jesus seems so far away, in time, in space, that they feel it hard to cherish faith in him. But such should remember that faith is more truly faith when it is tried by the distance of its object. "Blessed," said Christ, "are those who, not having seen, yet believe."

II. ANOTHER SAYS, "IF THOU, LORD, HADST BEEN HERE, I SHOULD HAVE RESISTED TEMPTATION." In the absence of the mighty Master, how can the servant stand? Yet, reflection assures us that the Spirit of Christ and the Word of Christ are sufficient to enable the tempted to resist the adversary, and to overcome in the trial. Peter yielded to temptation, and denied his Lord, in his very presence. The same Peter afterwards boldly confessed his Lord when that Lord was no longer present in the body upon earth.

III. ANOTHER SAYS, "IF THOU, LORD, HADST BEEN HERE, I SHOULD HAVE BEEN SPARED THIS SORROW, OR, AT THE LEAST, I SHOULD HAVE BEEN SUPPORTED UNDER IT." But this is not certain. Trouble is often—to the Christian it should be always—blessing, even though in disguise. If so, wisdom and love may permit it, whether Christ be, as to the body, present or absent. And certainly his Divine supports and consolations may be experienced, even though his form be not seen, his voice not heard.

IV. ANOTHER SAYS, "IF THOU, LORD, HADST BEEN HERE, I WOULD HAVE BOLDLY ENCOUNTERED PERSECUTION AND DARED DEATH." They who through timidity and faithlessness fail in witnessing to their Lord, and then make to themselves this excuse, prove how little knowledge they have of their own hearts. Some have thought, "If, like the dying malefactor, we could have hung by the side of Jesus, with his presence to encourage and his example to cheer us, then we could have dared to die for him; but

how can we suffer for his sake when unnoticed, unsupported, and alone?" This way of thinking overlooks Christ's spiritual presence. In reality, they who suffer *for* him "suffer *with* him."

V. ANOTHER SAYS, "IF, LORD, THOU HADST BEEN HERE, THEN THY WORK ENTRUSTED TO MY HANDS WOULD HAVE PROSPERED." There are those who fear that in this spiritual dispensation, where no present Lord stands ready to work signs and wonders for the conviction of men, it is vain to hope for great results to follow the preaching of the gospel and the witness of the saints. Yet it cannot be denied that greater works than those wrought during Christ's ministry were effected after his ascension, and that the spiritual economy was introduced into the world with signal trophies of might and signal omens of victory. It is not the Master's bodily absence which accounts for the slow progress of the truth and kingdom of Christ. Spiritual causes account for this lamentable fact; spiritual powers alone can check the advance of error, and hasten the kingdom of God, of righteousness, of truth. The Church has not faith enough in the Lord's own assurance, "*Lo, I am with you* alway, even unto the end of the world."

APPLICATION. It is well for us to remember that, as a matter of fact and reality, Christ is always here. His Spirit is near our spirit. He is truly present to those who have faith. When duty is difficult and arduous, let us reflect, Christ is here! When temptation is urgent, or when trials are severe, let us not forget that Christ is here! When bereavement overtakes us, and we are very sensible that those whom we have loved, and upon whom we have relied, are gone, then let us cherish the comforting assurance that Christ is here!—T.

Ver. 35.—*The tears of Jesus.* Thrice in the gospel narrative is Jesus recorded to have wept; viz. over the unbelieving and doomed city of Jerusalem, by the grave of his friend, Lazarus of Bethany, and in the garden of Gethsemane, when enduring the agony which all but overwhelmed his soul. Much valuable and consolatory reflection is suggested by the simple record, "Jesus wept."

I. CHRIST'S CAPACITY FOR TEARS. 1. It is obvious to say this capacity lay in his true human nature. As we read in Job, "Man is born to sorrow;" as our poet sings, "Man is made to mourn." Jesus was "a Man of sorrows." 2. Christ was capable of human sympathy. Men weep for themselves, and they weep for others. The tears of Jesus were tears shed, not for himself, but for members of this race whose nature he assumed. 3. This capacity lay yet deeper in our Lord's Divinity. It is unjust to represent God as unfeeling; he is susceptible of some deep "painless sympathy with pain." He pities and grieves over the sorrow he nevertheless in wisdom and in love permits.

II. THE OCCASIONS OF CHRIST'S TEARS. The narrative reveals: 1. His personal sorrow for the death of his friend. He had been wont to come to Bethany to meet with a cordial welcome and a friendly smile from Lazarus. And as he knew the joys of friendship, so did he experience the distress of bereavement. There was justice in the exclamation of the Jews, "Behold how he loved him!" 2. His sympathy with the grief of the bereaved sisters. Mary and Martha were nearest in kindred and in affection to the deceased Lazarus; and Jesus, who loved all three, could not but feel for the sisters whom he found in sorrow and in tears. 3. Consciousness of the power of sin. Nothing less than this can account for the prevalence and the bitterness of the heart's anguish. Jesus, who knew all things, knew this; it was sin which "brought death into the world with all its woes." In every instance of human mortality Jesus could not fail to discern the bitterer root of fruit so bitter. Hence the strong emotion he displayed, as he groaned and was stirred and moved by the mighty wave of feeling which swept over his soul.

III. THE PRACTICAL OUTCOME OF CHRIST'S TEARS. There are cases in which tears are a substitute for help. It was not so in the instance before us. The heart that found expression for its woe in tears, found expression for its sympathy and pity in the reaching out of a hand of help. Jesus first wept, and then succoured the sorrowful and raised the dead. Christian sympathy should be like Christ's sympathy, which was not content with words and tears, but made for itself a way of practical compassion.

IV. THE SIGNIFICANT LESSONS OF CHRIST'S TEARS. 1. They assure us that we have in him a feeling Friend, who in all our afflictions is afflicted. 2. They teach us a

lesson of sympathy—that we should "weep with those who weep." 3. They remind us by contrast of that state where "all tears shall be wiped from off all faces."

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown."

T.

Ver. 47.—*A significant admission.* It was not before the public, but in the secret conclave of the Sanhedrin, that the Sadducean chief priests and the Pharisees made this very remarkable admission. Animated only by selfish considerations, these men looked the facts in the face. They regarded the position of Jesus in the light of their own interests, and accordingly proceeded to deal with his case with a brutal frankness and insensibility. It was no time for misrepresentation or self-deception. To this sincerity of wickedness we owe the valuable witness of those who were as competent as any of his contemporaries to judge of the validity of the claims of Jesus. "This man doeth many miracles."

I. THIS ADMISSION ACCOUNTS FOR THE FEARS AND THE MALICE OF CHRIST'S ENEMIES. Had Jesus been a mere teacher, he would not have excited the enmity which, as a matter of fact, encountered him. But he wrought mighty works, and by their means not only excited interest among the people, but acquired influence over them. That this influence might be used to the detriment of the religious leaders of the Jews was their chief dread with regard to Jesus. The exact ground upon which they might well fear him they did indeed misunderstand. Yet it was his possession of superhuman power which made him formidable to their imagination and to the foreboding of their guilty hearts. It was this authority which in fact, though in a different way from that expected by them, did prove fatal to their position, and subversive of their sway.

II. THIS ADMISSION ESTABLISHES THE FACT OF CHRIST'S POSSESSION OF MIRACULOUS POWER. If it had been possible for these selfish and calculating ecclesiastics to do so, doubtless they would have denied the fact of Christ's miracles. It was against their interests to admit it, could it with any plausibility be questioned. The witness of Christ's friends to his superhuman power is valuable; that of disinterested and impartial spectators is more so; but that of his avowed enemies is most valuable of all. They attributed his mighty works to an infernal power; but they never denied them. How can the conclusion be avoided that these signs and wonders did really take place?

III. THIS ADMISSION AGGRAVATES THE GUILT OF THOSE WHO CONSPIRED TO SLAY CHRIST. There could be no question that the miracles of Jesus were for the most part obviously benevolent and merciful, and that this was well known to his enemies. What excuse then could they have for plotting his death? If he was not only a wise Teacher, but a popular Benefactor and Healer, his enemies, in conspiring to bring his ministry to a close, proved their indifference to the welfare of the people, which Jesus so compassionately and powerfully promoted. It was not only that they slew "the Holy One and Just;" they slew the Self-denying and Compassionate.

IV. THIS ADMISSION SHOULD SERVE TO CONVINCE THE SCEPTICAL THAT CHRIST WAS THE SON OF GOD. If men enter upon the consideration of Christ's claims with the foregone conclusion in their minds that no miracle can by any power be wrought, then all evidence that may be adduced will be adduced in vain. But if they come with unprejudiced and candid minds, the testimony recorded in this verse must surely have weight with them. At all events, it may serve to show that the objections against our Lord's claims advanced in these days are utterly unlike those advanced in his lifetime. There was keen criticism then, although of a different kind from that we meet with now. *Then*, the only ground on which our Lord's authority was disputed was the very natural ground of the selfish interests of his enemies. It was thought expedient to bring his ministry to a close by violence, falsehood, and injustice. With such a method of opposition to Christ many modern unbelievers have no sympathy. But it is very hard to substantiate any other method of opposition, that is, upon the grounds of rational plausibility. Take the testimony of Christ's worst foes, and deal fairly with it. And their admissions will be seen to preclude the possibility of impugning Christ's authority. Nor must it be forgotten that the "many miracles" which Jesus wrought when here on earth were the earnest and the promise of those greater and more amazing

moral miracles which from the throne of his glory he has been working through the long ages of the Christian dispensation.—T.

Ver. 48.—*Selfishness blinds men to righteousness.* It is sometimes brought, as an argument against man's intuitive perception of right, that there are always to be found those who act spontaneously and without remorse in defiance of the moral law. This argument would hold good were there no principles in man's nature which militate against righteousness. But the fact is that selfish and sinful passions, and considerations which become evil motives, come into play in the human breast. And just as it is no valid argument against gravitation that bodies often, under other physical forces, move in contradiction to that universal law, so in the moral realm there are impulses to action which both conflict with and often overcome the conscience of right, and further, even succeed, as it were by clamour, in silencing the heavenly voice. We have a striking illustration of this complexity of human nature in the counsels and conduct of Christ's enemies in the Jewish Sanhedrin.

I. THE LANGUAGE OF THE CHIEF PRIESTS AND PHARISEES IS IMPLICIT TESTIMONY BOTH TO THE INNOCENCE AND THE AUTHORITY OF JESUS. If they had possessed any information, or had even cherished any suspicion, that Jesus was in any way unworthy of confidence and respect, it is certain that charges against his character would have been adduced, and that an effort would have been made to substantiate them. But it does not seem to have occurred to them that there was any evidence upon which they could found such charges. This goes a long way towards proving that our Lord was acknowledged to be of blameless character, and that his ministry was felt to be irreproachable and benevolent. At the same time, it was explicitly admitted that his miracles were genuine. The enemies of our Lord did not complain that he professed to wield miraculous power whilst all the time he only made a baseless boast. For the very *gravamen* of their consultations was that Jesus did many miracles. They, at all events, admitted that superhuman authority resided in our Lord.

II. CHRIST'S ENEMIES CONSIDERED HIS MINISTRY MERELY IN THE LIGHT OF ITS CONSEQUENCES, AS THESE WOULD PROBABLY AFFECT THEIR OWN POSITION AND INTERESTS. When men look at conduct, not in its relation to principles, but in relation to results, they are usually in danger of error and of grievous practical misdeeds. It is better to think of actions as agreeing or disagreeing with a standard, than as involving results. The reasoning of Christ's foes was sound enough upon their own assumptions. They argued thus: Jesus works many miracles; the result of these will be the faith and adhesion of increasing numbers of the Jewish people; this will lead to popular excitement, which will give rise to tumults or, at all events, to manifestations of enthusiasm, and perhaps fanaticism; such movements will bring about the interference of the Roman authorities; and, as surely as this takes place, the Sanhedrin will be blamed for its inability to restrain the populace, the last remnants of national rule will disappear, and the subjection of Israel will be complete. It is not possible to regard this train of reasoning as motived by exalted patriotism. It was for themselves that the chief priests and rulers were concerned—for themselves chiefly, if not solely. It is easy to cloak selfishness in the garb of public spirit and love of country. The discerning and just mind can see through such hypocritical pretences.

III. CONSIDERATIONS OF RIGHTEOUSNESS ARE OFTEN LOST WHEN THE CONSIDERATIONS OF SELFISHNESS AND AMBITION TAKE POSSESSION OF THE SOUL. After all said and done, Jesus was one single Person; his enemies were many. He was lowly in the world's esteem, and they were the dignified leaders and rulers of the people. He had no force to back him—at least, none that they were cognizant of—and they had their own armed men to support them, and could command the troops of the Roman procurator. Such being the case, why should they scruple to oppose Jesus by fraud and by violence? Nothing prevented save the sense of justice; and this they silenced and stifled. Accordingly their decision was taken, their plans were laid, and in due time were executed, under the influence of selfish fears. It is all too true to human nature. Let self be lost sight of, and then justice, equity, fairness, may prevail. But let self be made prominent, and alas! how often will the right be sacrificed as of no account! A lesson this as to the importance of cherishing a high standard of morality; and a lesson, too, of the proneness from which we all suffer to give heed to the counsels of interest and of

personal advancement. Let all men beware lest, beginning with indulging foolish views of the importance of personal aims, they end by "crucifying the Son of God afresh."—T.

Vers. 49—52.—*The counsel of Caiaphas.* We have here recorded the witness of the earthly to the heavenly High Priest, of human guile to superhuman innocence and goodness, of worldly policy to disinterested benevolence, of personal, selfish ambition to Divine and ardent love. The Sanhedrin as a whole had testified to the reality of our Lord's miracles; Caiaphas here testified to the sacrificial offering and the world-wide mediation of Christ. And it may be noted that, not long after, Pilate bore witness to his Divine royalty.

I. THE INTENTION OF CAIAPHAS IN HIS PREDICTION OF CHRIST'S VICARIOUS DEATH. To understand this we must notice: 1. The character of the high priest himself. Caiaphas was a Sadducee, who is said to have bought his sacred office; he was the nominee of the Roman authorities, and acted in public business under the influence of Annas, his father-in-law. We do not wrong him in deeming him pre-eminently a politician, whose aim was the maintenance of the existing order of things, and the repression of any popular display of feeling, and especially any symptom of disaffection or disorder. 2. The position of Jesus at this critical period of his ministry. His miracles, and especially the raising of Lazarus, had produced a great impression; the courage and hopes of his adherents were raised; the number of his disciples and admirers was increasing, and consequently the fears of his enemies were aroused, and their hatred was intensified. Jesus was the great Figure in the view of all classes of the people. The hopes of some and the fears of others centred in the Prophet of Nazareth. 3. Such being the character of the high priest, and such the position occupied by Jesus in the public estimation, it is evident what was the meaning of the remarkable language which Caiaphas used. In their hearts, the Jewish leaders would have rejoiced if a great Deliverer, such as they expected their Messiah to be, had risen up among them —had emancipated Israel from a foreign yoke, and had provided for themselves posts of honour and power under the new dynasty. But they saw that Jesus was not the Deliverer they hoped for. They thought it likely that his preaching and teaching might lead to insurrection, which the Romans would certainly repress with severity. They preferred to retain such self-government as still lingered among them, such dignity and honours as were still allowed them, rather than risk the repression, the humiliation, the subjection, to which an unsuccessful insurrection would lead. Hence, the counsel of Caiaphas. He was for immediate, stringent, and violent measures. Having no sympathy with the profound teaching and spiritual aims of Jesus, looking upon religion only in the light of statecraft, Caiaphas advocated the ruthless destruction of him who was the occasion of so much anxiety and selfish fear. His policy was to crush Jesus, to propitiate the Romans, and to keep his own position until the advent of the expected Deliverer. Let the innocent Jesus be sacrificed; but let the nation be saved, or rather the rulers, who ever thought more of themselves than of those whom they governed. After all, Jesus was but one, and they were many. With no care for truth, for righteousness, for religion, for God, the degenerate leaders of the chosen people sacrificed to worldly policy him whom the Father had consecrated and sent into the world.

II. THE INTENTION OF GOD, PUTTING A DEEPER MEANING INTO THE PREDICTION OF CAIAPHAS. It is true that genius often utters language which is susceptible of a meaning far deeper than appears on the surface. But according to the interpretation of the evangelist, Caiaphas, being high priest during that memorable year of sacrifice, was prophetically guided or overruled in his language. Thus it was foretold: 1. That Jesus's death should have a bearing upon others. It is true that no man dieth unto himself. But Jesus so lived and so died as to secure the salvation of those whose nature he assumed. For others he lived, and for others he died. 2. That Jesus should die for his own nation. He came to his own. He was sent to the lost sheep of the house of Israel. And though he was rejected and cast out, he did not die in vain, as far as his own people were concerned. The first converts made after his ascension were for the most part Jews. The apostles were themselves Hebrews, and some of them were ministers to the circumcision. True, the nation as a whole refused the Saviour, and

for that refusal they suffered the most terrible disasters. But their fall was the rise of the Gentiles, and the time is yet to come when the Jews shall be gathered in. 3. That Jesus should die for the spiritual Israel. "Not for that nation only." To this conception Caiaphas could not rise; but St. John, by Divine inspiration, read this meaning into his words. No doubt, St. Paul did very much to enlarge the general conception entertained regarding the objects of Christ's mission to earth. He showed how Christ had broken down the middle wall of partition, and had made of Jew and Gentile "one new humanity." Thus the mystery which had been hidden was disclosed; that the salvation of God is for all, irrespective of race and privilege. The text makes it manifest that, in this view of Christianity, St. John was in perfect sympathy with the apostle of the Gentiles. 4. That the death of Jesus should issue in the union in Christ of all the scattered children of God. This fifty-second verse is one of the sublimest in the whole compass of revelation. Not only shall the children of the Jewish dispersion be reunited. All lowly, faithful, prayerful, obedient hearts in every land shall come under the mighty sway of Christ's precious cross. Christ is the divinely appointed head of the ransomed race; in him its true unity shall be realized, and in him the benevolent purposes of the Father shall be completely and eternally fulfilled.—T.

Ver. 11.—*Three views of three vital subjects.* We have here—

I. A VIEW OF CHRISTIAN FRIENDSHIP. 1. *It has Christ as its Centre and Inspiration.* (1) *He is its Author, its Model, and Inspirer.* He is the only true Friend of humanity. In him all the elements of true friendship pre-eminently meet; and they are pure, elevating, and Divine. (2) *By union with him it is alone attainable.* Apart from Christ there can be no true Christian friendship. (3) *Love is its leading feature.* It has other features, such as sincerity, truth, fidelity, guilelessness, and constancy; but they are all the emanations of deep, high, broad, pure, and burning love. 2. *It is common and mutual.* "Our friend." Not "my" nor "your friend," but "our friend." The friend of Jesus and that of his disciples. The friendship is common and mutual. Friendship expects and deserves the same in return. It manifests itself specially to Christ and his followers, and generally to mankind for Christ's sake. Many profess great friendship to Christ, who is personally absent and invisible, but act not as such to his followers, who are visible and present—a proof of a lack of Christian friendship altogether, or a great scarcity of it. The true friend of Jesus is the friend of all his disciples. 3. *It is a mark of a high Christian excellency.* Our Lord wished to make an honourable mention of Lazarus, and speak of him in high but appropriate terms. He did so by calling him a friend. There are degrees of Christian excellence, and there are outer and inner circles of Christian fellowship. Christian friendship is one of the inner ones. Lazarus had attained to this. Every believer is a brother, but every brother is not a friend. This is a distinction attained but by a comparative few. 4. *It is not altogether excepted by death.* Lazarus, though a friend, yet died. Christian friendship does not prevent all actions of death. In spite of it, the change, with its pangs and pains and separation, is experienced. The law of dissolution is left by Christ to take its natural course, even with regard to most of his best friends. 5. *Although not excepted by death, yet it triumphantly survives it.* Lazarus was dead, still he was the friend of Jesus and of his disciples. "Our friend Lazarus." Death, so far from destroying Christian friendship, serves its highest interests, intensifies and purifies it. It burns in the pangs of dissolution, blazes even in the swelling river, and shines with increasing brightness through the intervening gloom.

II. A CHRISTIAN VIEW OF DEATH. "Our friend Lazarus sleepeth." 1. *With regard to his friends, Jesus has changed the name of death.* It is not to be called any more death, but sleep. Christ not only changes human character, and the character of human events, but changes human language. In the Christian dictionary the word "death" is not found but as an explanation of the word "sleep." The worldly mind cannot understand this new language of Christianity. And even the disciples could not yet understand it. Christ had to speak to them in their own language, the language of the old world, and say, "Lazarus is dead." 2. *With regard to his friends, death is really transformed into sleep.* Death to them is abolished. To his foes, death is death still, and will ever be so; but to his friends, all that makes it really death is taken away. They are too near him who is the Life for death to hurt them; it acts as their friend, and

lulls them into a quiet and happy sleep. Death is friendly to all the friends of Jesus. 3. *This view of death is very consoling.* (1) In this view, *departed pious friends are still in a conscious and a happy existence.* They are neither annihilated nor lost, only asleep. Neither are they in a state of dormancy. Physical sleep is a state of unconsciousness, but the term as applied by Christ refers not to the state of the soul in relation to the spirit-life, but in relation to this life, with its trials, afflictions, and sin. In relation to these, it is asleep; but in relation to the spirit-life, it is awake and intensely and happily alive. (2) In this view, *death is necessary and refreshing.* Physical sleep is a refreshing rest, and one of the essential conditions of life and health. We could not fully enjoy spiritual life without physical death. We cannot stand a hard day's work without a good night's rest. The sleep of death is a necessary and most refreshing preparation for the "weight of glory," and the pleasant enjoyments and duties of an eternal day. (3) In this view, *death is natural.* Had man retained his primitive innocency, doubtless there would be some process of transit from this world tantamount to death, although not so called—called perhaps "birth;" but it would be perfectly natural, timely, desirable, and beautiful, like the falling of a ripe apple from the tree. But sin has made this transit unnatural, painful, and filled it with horrors; but union with Christ makes it natural again. It becomes natural and even desirable in the degree this union approaches perfection. "Having a desire to depart." It is not death, but sleep. (4) In this view, *death is robbed of all its real terrors.* We may be afraid of sleep in the day, when duty calls; but at night, after the day's work is done, who is afraid of sleep? We are far more afraid to be awake. What parents are afraid in the bedroom at midnight, surrounded by their sleeping children? Christians' death is but sleep, and their graves are but beds in which they enjoy rest from their labours.

III. THE RESURRECTION OF THE FRIENDS OF JESUS. 1. *It will involve a Divine process.* It will involve the exercise of Divine power. Divine power alone could restore Lazarus to life. All the power of men and angels would be insufficient. The same power which made man at first a living soul can alone reunite body and soul at last, after the great dissolution. 2. *This Divine process will be performed by Christ.* He raised Lazarus, and he shall raise all the dead at last. This is most becoming and essential, as the resurrection is a most vital part of his redemptive work. 3. *A Divine process most easily performed by Jesus, and most natural and improving to them.* When on his way to raise Lazarus, he spoke of his Divine process not as an exploit of power, but as an easy task; as easy as it would be for one of his disciples to awake a friend out of his slumbers. "I go that I may awake him." The resurrection of his friends to Jesus will be a most easy process, and to them a most natural and refreshing experience. There will be no sudden shock, no painful consciousness of the pangs of death and the grief of separation; but the throbbing delight and gratitude of awaking after a sweet and a refreshing sleep. The Christian's death being sleep, his resurrection will be an awaking out of it. How natural and delightful! 4. *A process of Divine friendship.* Not alone of power, but of friendship as well. "Our friend Lazarus sleepeth," etc. He approached his grave as a Friend, and, as a Friend, called his friend back to life. The resurrection of the wicked will be an act of retributive justice, but that of the good of Christian friendship. Mutual friendship was an element in the resurrection of Lazarus, and will be at the resurrection of the last day.

LESSONS. 1. *The death of Lazarus was an opportunity for Jesus to show his power and friendship.* Our greatest miseries are his special occasions of mercy. 2. *His power and friendship manifested in the resurrection of Lazarus were only specimens.* What he did to him he will do to all his friends. 3. *If the friends of Jesus, we may venture to die.* Death will be only sleep. 4. *If so, we may venture to sleep.* Jesus will awake us in due time. He cannot leave his friends to sleep long. It is worth while awaking a friend. We would leave a foe to sleep along, unless we awoke him to try to make a friend of him. His friends shall not sleep too long. He is on his way now to the resurrection. 5. *It is worth while to sleep in order to be awakened by Jesus.* How sweet his voice in the morning! But this cannot be experienced without the sleep. But the sleep would be intensely dismal but as an introduction to the glorious awaking. 6. *The friends of Jesus at the general resurrection will be better off than Lazarus.* Now he awoke to the old life; they to a new one. He awoke to experience, perhaps, trials untold, and weep over the grave of sisters, and pay with interest tears shed on his own;

but they shall awake to weep no more. Lazarus left his grave and his grave-clothes to assume them again; but they shall for ever leave the abode and garments of mortality and enter life eternal.—B. T.

Vers. 15, 21.—*Good in apparent evil.* Notice—

I. THAT ALL THE MOVEMENTS OF CHRIST ON EARTH HAD AN IMMEDIATE REGARD TO OTHERS. 1. *His life on earth was purely vicarious.* "For your sakes." Not only his death was vicarious, but his life was equally so. Not only he died for others, but he lived for them as well. His vicarious death was only the natural outcome of his vicarious life. All his movements, his actions, his miracles, his teaching and utterances, the fact and sum of his life, were for others—for mankind generally and for his disciples particularly. "For your sakes." 2. *His life on earth was purely self-sacrificing.* "For your sakes." He sacrificed every personal feeling, convenience, and consideration for the advantage of others. Had he consulted his own personal feelings—feelings of the tenderest affection and the sincerest friendship—friendship for the dying and the living—nothing would have kept him away from the death-bed of his beloved friend at Bethany; but these tenderest feelings of personal friendship he sacrificed for the sake of others. For their sakes he was not there. This was the great and grand principle of his whole life. 3. *The vicariousness and self-sacrifice of his life were to him the sources of the greatest pleasure.* "I am glad," etc. He found his highest joy in doing good to his fellow-men, and the greatest delight of his life was spending it for the advantage of others. In benefitting them even his own pain was turned into pleasure, his sorrow into joy, and the greatest self-sacrifice afforded him the greatest satisfaction. 4. *His life on earth was one of untiring activity.* Nevertheless, let us go unto him. His time for sorrow and joy was very limited. His was to act. (1) His activity was *ever timely.* He would ever act in his own time; but his time was always right. Some thought he was too late; but if he went, even to a grave, it was not too late. (2) His activity was *often wonderful in its aim, but ever successful.* "Let us go unto him." Lazarus was dead, and his soul in the spirit world; but he was not too far for Jesus to reach him—he was at home there. To human view Lazarus was a prisoner of death, and it was a bold march to go to him through the territories of the king of terrors; but, bold as it was, Jesus undertook it successfully. (3) His activity was *ever inviting and inspiring.* "Let us go." The disciples could not go as far as the Master, but let them go as far as they are able. If they can only see, weep, and witness, let them do what they can; he will do the rest. They were inspired to go. (4) His activity was *ever helpful,* in consoling, teaching, and quickening.

II. THAT ALL THE MOVEMENTS OF CHRIST ON EARTH HAD A SPECIAL REGARD TO THE GREATEST GOOD OF OTHERS. "To the intent that ye may believe." 1. *Whatever he did was done with a definite purpose.* "To the intent." He had one great and special aim through life. In every movement and act and utterance of his there was a definite purpose, and he kept this ever in view. It was the inspiration and guide of his movements. In all his various and busy activities there was not a single random shot; but he ever took a definite aim, on which his whole being centred. This is one of the secrets of his ultimate success. 2. *Whatever he did was done for the best and highest purpose.* In relation to his own mission and the salvation of the world. "That ye may believe." This implies: (1) That although his disciples had faith, yet *it was weak.* It was incomplete. This was only to be expected. They were as yet but babes in Christ, and their faith was young and tender. Their wings had not fully grown, and could not soar very high—not high enough as yet to reach and fully rest on the Saviour. (2) That *it was capable of, and required growth and confirmation.* Genuine faith, however weak and small, will grow by trial, by experience, by a fuller manifestation of its object, and cries out for this. Its growth is certain but gradual. (3) That *the growth and confirmation of their faith involved their greatest good.* This alone could bring them into closer union with Christ and with the Father, and open to them the door of the spiritual kingdom, and fully present to their view the grand but real visions of the spiritual empire, and Jesus as the King in his beauty. This was the only true foundation of their character, and the only hope and sure means of its future perfection. 3. *Whatever he did was done in the best way to effect*

the highest purpose. His absence from Bethany served the interest of faith far better than his presence would have done. This implies: (1) That *the death of Lazarus could scarcely take place in the immediate presence of Jesus.* This is implied in what Jesus said to his disciples, and in what the sisters said to Jesus. We have no account that death ever took place in his presence. Even at a distance the prayer of faith was sufficient to call forth his triumphant power against it. When he met the "king of terrors" on the highway with a lad, a stranger to Jesus, in his prison-van, he had to give him back to his mother at once: how much more would this be the case with regard to a sick friend! Death could hardly perform his work in the very presence of life. However, Jesus could hardly trust himself, and was glad that he was not there. (2) That *the restoration of Lazarus from death was more beneficial to faith than his preservation from it would have been.* (3) That *it was the highest aim of Christ to serve the interest of faith in the most efficient way.* He did not expect it to live and thrive on nothing, but furnished it with the strongest proofs, and with the most nourishing diet. He not only produces faith, but supports it. His general aim was to produce faith where it was not, but especially to perfect it where it was. His aim was concentration of influence—the perfection of the few faithful ones, and through them the perfection of the many. "That ye may believe." 4. *The confirmation of faith in the disciples produced in Jesus the greatest joy.* (1) This was *the joy of a favourable opportunity of doing the greatest good.* Such opportunities are rare. Jesus availed himself of it with delight. Faith was struggling in the gloom of a friend's death. But this furnished Jesus with a special opportunity to display his Divine power in the grand miracle of life. (2) *The joy of foreseen success.* He foresaw the success of his last great miracle, which involved the success of his life, and through the wail of grief rolled the sweetest strains of music to his soul. What joy is like that of the joy of success in the chief aim of life?

III. WHAT PRODUCES REGRET AND SORROW IN US OFTEN PRODUCES GLADNESS IN JESUS. His absence caused sorrow to the sisters, but joy to him. The same event producing different feelings in different persons, as illustrated in Jesus and the sisters, and why? 1. *Jesus could see the intention of his absence; the sisters could not.* 2. *Jesus could see the ultimate result of his absence; they could not.* Jesus could see the restoration of his friend, the display of Divine power, the triumph of faith, and the glory of God. This produced in him gladness. The sisters could not see this, and they were sad. 3. *Jesus could see the gain of faith by the death of Lazarus to be immeasurably greater than the loss of the family.* They could not see this as yet. (1) Their loss was only *personal, limited to a few.* The gain of faith was universal. (2) Their loss was only *physical and social.* The gain of faith was spiritual and Divine. Social feelings are nothing to the ecstasies of faith. (3) Their loss was only *temporary, for a short time.* The gain of faith was eternal. (4) Their loss was *made up with interest;* but the loss of faith for the want of the miracle, who could repair? He was the prepared object of the miracle, and the only one of the family not to begrudge the sacrifice. His death was the occasion of life to faith, and doubtless shared the joy of Jesus at its triumph, and was the willing sacrifice to its life.

LESSONS. 1. *When the claims of personal feelings come in collision with those of public good, the former are to give way at any cost, and give way with joy.* 2. *In the strange dealings of Providence we should try to learn the Divine intention; that is our good.* 3. *This is difficult, if not impossible, often to realize.* Therefore let us trust and wait. 4. *In the light of results all will be plain and joyful.* Jesus was glad in Peræa, while the sisters were sad in Bethany; but at the resurrection they could join with Jesus in the song of triumph and the anthem of life. "All is well that ends well." —B. T.

Vers. 21—27.—*Martha's faith.* We have here—

I. HER FAITH MANIFESTED. 1. *In its strength.* In her conversation with Jesus there are proofs of a genuine and strong faith in him. (1) Faith in his personal presence as capable of preventing her brother's death. "If thou hadst been here," etc. She had full confidence in the efficacy of his power and influence, and the sincerity and warmth of his friendship, to stand between her brother and death had he been present. (2) Faith in *his ever and all prevailing influence with God.* "I know that even now,"

etc. In her faith God was the great source of supreme and universal power and favour, and the intercession of Christ with him was all-prevailing and coextensive with the power of God, and ever present and available. Even now it was not too late. (3) Faith in *the great resurrection*. That all the dead shall rise at the last day, and that her own brother would appear then among the vast throng. This problem has baffled many a bright intellect, and staggered the faith of many a mighty giant, and driven him to the shades of doubt and unbelief. Then, as now, there was many a Sadducee and agnostic. But Martha was not one. This great and mysterious fact was a leading article in her faith, and could say to Jesus with serenity and full confidence, "I know that he shall rise," etc. 2. *In its weakness*. Though genuine, and strong in some of its features, it is still weak and incomplete. In her faith: (1) Christ's power is limited by *place*. "If thou hadst been *here*," etc. In her faith the presence or absence of Jesus made all the difference with regard to the exercise of his mighty and friendly power. Present he would and could, absent he could or would not. Her faith partook largely of the character of her religion, and had a tendency to localize Divine energy. In this she was very different from that ruler who deemed himself unworthy of Christ coming under his roof. And there was no need: "Speak the word only, and my servant shall be healed." In this his faith was right and strong; but Martha's wrong and defective. Christ could prevent her brother's death in Perœa as well as at Bethany if he so wished. (2) Christ's power is limited by *prayer*. With regard to the best of men, prayer is the medium of Divine power, and yet its limitation. In his human nature and official capacity Christ ever exercised prayer, but was not limited by it; he was really above it. Martha had fully grasped what he was in relation to God, but not what he was in himself, the Source and Giver of life; and her faith had not yet risen to the Divinity of his Person and mission. (3) Christ's power is limited by *time*. "If thou hadst been here;" but that is passed. "I know that he shall rise;" that is future and distant. Her faith could grasp the Divine power and infinite certainties of the present with regard to Jesus. "As the same yesterday," etc. 3. *In its private struggles*. In the language of Martha there are indications of the private struggles of her faith. (1) Its struggle *for some special favour, for consolation in their bereavement*. Something which no one else could give. Her love was stronger than her faith, but still her faith timidly struggled for a blessing. (2) Its struggle *with doubt*. That she had a faint belief that something great would be done seems evident. The sisters were too intelligent and true to dismiss as insignificant the message of their Lord. "This sickness is not unto death." Before his death they could well understand it, but what can it mean now? Scores of times it was pondered over in their minds. It must mean something good and great as coming from him, but what? There was a doubt, which is only the struggle of faith and its vacillation between light and darkness. (3) Its struggle *for a more definite knowledge and a clearer light*. "I know that he shall rise," etc. This she said, not merely to indicate her faith in the distant resurrection, but also to draw him out, and it indicates the struggle of her faith for a nearer and a clearer light, and a more present help and solace.

II. HER FAITH STRENGTHENED. 1. *By its own trials*. (1) It was tried by *the absence of Jesus*. Whoever would be absent from their brother's bedside, he was fully expected to be there. But he was not. Although sent for, he came not. A great disappointment, and a severe shock to faith. (2) By *his long delay*. He was expected at the heel of the message; but came not for several days, and their brother was in the grave. (3) It was tried by *their sad bereavement*. Their brother was dead—dead, while he might be alive if Jesus had been there. Faith was really in a storm. The night was dark, and there was no light but that of the resurrection; but that was too dim and distant to be but of little support. (4) Faith is strengthened after all by *its own trials*. It gains strength by trouble, disappointment, and opposition. It gains strength in weakness, and is prepared for more; and down in the region of doubt it is often trained to take higher flights, to receive sublimer truths and grander visions. 2. *By the special revelation of Christ of himself*. (Ver. 25.) He reveals himself. (1) As *the Resurrection and the Life*. There is an inseparable connection between the two. The former is the effect, the latter the cause. Jesus reveals himself first in relation to the effect, for this is first seen, and our first concern on this side. This was uppermost in Martha's thoughts. This was the subject of her constant meditation, towards which

her faith stretched forth; and here Jesus meets her. "I am the Resurrection." But, as usual, he stops not on the surface with the effect, but leads faith down to the cause. "And the Life." This is complete, and faith is in the light. (2) As *being all this himself*. "I am," etc. Not "I can raise the dead," but "I am," etc. Not "I can give life by prayer to God," but "I am the Life." He is this in himself, in virtue of the Divinity of his Person and commission. He is the Resurrection and the Life, physically and spiritually. (3) *He is all this now.* "I am," etc. Not "I shall be at some future period," but "I am now, irrespective of time." Thus, to Martha's faith, what was distant is near, what was future is present, and the resurrection and the life are embodied before her in the person of her Lord. The resurrection is not entirely future, but in Christ it is potentially now. 3. *By a revelation of the wonderful effects of faith in him.* (1) With regard to *the believing dead.* "He that believeth on me, though he died," etc. They continue to live in spite of the dissolution of the body, and shall live in union with it again. (2) With regard to *believing survivors.* "Whosoever liveth," etc. The death of believers is not really death; to faith death is abolished. It is only a pleasant change, a sweet sleep, and a natural departure from the land of the dying to the land of the living. The life of faith is uninterrupted. "Shall never die." It is not in the least interrupted by the dissolution of the body, but suddenly advanced. What we call death is really a resurrection with Christ into a sublimer state of being, a birth to a higher life and a more perfect manhood. (3) Faith in Christ produce these effects with regard to *all believers without distinction.* "Whosoever," etc. 4. *Her faith is strengthened gradually.* Jesus feeds faith as a mother feeds her babe, little by little; and he teaches faith to move as a mother teaches her child to walk, or as an eagle teaches her young to fly. She takes them on her back and soars aloft and throws them down on the friendly air, and repeats the process till they are able to reach the highest altitudes themselves. Thus Christ taught Martha's faith gradually and helpfully. "This sickness is not unto death." His absence, the death, the disappointment and doubt; but he comes at last, and in his welcome presence and revealing and hopeful words faith obtains a resting-place. "Thy brother shall rise again." Thus gradually, by self-exercise and Divine support, faith is taught to soar aloft till at last she reached the grand heights of the resurrection and the life.

III. HER FAITH TRIUMPHANT. "Yea, Lord," etc. 1. *Her faith accepts him fully.* (1) As *the Christ.* (2) As *the Son of God.* (3) As *the One expected to come into the world.* Who would fill all the world's expectations and wants, and carry out his Divine purposes. Her faith accepts him as being all he had just revealed, and much more. (4) As *the Lord of her faith and whole spiritual being*, who should rule over her, and to whom she would submit. 2. *Although her understanding could not fully grasp his revelation, her faith could fully accept him.* We are not to think that she understood all that Jesus had just told her; but, failing this, her faith embraced his Person and mission with implicit trust and hope. 3. *In accepting him she ensured all at once.* What he had just said, after all, contained only a few crumbs from his rich table, a few drops from the inexhaustible ocean of his power and love. Instead of remaining with these, her faith embraced him altogether, and ensured at once his Divine and infinite fulness. 4. *She makes a hearty and full confession of her faith.* The confession is fuller than the request. "Believest thou this?" "Yea, Lord," and much more: "I believe that thou," etc. To believe in Christ is much more than to believe a few truths of his revelation. Probably Martha's head had become dizzy in looking down from the heights of the resurrection and the life; but faith came to the rescue, and threw her arms around him who is both, and there found a safe repose and a glorious triumph.

LESSONS. 1. *In some directions too much may be expected of Christ.* "If thou hadst been here," etc. There is a slight complaint in these words, as if Christ were bound to be there. But he was under no obligation to keep even Lazarus alive. Too much often is expected of his personal presence, time, attention, and service. He had other places to visit, other things to do, other wants to supply, and purposes of his own to accomplish. Some are ignorant and selfish enough to monopolize Christ and his ministers to serve their own personal and private ends. 2. *In the right directions too little is expected of him.* The appetite is often keener for the physical than for the

spiritual, for the personal than for the general, for the temporal than for the eternal. Many are more anxious for health of body than for health of soul, for a physical resurrection than for a spiritual one. They prefer a dead graveyard to a living sanctuary, and some interesting talk from the minister during the week to a good sermon on the sabbath. Too little is expected of Jesus in the right direction. He will not satisfy our whims and low appetites, but will save our souls to the uttermost. 3. *In the right direction too much cannot be expected of him.* The more the better. The more by faith we expect, the more he will give and we receive. "According to thy faith be it unto thee." Expect as much as we like, his grace will exceed our highest expectations, and will surprise us with more. Martha's expectations were for a future resurrection at the last day, but Jesus surprised her with a present one in himself; and that very day became to her a day of resurrection. 4. *The absolute necessity and importance of faith in Christ.* It is necessary to the gracious operations of Jesus and to our participation of his grace. Without it even he could not do much, and we can do or enjoy nothing. But with it, in relation to our highest interest, Christ is omnipotent, and we through him are eternally happy and blessed. "He that believeth in me, though he were dead," etc.—B. T.

Vers. 28—32.—*Martha's and Mary's faith.* Notice—

I. CERTAIN FEATURES OF MARTHA'S FAITH. 1. *The satisfaction of her faith.* "When she had so said," etc. Her faith was unspeakably satisfied with Jesus, with his presence, with his gracious words, and his wonderful revelations. She needed no further explanations. Her mind and heart were full to the brim. She was satisfied with her own confession, that she had been so far enabled to unbosom her heart and unburden her mind, and confess her full faith in her Lord. She could remain no longer, but, spiritually buoyant, joyous and elevated above her grief, she went her way. 2. *The natural affinity of her faith.* She came to Mary. She went not to some of her neighbours, nor even to the Jews, who were in her house, but to her own sister. Christianity does not destroy nor check the natural instincts of relationship; but, on the contrary, revives, sanctifies, and uses them for the highest purposes—to bring the soul to Jesus and Jesus to the soul, and form a spiritual alliance between them. Andrew sought his brother Simon. 3. *The communicativeness of her faith.* No sooner was she in the house than she called her sister. Her soul was all ablaze. Her faith was full and running over. Her heart was almost bursting to communicate its joy and satisfaction, and especially with a desire that her sister share the same, and go to the fountain to drink of its living waters. Genuine faith in Christ is ever communicative, benevolent, and sympathetic. It partakes of the genius and disposition of its object. Having found Christ for the first time, or found him more fully, or enjoyed a clearer vision of him, there is an intense desire to make it known to others, arising from the special request of the Master, and often from its own character and inspiration. We have a happy illustration of this in the woman of Samaria. 4. *The discretion of her faith.* Her faith met a difficulty at the threshold. There were in the house indifferent and unfriendly ears to Jesus, and it would be neither safe nor wise to make public her mission. But where there is a will there is a way. She called her sister on one side and told her secretly. Her message was secret and personal, and it was wise that it should be so conveyed. Faith should be discreet as well as bold and faithful, and encounter difficulties with discretion as well as with valour. Much harm may be done in the transmission of the message. What is intended to be private is often made public, and what is public is made private. Faith has its secret mission as well as its public one. In this case it should be whispered. 5. *The message of her faith* "The Master is come," etc. It is implied: (1) That *the family of Bethany had Jesus as their Master.* He was their Master absolutely, and only one. He sat on the throne of their heart. He occupied that position, not on account of any worldly influence, wealth, or bearing, for he was poor. He occupied that position as the Christ, the Son of God, and the Saviour. The best of masters, not by usurpation, but by the choice of faith alone. (2) *The Master's arrival.* "The Master is come." He was their Master wherever he was. It was joyous news that he had come at last. And his long delay made his arrival all the sweeter. Whatever complaint there was, it was on the surface. In the depth of the heart there was the most hearty welcome and

gratitude. There was a vast difference between this meeting and the last. One of the members of the family had passed away. Lazarus was in his grave, but now there is no talk of him. Grief for him is for the time lost in the joy of the Master's arrival. (3) *The Master's invitation.* "Calleth for thee." He will call some one else by-and-by. This call of Mary is not recorded by the evangelist, but it comes out in the message of faith. It is personal and gracious, and full of personal friendship and affectionate consideration and sympathy. She is not forgotten by the Master.

II. CERTAIN FEATURES OF THE FAITH OF MARY. 1. *The readiness of her faith.* "As soon as she heard," etc. The readiness of her faith is not only proved by her prompt response to the kind invitation of Jesus, but also by the interview between them. Jesus had not so much work to inspire and strengthen Mary's faith as he had with that of Martha. Her faith had been long ago nursed, strengthened, and prepared at his feet. Faith thrives well at the feet of Jesus. 2. *The alacrity of her faith.* "She arose quickly." This was rather unusual for her. Martha was impulsive and quick in her movements. Mary was reflective and slow. Impulsiveness runs; reflection walks slowly, and often sits under its heavy but delightful burden. When the more reflective and deeper nature of Mary was thoroughly stirred, her movements were exceptionally quick, to the surprise of all who saw and knew her. Faith is very swift. There is only one swifter in movement, that is Jesus. Faith is willing to give up to him in the race. "He fainteth not, neither is weary." 3. *The attractive Object of her faith.* What made her rise and move so quickly? The known arrival of Jesus, his kind and gracious invitation, and the resistless attraction of his near presence. The Jews thought that she had gone to the grave to weep; but this was a mistake, and not the first nor the last mistake with regard to the movements of faith. She had now stronger attractions than those of the grave—the attractions of him who "is the Resurrection and the Life." He called, and she ran. A happy illustration of the words, "Draw me, and we shall run after thee." 4. *The story of her faith.* (1) The story of *the death of their brother.* It was the same story as that of Martha. This was the sad tale of Bethany, and especially of the bereaved family in those days of weeping. Nothing else was scarcely thought and spoken of. (2) The story of *a conditional and glorious certainty.* The presence of Jesus would have certainly prevented their brother's death. A present Saviour would beyond doubt result in a living brother. "If thou," etc. How many "ifs" have we in relation to the death of dear, dear friends! If we had done or not done this or that! if the doctor were here in time! How groundless are our "ifs" generally! But in the "if" of these sisters there was a glorious certainty. (3) The wail of *a lost opportunity.* Past possibilities and especially conditional certainties with regard to departed friends are ever very painful. It was so here, and the pain felt bursts forth in a wail to the Saviour. "If thou," etc. 5. *The attitude of her faith.* Its story is the same as that of Martha's, but its attitude differs, and this makes all the difference. "She fell down at his feet." (1) The attitude of *deep humility;* of a burdened and a broken heart, and a contrite spirit; of conscious unworthiness to address him but at his feet. (2) The attitude of *profound reverence,* of humble homage, affectionate devotion; an acknowledgment of the majesty and graciousness of his presence; and gratitude for his kind invitation and continued esteem. (3) The attitude of *earnest prayer.* The deepest prayer of her faith could only be expressed in the silent but eloquent language of her prostrate and suppliant attitude. The attitude of *simple submission and trust.* Submission with regard to the past, and trust with regard to the future. What Martha said to Jesus, Mary says also, but at his feet. If she complains, she pours her complaint out at his feet; and there leaves the profoundest prayer of her faith and the heaviest burden of her heart in simple trust and submission.

LESSONS. 1. *In our bereavements Jesus ever comes to us.* When we are in trouble he is never far, and even his delay is only to try our faith, and agreeably surprise it at last. How welcome is his presence in such an hour! 2. *In our bereavements he has a special message to us, and the message is gracious and personal.* "He calleth for thee." He calls through the living and the dead. Departed pious souls are his ministering spirits. He calls us through others who have been with him. Martha, fresh from the Saviour, called Mary to him to share the same comfort. 3. *If Jesus is met by faith, we shall find more than we have lost.* He takes away to give us more—to give us himself

more fully. Before he could not draw us near enough to himself, neither was the way clear for him to come to us. When the temporal sea ebbs, let us look out for the flow of the eternal. 4. *Rather than go to the graves of departed friends, let us go to Jesus, who is the Resurrection and the Life.* And if we go to their graves, let us take Jesus with us as a Companion. He is the only safe Guide through a graveyard. Without him it is dark, dead, and dangerous; but he will fill it with light, life, and joy, and will restore our friends, not to sense, but, far better, to faith, and bring us even now into spiritual fellowship with them, and a bright prospect of a complete reunion in the future.—B. T.

Ver. 35.—*The Saviour's tears.* "Jesus wept." Who wept? Jesus, the Son of God, the eternal Word, who was in the beginning with God, and who was God! What made him weep who is the Delight of heaven, and ever sets its golden harps to the tune of happiness and joy? What could bring tears into the eyes of him who wipes away the tears of thousands, and hushes the sighs of millions of the children of fate? How could he weep? In human nature, on his way to the grave of a friend, we are told that Jesus wept. Notice his tears—

I. AS EXPRESSIONS OF HIS DEEP SYMPATHY WITH THE SISTERS. They were in the depths of trouble and grief. They had lost: 1. *A brother.* Their brother Lazarus was dead, and now in his grave. A brother is one of the nearest and dearest relations of life. It is not a neighbour or a friend that was cut off by death, but a brother. 2. *An only brother.* To lose one out of many is a great trial, but in such a case there is an alleviating consideration—there are others to share the grief, and to whom wounded affection may still cling. But these sisters, as far as we can see, had lost their only remaining brother. As they returned from the graves of dear ones before, they had Lazarus with them as the centre of their human affections, the healer of their grief; but now he is under the cold hand of death. 3. *A most kind and good brother.* Even the death of an undutiful and prodigal brother is keenly felt, for he is a brother in spite of all. But the death of a good brother is more keenly felt still. Lazarus was a model brother. The natural relationship was intensified and endeared by sweetness of temper, kindness and goodness of nature, and piety of character, which made him not only their support, but their chief solace and sunshine. 4. *Jesus deeply sympathized with them.* (1) With their *personal and social loss and grief.* They were left lonely and undefended in the world. (2) With their *utter helplessness in the face of death.* In themselves they were entirely helpless in this circumstance. They could do nothing but weep, and he wept with them. (3) He sympathized, as *they represented the grief and bereavements of the whole human family.* The death of Lazarus was only a specimen of the ravages and the universal reign of the "king of terrors" on earth, which he had come to abolish; and the grief of these sisters was only a specimen of the universal grief of the human race whose nature he had assumed, and whose sorrow he carried; and he could not contemplate all this without expressing his sympathy. 5. *This expression of sympathy is most tender.* Jesus was not only sympathetic, but most tenderly sympathetic with all human woes. Many have sympathy, but they manifest it awkwardly and even roughly; it is spoilt in transmission. But Jesus manifested his sympathy with these sisters most tenderly; he conveyed it to them in tears. "Jesus wept."

II. AS EXPRESSIONS OF STRONG AND GENUINE FRIENDSHIP. Jesus wept, not only in sympathy with the bereaved sisters, but in friendship to their departed brother. The Jews were right for once in their interpretation of Jesus when they said, "Behold how he loved him!" Lazarus was the special friend of Jesus. Their friendship was not long. 1. *It was very intimate and sincere.* It was the highest and purest friendship, arising from a general agreement in temper, taste, character, principles, and sympathies. In Lazarus Jesus could see his image; and in Jesus Lazarus could see a perfect Model, and all that his heart could wish. So intimate and sincere was the friendship, that Jesus could not refrain from weeping for the temporary separation of his friend. And his were not mercenary tears—he was not a paid mourner—but they were tears of genuine friendship. 2. *It was very valuable.* The friendship of Lazarus was very valuable to Jesus during his active ministry. His foes were many, but his friends were very few; he had only one Lazarus. Many a time had he sheltered from the storm under the

wing of his friendship, and there tasted of the sweets of human kindness in an hostile world; these reminiscences now crowded his memory, filled his heart with sorrow, and his eyes with tears. 3. *It was most intense.* If it had been only of a short duration, this was amply made up in depth, breadth, and intensity. Jesus could love in an hour more than we can in an age. His love to Lazarus must be intense ere he would weep. Small natures can weep often, but great ones only weep on extraordinary occasions. Only twice it is recorded that Jesus wept. Once over a spiritually dead city; now near the grave of a departed friend. One was the wail of pity, and the other the wail of personal and wounded love; and so intense were his feelings that they could not be suitably expressed but in tears, nor find relief but in a wail of sorrow.

III. As expressions of his thorough humanity. 1. *It is characteristically human to weep.* We know not of any other being that can weep but man. Angels, perhaps, have not the power to weep; they certainly have no need. Devils have need, but not the inclination and power. Man has the need and power to weep. Jesus was a thorough Man; he wept. 2. *It is human to weep with those that weep.* Human sorrow is ever contagious. Tears are its natural language. A thorough man will ever be impressed by the emotions of his fellows, and will express them, as well as those of his own, in the general language of tears. 3. *Jesus was thoroughly human.* "Jesus wept." We are glad in a sense that he wept; we rejoice in his tears, for in them we meet him as a thorough Man. A Saviour who could not weep, could not be a perfect Saviour for us; but in tears we embrace him as our human Friend. We scarcely know which to admire and adore most—Jesus on his way to the grave, in his thorough humanity weeping; or Jesus at the grave, in his thorough Divinity calling the dead to life. In the one he is our God, in the other he is our Brother; and in both he is our perfect Saviour.

IV. As expressions of Divine compassion. 1. *His compassion was Divine.* The tears were human, but the compassion and sympathy were Divine as well. God, as such, cannot shed tears—cannot weep; but he can sympathize, pity, and sorrow. The tears of Jesus were virtually those of incarnate Deity, they were faithful and expressive translations of Divine emotions into human language, and a revelation of the Divine in the human. 2. *His compassion was practical.* Our compassion often begins and ends in tears. We are helpless. We weep over the graves of departed friends; we can do nothing else. Our tears cannot restore them to life and society. But the tears of Jesus did this. They became unbearable to Heaven; they moved Divine power, and Lazarus had to return. They were divinely practical, and practically Divine. Jesus does not literally weep now, but in his friends, and this wail shall by-and-by bring about the great resurrection and the grand reunion at the last day.

Lessons. It is natural and right to weep after departed friends. 1. *Although we know that they are in happy existence, far happier than on this side.* Jesus knew that Lazarus was so; still he wept. 2. *Although we know that we shall soon meet again.* Jesus knew that he should soon meet Lazarus even on this side; still he wept. 3. *When we weep after our departed friends, who are also the friends of Jesus, we are not alone.* Jesus wept, and virtually weeps still, and shall not cease till all his friends are fully with him, and with each other, and death swallowed up in victory.—B. T.

Ver. 40.—*The vision of the Divine glory.* "Jesus said unto Martha, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" When Lazarus of Bethany fell sick, his sisters sent a messenger beyond Jordan to carry the tidings to Jesus. Our Lord's reply was to the following effect: "This sickness is not unto death, but for the glory of God," etc. We cannot doubt that these words, or the substance of them, was conveyed by the messenger to Martha and Mary, and yet, either before the arrival of the message or shortly after, Lazarus died, and his death was followed by his burial. Four days of mourning passed away, and at last Jesus himself came to Bethany. Martha met him at the outskirts of the village, and he told her that her brother should rise again, and that he himself was the Resurrection and the Life. At last the Saviour stood at Lazarus's grave. It was a cave, and its inner recess, which concealed the dead from view, was blocked up by a stone. Before it stood Martha and Mary and a crowd of their weeping friends. But when our Lord bade the bystanders take away the stone, then Martha interfered. She evidently hoped from first to last that

Jesus would do something to meet her case, and, though her hopes were vague, they were nourished by his own words; but now her fears prevailed against her hopes. Her faith gave way before the exigencies of sense. She dreaded the removal of the stone and the evidences of corruption. She could not bear to look into the dark and noisome grave. How gently, and yet how solemnly, does Jesus chide her unbelief! "Said I not unto thee," etc.? He reminds her of all that had passed between them before. And could she now mistrust him, whatever he might do? Why doubt that power and wisdom and love, even all that makes up Divine glory, would shine forth in his actions? This was enough for Martha, and now she trusts her Lord. Now she is in a right state of mind and heart for profiting by all that followed. Had it been otherwise, even the raising of her brother from the tomb would not of itself have revealed to her the glory of God. For her it might have been but a temporal mercy, an earthly, perhaps a questionable boon, carrying no spiritual blessing along with it. Miracles, when they were wrought, were extraordinary means of grace, but they might be misunderstood and abused like any other means; nay, we must not forget that there were men who witnessed this miracle as well as Martha, whose hearts were only hardened by what they saw. They went their ways to the Pharisees and helped them to plot against the Prince of life! Our text is this, "If thou wouldest believe," etc. The significance of these words extends far beyond the occasion on which they were uttered. As a master-key opens many locks, so it is with such sayings of Jesus dropped incidentally in the course of conversation. If we could only use them aright they would open many of the secrets of our hearts, and explain to us much of the character and of the ways of God.

I. THESE WORDS CONTAIN A GREAT DOCTRINE, VIZ. THAT THE GLORY OF GOD CAN ONLY BE SEEN BY THE EYE OF FAITH. This is universally true, whether we think of his glory as displayed in nature and in providence, or by his Word and his Son from heaven. The psalmist of Israel exclaims (Ps. xix.), "The heavens declare the glory of God; and the firmament showeth his handywork." And so it has been from the beginning. But what multitudes have, alas! been deaf and blind to all this teaching—in some ages worshipping the host of heaven instead of him who made them all; and in later times seeing nothing in God's grandest works but a vast and complicated machine without a final purpose, a thickly woven veil of laws and second causes with nothing behind it! Ah! the last word of unbelief is a blank and cheerless materialism. And the same thing must be said of the very highest display of God's glory in the face of Jesus Christ. There, surely, it shines forth in wondrous and yet attractive radiance. "Christ the Power of God, and the Wisdom of God." His life on earth the very image of God's holiness. His cross the meeting-place of righteousness and mercy. His resurrection the triumph of victorious grace. But why is Christ to so many a stumbling-stone and a rock of offence? Why is he still despised and rejected of men, so that they turn from him with indifference or, perhaps, with a far worse feeling? Why do they think nought of his Divine glory, and make so much of the glory of man, which is as the flower of grass? The Apostle Paul replies that "the natural man receiveth not the things of the Spirit of God . . . neither can he know them, because they are spiritually discerned." The god of this world, or the spirit of the age, or, it may be, some lust of their own hearts, has blinded their eyes, so that they will not believe. On the other hand, every Christian knows, by a very practical experience, that the glory of God is a spiritual thing, which can only be seen by the eye of the spirit. By whatever way he has been led in providence and grace, he has learned this much, that God, who commanded the light to shine out of darkness, has shined in his heart and opened his eyes. And what has been the result? May we not say that, so far as he has walked in this light, life has become a more solemn and blessed thing than it was before, and the Bible a different book to what it was, and the day of rest otherwise hallowed and welcomed, and the means of grace, instead of seemly and well-meaning forms, have become wells of salvation? Not seldom among his fellow-pilgrims in life's journey he recognizes men and women who have the mark of God on their foreheads; and there are times, too, when on the face of nature itself—on the many-coloured earth beneath and on the heavens over his head—there seems to him to rest "a light that never was on land or sea," revealing to him a glimpse, as it were, of the glory of the Eternal.

II. THESE WORDS CONTAIN A GREAT PROMISE, TREASURED UP HERE FOR THE ENCOURAGEMENT OF EACH DISCIPLE OF CHRIST. "Said I not unto thee, that, if thou wouldest believe," etc.? For this vision of faith of which we have been speaking does not perpetuate itself. I do not mean that it passes away like a dream in the night, leaving no traces behind it. The Christian who has seen ought of the Divine glory must desire to see it still, or he would be no Christian at all; but how many things tend to veil it from his view! Sometimes, from the inevitable cares and engagements of life, often from causes which cannot be traced, he finds himself in perplexity and gloom. But, weak and changeful as he is, God's promises do not depend on his varying moods of mind; and in view of such a promise as this, faith bursts into prayer, and evermore the prayer of faith shall live. "I beseech thee, show me thy glory;" "Open thou mine eyes, that I may see wondrous things out of thy Law;" "Lord, I believe; help thou mine unbelief." But it is in the greater trials of life that the soul feels most its own intrinsic weakness, and that the promise in the text is "exceeding great and precious." When, for example, health is suddenly shattered; or when fair earthly prospects are dashed to the ground; or when the family circle is broken in upon, and a tenderly loved member is taken away;—then nature's darkness and nature's sorrow compass us in on every side. The heart whispers, "Vanity of vanities." Our common life loses its interest—"like a dream when one awaketh." And perhaps unbelief, no longer like a silent, lifeless weight, but rather like a mocking demon, assails the very foundations of the faith, or tells us that our interest in them has been all a delusion. Thus it was with the Psalmist Asaph, when in an hour of infirmity he exclaimed (Ps. lxxvii.), "Will the Lord cast off for ever? . . . Doth his promise fail for evermore? . . . Hath God forgotten to be gracious?" Poor and cold is the comfort that the world can give in such a case—perhaps telling the sufferer that things might have been worse; or that misfortune is the common lot of man; or that time will in the long run blunt the edge of his feelings; and that "wild flowers may yet grow among the ruins of his happiness," and that meanwhile "to bear is to conquer his fate." Ah! surely if these are the only lessons that trial has to teach us, we must often come to look upon providence as a necessary evil. How different are the Master's words, "If thou wouldest believe," etc.! This is indeed the sum and substance of many an ancient oracle. In all ages the Spirit of Christ, which breathed in the prophets, had spoken in the same tones. God's children were ever taught to look within the veil and walk by faith. "Who is among you that feareth the Lord, . . . that walketh in darkness, and hath no light? let him trust in the Name of the Lord, let him stay himself on his God" (Isa. l. 10). But here Christ himself adds his "Yea and Amen" to all the promises given by his forerunners; and not only when he raised Lazarus from the grave, but above all when he burst for ever the chains of death in his own resurrection, he gave assurance unto all men that his words are faithful and true. What, then, is the perpetual message of these words of his to his disciples? Believe that your secret trials are not the shafts of a blind fate, but the decrees of a reconciled Father's will. They are not designed to crush you, inscrutable as they now appear. They bid you "be still, and know that he is God;" but they are never lightly inflicted, never inconsistent with his wisdom and love. Trust him, then, in the dark. Trust him when your heart is aching. Trust him when human sympathy falls short of your need, and your faith shall not be in vain. He has many ways in providence and grace of showing you his glory; tempering your trials with mercy; perhaps giving them an unexpected issue; raising you above them, and, as it were, above yourselves; giving you new discoveries of his love, a deeper assurance than you ever had before that he is your God. Thus those who walk by faith and not by sight have this promise of Christ fulfilled to them even here below. Through the checkered experiences of life, whether those be joyous or grievous, God is ever drawing near to them and manifesting himself to them. They shall never, indeed, take the measure of his perfections, and they adore him for this; but whilst their knowledge of him cannot be full, it may be most real; whilst it cannot be comprehensive, it may yet be sufficient for their life-journey. They may see enough of his glory to make them habitually humble and thankful and hopeful, to strengthen them for daily work, and support them under daily trial. How often may two persons be met with whose lives have been visited with much the same trials and enriched with much the same outward blessings, and yet as they approach the evening of their days you

hear the one complaining that he was born under an unlucky star, that his steps have been dogged by an unkind fate, and that all is vanity and vexation of spirit; while the other is saying that goodness and mercy have followed him all the days of his life, and asking what he shall render to the Lord for all his benefits towards him! Whence the difference between the two? Is it not from this—that the one has lived without God in the world, whilst the other has sought for grace to walk in the light of his countenance? So much for the life that now is. But there is a larger fulfilment of this promise that belongs to the life to come. Here the glory of God can only be seen amidst the clouds and darkness of this storm-tossed world. The faith of his children, too, is not only tried by the long conflict between good and evil which rages around them, but by the unbelief of their own hearts and the weakness of their bodies of humiliation. "Now *they see through a glass darkly.*" But this is not to last for ever. This vision is only for an appointed time. And when the mystery of God has been finished, and the children of the resurrection open their eyes on the new heavens and the new earth, wherein dwelleth righteousness, then shall each one of them learn the fulness of these words of Christ, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"—G. B.

Ver. 11.—*Death and sleep.* Here we have another instance of what is so frequent in John's Gospel, Jesus using common words in special and unexpected meanings. The disciples did not understand Jesus—how were they likely to do so? Their rejoinder was a very natural one. Why, then, should Jesus speak of the reality of death under the form of sleep?

I. ALL DEATH WOULD BE PECULIARLY REPUGNANT TO JESUS. Jesus, we may take it, had in him a fulness and healthiness of natural life which would lie at the very antipodes of death. Many live on the verge of death, as it were, for a long time. They have just enough of the vital principle in them to keep the organism going. But Jesus, in his own natural life, was far away from death. He had no occasion to look upon it in the despairing, bewildered way which the common run of men must adopt. To have spoken of Lazarus as dead, without being forced so to speak, would have suggested thoughts to the disciples which he wished to be swallowed up in the inspiring discoveries of a new revelation.

II. DEATH WAS TO GET A NEW AND SPECIAL MEANING. Contrast the way in which Jesus speaks of Lazarus here with the language he uses in Luke ix. 60. Here he speaks of the dead Lazarus as only sleeping; there he speaks of living unbelievers in himself as being dead. This is the true death, to be dead to the reception of the heavenly Bread. Lazarus was dead, according to the manner in which men use that word; no one would have thought of putting food into that mouth. But so far as concerned the Bread that cometh down from heaven, Lazarus was not dead. The life that needs nourishing from heaven is more than the flesh and blood, which is only converted food. The flesh and blood may go, but the life remains. With regard to the unbelievers, however, Jesus reckoned them as dead, for the true Bread found them as indifferent to its nearness as a corpse would be to a loaf laid beside it. "Death" is a word that very reasonably has the most dreadful associations, and Jesus wished to make the most of it as reserved for the most dreadful state of things he knows. That a believer in Jesus should pass from the world of sense is dreadful, just as a paroxysm of physical pain is dreadful; but once the experience is over, all may be right. But that any one should remain out of living union with Jesus is far worse than any pain or deprivation belonging to physical death.

III. SLEEP WAS TO GET A NEW AND SPECIAL MEANING. Human beings get separated from each other in sleep. No communication is possible between them that sleep and them that wake. But that very lapse of communication will make the communication fresher and more active when the lapse is over. It is probable that Lazarus, returning to life, returned to a healthier and more vigorous life. Natural sleep comes after a period of labour, and as the result of exhaustion, and it is followed by fresh power and zest for work. But it is work of the same sort, and with the same faculties. When the Christian believer falls asleep, he falls to wake in an altogether new sort of morning, amid new scenes, and to engage in a new service, free from the toil and struggle and thwarting which belong to the service here. In the higher state of exist-

ence there will still be work, in a sense—the work of faith; but the *toil* of love and the *endurance* of hope will alike have vanished.—Y.

Ver. 19.—*Martha's and Mary's comforters.* I. A MISSION THAT COULD NOT BE ESCAPED. The mourners must not be left unvisited, however awkward and vain the condolences may be. Such visits may indeed be looked upon as often having somewhat of evil in them; but the evil is not a necessity, whereas the good is always a probability. And in certain circumstances, where everything is favourable, where Christian character belongs alike to the departed, the mourners, and the comforters, such a mission may have in it the highest good. Sympathy, though it be no more than silent companionship, is the demand of humanity.

II. A MISSION SUCH AS HAD BEEN PERFORMED INNUMERABLE TIMES. That very day, all over Israel, people would be setting out on similar errands. Condolence would be reduced to a system. The very words would get stereotyped.

III. A MISSION SUCH AS IN MANY INSTANCES WOULD ONLY INTENSIFY THE LOSS. When people are mourning for their dead, nothing the unaided intellect of men is able to devise can lighten the blow or heal the wound. Too often there is an incongruity between the words that must be spoken and the real feelings. We cannot sorrow for the bereaved as they sorrow themselves. If we could watch the vast majority of people so as to observe from what occupations they go to condole, and to what occupations they return, how we should be impressed with the inconsistencies of human life! A man may go visiting the widow and the fatherless in the afternoon, but that will not keep him from the convivial circle in the evening. To go from the house of mourning to the house of feasting is all in the business of the day. The visitor heaves a sigh of relief when he has got the necessary formality over. And this is plainly what must be, according to the limits of nature. To feel the pain of bereavement as the bereaved feel it would make life intolerable.

IV. A MISSION WHICH JESUS OFTEN UNDERTAKES IN HIS OWN WAY. Jesus has done for few, very few, what he did for Martha and Mary. But, after all, we must not exaggerate the act whereby he comforted them. The resurrection of Lazarus was not as the resurrection of Jesus. Lazarus twice knew the pains of death. It was the mortal body into which he came back. But to all mourners Jesus would come with the plain, unvarnished truth. He would not say, "Comfort! comfort!" when there is no comfort. He would have his people understand that the only guarantee of abiding relations is that there should be a spiritual element in them. Mere natural relations soon break up when there is nothing better in them. Jesus virtually tells all so to live that, when they are gone, survivors may not be driven to delicate hypocrisies concerning them, as it were whitening their sepulchres to please the bereaved.—Y.

Ver. 28.—*The Teacher wanting his disciple.* I. THE PROPRIETY OF THE DESCRIPTION. What a flood of light this one word "Teacher" (διδάσκαλος) casts on the relations of Jesus to the family at Bethany! How it corresponds with what we are told elsewhere of the docile attitude of Mary, sitting at the feet of Jesus and listening to his Word! Martha, lacking as she seems to have been in spiritual insight and sympathy, could not have known the significance and propriety of her description; but we speak ofttimes better than we know, and the description was very significant and appropriate. The time had come when Jesus had a very practical lesson for both Martha and Mary, but Mary would learn the most. The service of Jesus to mankind, always essentially the same, has many aspects, many ways of beginning. Jesus began his work in some by bodily healing, but in very many—more, probably, than we imagine—by dropping into their ears marvellous utterances which attracted and charmed them. And of this number Mary seems to have been one. Jesus was a Friend of the household, and Martha might have said, "Our *Friend* is come, and calleth for thee;" but some happy providence ruled her tongue, and she spoke just the word that set prominently forward the teaching mission of Jesus.

II. THE LESSONS THE TEACHER HAD COME TO TEACH. Jesus, indeed, was always teaching, always shedding fresh light on dark places. Not one of his wonderful deeds but was full of instruction. His miracles were instructive, and his teaching was miraculous. His miracles were great object-lessons, and here surely is one of the richest. How it

stops the men who want to map out the laws of life and death with scientific precision! No wonder they deny the validity of such a record. Jesus comes in here, as elsewhere, with a truth greater than any our senses can tell us. Mere human experience points out the sequence thus: life, death, corruption, and so union with mother earth. Jesus comes with his power, and makes the sequence thus: life, death, incipient corruption, life again. Our experience tells us the actual, not the necessary. Then another great lesson Mary had to learn was that of absolute trust in Jesus. Jesus was using the dead decomposing body of Lazarus for nobler purposes than one would have thought possible to reside in a corpse. Jesus can make use of the dead not less than of the living.

III. WE SHOULD FEEL THAT THE TEACHER IS CALLING FOR US CONSTANTLY. Not a day but what we can apply the great leading principles of the truth as it is in Jesus. Not a day but what we can find illustrations of his laws kept and his laws broken. The very daily newspaper should be read with Jesus to explain its bearing on his great purpose. He can show us what is really great and what is really little. Without him to guide, we are very likely to overlook things of the greatest moment, and dwell admiringly on things of little worth; and especially, amid the frequent inroads of death, we need to be thoroughly taught the lesson that there is One greater than death. Jesus never points to more glorious and inspiring truth than when he points to himself.—Y.

Ver. 35.—*Why these tears?* This is the only occasion on which Jesus is recorded as having shed tears; for although the Passion in Gethsemane is alluded to in the Epistle to the Hebrews as having been a scene of strong crying and tears, yet this is too general and rhetorical an expression to be taken literally. (In Luke xix. 41, ἔκλαυσε is used, not ἐδάκρυσε, as here.) But Jesus, going to the grave of Lazarus, did manifestly shed tears, and this intensity of emotion was noticed. Why, then, was he moved to this extent?

I. A TESTIMONY TO THE FULNESS OF HIS HUMANITY. These were the tears of friendship. Many a time Jesus must have been filled with profound pity for human suffering and bereavement, but that by itself would not cause him to shed tears. Jesus was on terms of loving intimacy with the family at Bethany. Every bit of evidence should be welcomed that deepens the impression of this; for to be sure that Jesus had special friends is to make us feel that he was a true, full Man. Every true man must have some who are dearer to him than others. A Jesus without intimate friends would have been a contradiction to all that is best in humanity.

II. A TESTIMONY TO FULL COMMUNION OF FEELING. In one sense there was no need for these tears. In a few minutes many tears might be shed, but they would be tears of joy over the restored relative. Jesus knew what was going to happen; why, then, did he seem as if plunged in the very depths of sorrow? The answer is that he really was in the very depths of sorrow, in full communion of grief with the two sisters who were his friends. Jesus behaved in all respects naturally and tenderly.

III. We must not, however, forget that these were THE TEARS OF JESUS. They are part of the proof of his humanity, but they must be looked at in the light of the whole of that humanity. They were the tears of a sinless Jesus. Tears must be looked at according to their cause. Oftentimes they express the most utter selfishness. The passion of grief, natural and inevitable as it is, brings out the whole man by the very violence of its expression, and so enables us to see how much evil there is in the heart. People can hear with equanimity of deaths all round them; it never strikes them there is anything wrong—anything that wants explaining. The problems and the mysteries of life are as if they were not. But let the blow break their own circle, and utterances the most reckless and purely self-regarding come from their lips.—Y.

Vers. 46—53.—*Mistaken patriotism.* I. THE FUNDAMENTAL MISAPPREHENSION. We must understand clearly the great and fundamental error that underlay all the animosity of the Pharisees and priests towards Jesus. To understand that error makes their relentless pursuit of Jesus more explicable. Jesus talked much of a kingdom, and what should the Pharisees take that to mean unless a visible kingdom—a kingdom the establishment of which must be contested and prevented by the Roman empire, tolerant of no authority that rivalled its own? If these Jews had only comprehended what the kingdom of heaven really was, they would have spared themselves much

anxiety, and been free from the stains of great wickedness. That all men should believe in Jesus meant, in the esteem of the priests and Pharisees, that Jesus would be made a King after the fashion of men. They judged Jesus by themselves. They had no standard by which to guess at his motives and proceedings, save their own ambitious hearts. Each one of them would have been glad to be a king if they could have got the multitude to accept them. They did not yet understand that human government, an exceedingly important thing in its place, is but secondary and subordinate compared with the perfect subjection of the individual to Jesus. If Jesus had had all the authority and power of the Roman empire at his back, he could have done nothing with it.

II. THE UNSUCCESSFUL SCHEME. Successful, and yet unsuccessful. The priests and Pharisees succeeded beyond their hopes. Jesus did not become the sort of king they feared he might be. They got him out of the way, and then they were happy. But, for all that, the Romans did in due season come and take away both their place and their nation. It is the frequent delusion of men that if only they do certain things they will prevent or secure certain other things. The best way of providing for the future is to attend to present truth and present duty.

III. THE UNCONSCIOUS PROPHET. Caiaphas knew full well how popular Jesus was in many quarters, and what a hold he had on the people in the country districts, so to speak. No doubt the national party was in a dilemma to begin with, and to this was added the deep feeling in the hearts of many that to attack him was to attack a really good Man. They would not have hesitated for a moment if he had been a mere demagogue, but being what he was they did hesitate. So Caiaphas comes to the front with what, from his point of view, was a statesmanlike proposition enough. What he says amounts to this, "We must not think of the character of the one, but the necessities of the many." You do not hesitate to demolish a fine building and scatter its contents if that will stop the burning down of many streets. And the Father of Jesus has the same principle underlying his plans, only it is a principle carried out with true wisdom and perfect success.—Y.

EXPOSITION.

CHAPTER XII.

The twelfth chapter neither belongs intrinsically to that which precedes nor to that which follows. It is a paragraph of high significance, as bearing on the construction of the Gospel. It is the transition between the public and the private ministry, the great pause between the two classes of manifestation forming the climax of the public ministry.

III. CONSUMMATION OF THE PUBLIC MINISTRY.

Vers. 1—8.—1. *The feast of love and gratitude.*

Ver. 1.—**Jesus therefore, six days before the Passover.** Every preliminary of that solemn feast is memorable to our evangelist. The coincidence of the Passover feast and the killing of the Paschal lamb, with the sacrifice of "Christ our Passover," cannot be concealed. [For the grammatical construction with πρὸ, cf. note, ch. xi. 18, where a similar use of ἀπό occurs; not, however, a Latinism, as some have supposed, as similar phrases are found in good Greek (see Winer, 'Greek Gram.,' p. 69).] The date from which the calculation is made is complicated with the intricate controversy upon the day of our Lord's death, *i.e.* whether he suffered on the 14th or 15th of Nisan, and whether a "harmony" is possible or not with the statements of the synoptists, who all three assert that our Lord ate the Passover with his disciples[1] (see Introduction, pp. xcii.—xciv.). However this matter be finally settled, if the 14th of Nisan was the day on which the Passover was killed, "between the evenings," the 13th was reckoned as the first day before the Passover, and the sixth day

[1] *The month Nisan.*

		The day when Paschal lambs were slain.	Feast-day.	
6, 7, 8, 9, 10, 11, 12, 13,		14,	15,	16, 17
Sabbath			*Sabbath*	
SABBATH			SABBATH	

If Christ were crucified on the 14th, the sabbath was a high day corresponding with the great feast and convocation, and Easter was the 16th. If the crucifixion took place on the 15th, both 15th and 16th were sabbaths, and Easter was on the 17th.

would be the 8th of Nisan. If the weekly sabbath occurred on the 16th, then the 9th also was a sabbath. The Lord would then have reached Bethany on the *eve* of the sabbath, and have rested on the sabbath itself. The evening of the 9th would be the occasion of the feast, and the 10th would correspond with Palm Sunday. If the Lord were crucified on the 14th, and the weekly sabbath coincided with the Passover-day of convocation, the 15th, then the previous sabbath was on the 8th, and our Lord must have reached Bethany in "the end of the sabbath," and then the feast was on the following day. When Jesus halted at Bethany, the vast crowd of pilgrims advanced into the suburbs of Jerusalem, encamping on the Mount of Olives, and would be ready for the great demonstration of the next day. Westcott, after Bengel, observes that John's Gospel begins and ends with a sacred week (cf. ch. i. 29—35, 43; ii. 1). *Jesus therefore, six days before the Passover*, came to Bethany. The quiet rest of that last sabbath with the family at Bethany is a thought full of suggestion. Thoma accounts for the triumphal feast and anointing, "six days before the Passover," as answering to the day on which the lamb was separated from other and secular animals, and consecrated for this holy service (Exod. xii. 3—6; Heb. vii. 26). The segregation, however, was partial or premature, and the anointing (see below) took place five days before the Passover. It is not said that the day of his arrival at Bethany is the day of the festive welcome. Bethany is described as the place where Lazarus was. The explanatory clause,[1] he who had been dead, is not necessary, as the evangelist limits and explains sufficiently the great motive for his pause and presence at Bethany by adding, whom he (Jesus) raised from the dead. It is extraordinary that some most able expositors should be so unwilling to accept the synchronous statements of the synoptists. Their narrative is not out of harmony with the hypothesis that our Lord passed the previous days with the pilgrim-band from Perœa, and that, taking the head of the procession as it was passing through Jericho, he should thus have distinctly challenged the authorities, and taken up the public position to which they were anxious he should lay claim. By his visit to the house of Zacchæus he proclaimed the new feature and spirit of his kingdom; by healing the blind man he gave a typical illustration of the work of grace needed by all his disciples; by resting at the home where human love and Divine power had been so wonderfully blended he called the most solemn attention to his supreme claims; by pressing on with urgency up the steep mountain pathway at the head of his disciples he seemed to be ready, in his own words, "to lay down his life, that he might take it again." The οὖν, according to Meyer, is simply the resumption of the narrative, but surely those are right who regard it as a distinct reference to ch. xi. 55. The Sanhedrists had given the ἐντολή that if any know where he was, they should declare it. Christ was resolved, now that his hour was come, to lift the whole responsibility from his friends, and take it upon himself. The other evangelists do not mention the halt. Their purpose was not a chronological one. They give the narrative of the anointing apart from its deepest meanings and consequences, apart from any references to Lazarus (see Matt. xxvi. 6—12; Mark xiv. 1—11). There are other subtle omissions from the synoptists, the difficulties of which must be settled as *between themselves*. Thus, according to Mark xi. 12 and 20, an interval of a whole day and night took place between the withering of the fig tree and the conversation about it, but Matthew makes the conversation follow immediately upon the miracle. In like manner, John abstains from any reference to the discussions in the temple, to the withering of the fig tree, to the cleansing of the temple, or to the parables which followed.

Ver. 2.—**There, therefore, they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.** John does not tell us in whose house "they made the dinner" or supper, and unless Simon the leper (Matt. xxvi. 6 and Mark xiv. 3) is a member of the family (or, as some suggest, the husband of Martha), we cannot suppose that it was in the quiet home of Bethany that this feast in honour of Jesus was held, but that it took place, as the synoptists positively declare, "in the house of Simon the leper." Simon may easily have been one of the many lepers whom our Lord had healed, and whose soul was filled with accordant gratitude. At that table there would be seated two transcendent proofs of the power of Jesus to save, not only from the semblance but from the reality of death (see Meyer; Matt. xxvi. 6). We wonder, with Godet, that Meyer should reject this simple supposition as "spurious harmony." All that is here stated is in agreement with it: (1) that Martha should have shown her reverence by serving her

[1] Ὁ τεθνηκὼς of the T.R. is rejected on the authority of ℵ, B, L, X, Syriac somewhat doubtfully, by Tischendorf (8th edit.), by Westcott and Hort and R.T. But Lachmann retains it; Tregelles includes it within brackets.

Lord, according to her wont, not necessarily as hostess (Hengstenberg and Lange), but as the expression of her devoted thankfulness; (2) that Lazarus should have been one of those who sat at meat, reclined at table, with him, *i.e.* took a position as a guest, like himself; and (3) that Mary should have poured forth her costly spikenard, in royal self-forgetting love. The conduct of all the three thus mentioned is compatible with the fact stated in the synoptic narrative, that the festival was celebrated in the house of Simon the leper. Our Lord had commented, in the house of Simon the Pharisee (Luke vii. 44, etc.), on the absence of the customary anointing with oil. Mary knew of this, and resolved that, whatever the woman who was a sinner had done, no similar act of neglect should occur on that memorable evening. A chronological discrepance renders an identification of the synoptic narrative of Matthew with this story perplexing. In Matt. xxvi. 2 we are brought to within two days of the Passover, whereas here we cannot well be less than five days before it. However, there is nothing in Matt. xxvi. 6—13 which indubitably declares the date of the *supper*. The "two days" may refer to the date of Judas's treachery, after mentioning which he goes back to an event which furnished occasion and temptation to the avaricious mind of Judas.

Ver. 3.—**Mary therefore took a pound** (the synoptists Matthew and Mark say "an alabaster," *i.e.* a flask made of the costly spar, which was peculiarly adapted to the preservation of liquid perfume, hermetically sealed before it was broken for immediate use. The fact, as stated by Matthew and Mark, is inconsistent with her reserving any of the precious fluid for another occasion) **of** ointment ("liquid perfume," sometimes added to the more ordinary oil), **of pure** (or possibly, *pistic*) **nard.** Mark uses this unusual word πιστικός, which belongs to later Greek. The derivation of πιστικός from πίνω, equivalent to "potable," is not appropriate in meaning, though this "nard" was used for perfuming wine. In Mark xiv. 3 also the Authorized Version translates it "spikenard," as it does here (cf. also Song of Sol. i. 12 and iv. 13, 14, where Hebrew נֵרְדְּ corresponds with νάρδος). But the one place where the word was supposed to be found in Aristotle is now seen not to be πιστικός, but πειστικός, trustworthy, or unadulterated. It is possible that the word may have had a local geographical value, belonging to some proper name, and is untranslatable. **Very precious.** Mark (xiv. 3) uses the word πολυτελοῦς, and Matthew (xxvi. 7) βαρυτίμου. John appears to combine the idea of both words in his πολυτίμου. Each of the synoptists severally mentions a fact which John omits—that Mary *broke* the alabaster box, and poured the costly unguent on his head in rich abundance, as though hers had been the royal or high-priestly anointing (cf. Ps. cxxxiii.); but John shows that this at least was not all she did. **She anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.** Thoma thinks that, conformably with John's idea, the anointing of the head of the true High Priest was the work of God alone, quoting Philo's comment on Lev. xxi. 10, etc., "The head of the Logos, as High Priest, is anointed with oil, *i.e.* his innermost essence gleams with dazzling light;" and adds, that as the feet of the high priest were washed with water from recent defilement of the world's dust, so God's anointed Lamb and Priest was anointed on his feet with the spikenard of faith, the best and costliest thing that man could offer. So profound an analogy seems to us contrary to the simplicity of the narrative, which is perfectly natural in its form. The perfumed nard ran down to the Saviour's feet and the skirts of his garments, and there accumulating, the significant act is further recounted how Mary wiped off the superfluous perfume from his feet with the tresses of her loosened hair. This simple act proclaimed the self-humiliation and adoration of her unbounded love, seeing that the loosening of a woman's hair was a mark of unusual self-abandonment. Many most unnecessary inferences have been drawn from this. John adds an interesting feature, revealing the sensitive eye-witness of the scene, "and the house *was filled with the odour of the ointment*;" and the whole house of God ever since has been fragrant with her immortal and prophetic act.

Ver. 4.—**But Judas the Iscariot, one of his disciples,**[1] **who was about to betray him, said.** The speaker here is singled out by name. Matthew refers the speech to the disciples generally, in whom the suggestion of Judas had stirred up (without guile or blame on their part) a not unnatural inquiry. Mark says "some" murmured to themselves, "Why this waste?" (loss, destruction). John (without the malice which Renan has attributed to the writer) mentions the source

[1] The T.R. reads, Λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, with a large number of later uncials, with varieties of spelling in Old Latin Versions. The R.T., Tischendorf (8th edit.), Alford, Tregelles, on the authority of ℵ, B, L, Δ, 33, Vulgate, and numerous versions, read, Λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης, εἷς ἐκ τῶν μαθητῶν αὐτοῦ, ὁ μέλλων, etc. R.T. omits ἐκ.

of the suggestion, "Judas Iscariot, Simon's son." The word Σίμωνος, contained in T.R., is omitted here in the best texts. The fact that he was the traitor, being one of the well-known and awful events of the gospel history when John wrote some half a century later, might well be introduced by the evangelist, with no other than a purely historical motive.

Vers. 5, 6.—**Why was not this ointment sold for three hundred pence, and given to the poor?** Sinful motive often hides itself under the mask of reverence for another virtue. In Mark's Gospel the same price was put upon the pound of pure nard as that which is mentioned here—about £10 of our money. Christ had given emphatic advice about generosity to the poor, and even during this very week (ch. xiii. 29) it is clear that his words were not forgotten, and in his great discourse, probably also delivered during this same week, he identified himself with the poor (Matt. xxv. 35, etc.), and called for unreserved consideration of them; so that this language was not unnatural. The value of this ointment is another minute indication that there is no connection between the Lazarus of John and the Lazarus of the parable. But John adds that the utter lack of perception on Judas's part of Mary's self-devotion was prompted by the most unworthy motive. The suggestion of Judas is put down by the evangelist to the sheerest covetousness. During the interval that elapsed, Judas had revealed his character, and John did not hesitate to refer the suggestion to the traitor. **Now this he said, not because he cared for the poor.** He really cared nothing for the poor. He was ambitious, eager for the display of the Master's power, anxious for the rewards which might follow the Master's assumption of supreme authority, turning to his own account all that might happen. **But because he was a thief, and having**[1] **possession of the common purse** (the word γλωσσόκομος, which occurs in the sense of a chest (2 Chron. xxiv. 8), has a curious etymology, which had passed out of recognition; from γλώσσα and κομέω comes γλωσσοκομεῖον, that in which mouthpieces of flutes might be kept in safety, and subsequently a chest or box for the safe guardianship of other valuables), **he was the bearer**—perhaps, *bore away* (see ch. xx. 15, and Josephus, 'Ant.,' vii. 15. 3, for this use of βαστάζω), at all events had at his disposal—**of the things which were cast**, in generous profusion, **into it.** Thoma makes the astounding suggestion that "John" here covertly refers to Simon Magus of Acts viii. 18, etc. The question is often asked—Why was Judas entrusted with the common purse? Was it not likely to aggravate a disposition to which he was prone? Did not Jesus know what was in man? and had he not discerned the propensity of Judas (see ch. vi. 71)? In reply: (1) The appointment may have been made by the apostles themselves. (2) Our Lord may not have interfered with it, deeming confidence more likely to help him than distrust. (3) It may also show how, if men will yield themselves to sin, God will not and does not promise them immunity from temptation, but sometimes even brings them into it. (4) The purse might have been a preservative against the vile temptation to sell his Master, and a test and motive for self-conquest.

Ver. 7.—The two readings of the text must here be compared with one another and with the synoptic narrative. The T.R. reads, **Let her alone:**[1] **unto the day of the preparation for my burial she has carefully guarded this** *precious perfume.* This is, in one sense, that very day, and she has found out the solemn fact in a way in which the disciples had as yet failed to do. With this agrees the language of the synoptists, "Why trouble ye the woman? she hath wrought a good work on me; . . . she hath done that which was possible to her (ὃ ἔσχεν ἐποίησεν)" of Mark xiv. 8. In fact, Mark expressly conveys this thought—"she has anticipated the anointing of my body for the burial." If we have the direct testimony of Mark (*i.e.* Peter), Christ must have expressed himself thus. Matthew also in different words records the same pathetic and subtle thought: "For in that she poured [cast] this ointment upon my body, she did it to prepare me for burial" (ch. xxvi. 12). Hengstenberg, Godet, and Stier abide by the reading of the T.R.; but the principal manuscripts, in most powerful combination, have led Lachmann, Alford, Tischendorf, and Westcott and Hort to read here, Ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ τηρήσῃ αὐτό, "In order that she may keep or guard this for the day of my burial." Westcott says that the synoptists imply rather, by the word κατέχεεν, that she had not already consumed the whole of the ointment. Meyer, with this text, translates, "Let her alone, that she may preserve it (this ointment, of which she

[1] Ἔχων, on the authority of ℵ, B, D, L, etc., is preferred by Westcott and Hort, and R.T., Tregelles, Tischendorf (8th edit.), to εἶχε καί of T.R.

[1] T.R. reads, Ἄφες αὐτὴν, "Let her alone," omitting ἵνα, with the later uncials; and, in place of τηρήσῃ, reads τετήρηκεν; but ℵ, B, D, K, L, 33, 42, 145, numerous versions, followed by Tischendorf (8th edit.), Tregelles, and R.T., omit the period, and read ἵνα with τηρήσῃ.

has just poured some over my feet) for the day of my embalmment." This certainly seems inconsistent with the complaint of the disciples or of Judas, at the apparently superfluous expenditure, and would compel us to restrict the *αὐτό* to the unused portion. The advocates of the T.R. reading say that it represents the original text, which has been altered by criticism arising from misunderstanding of the idea of the day of burial having ideally arrived; but why did they not alter on the same principle the language of the synoptists? The advocates of Lachmann's text say that it has been altered by copyists, to bring it into accord with the text of the synoptists. Lange justifies the Revised Version, "Suffer her to keep it against the day of my burying," and puts it thus: "Permit her to keep it [*i.e.* to have kept the ointment which she might have used at the burial of Lazarus] for the day of my burial," now ideally present in the outbreak of Judas's devilish malignity. So virtually Luthardt and Baumgarten-Crusius. Godet argues that this is forced and ungrammatical. But there is this advantage in it, that it brings the language into much closer relation with the synoptists. Westcott prefers the idea of Meyer. The older view is to me far more satisfactory. Edersheim (ii. 35) adds to this, "Mary may have had that alabaster box from early days, before she had learned to serve Christ. When she understood that *decease* of which he constantly spake, she may have put it aside, "kept it," "against the day of his burying." And now the decisive hour is come.

Ver. 8.—This verse is omitted in D, but abundantly attested here. It occurs *almost* verbatim in Matthew and Mark, and cannot be set aside on the authority of this one eccentric manuscript. **For the poor ye have always with you** (cf. Deut. xv. 11). You will always have opportunity of doing to them, as to representatives of me, what is in your heart of compassion (cf. Matt. xxv. 40—45). **But me**, as an object of personal, tangible regard and visible attention, deserving thus and ever the affluence and exuberance of your love, **ye have not always**; and, though I shall be with you always in my Divine power and Spirit, even unto the end of the world, and though I shall always be with you in the person of the poor and needy, yet in the sense in which this expression of love can be made, I shall be absent. As though he had said, "After this very night, the opportunity to offer me affectionate attention or symbolic homage, to give expression to feelings in accordance with just presentiments as to my mission, will be over for ever, and belong to the irrecoverable past—*Now or never!* She has done this thing, she will have everlasting remembrance thereby." The frankincense of the Wise Men, the ointment of Mary, the homage of the Greeks, were symbols, and can never be repeated. The greatest motive for generous and affectionate interest in the poor is that they represent the Lord; but they are not to be rivals of the Lord himself. Westcott remarks, "The promise of the future record of the act of love is omitted by the one evangelist who gives the name of the woman who showed this devotion to her Master." Moulton, "The very charity that cares for the poor whom we see has been kept alive by faith in and devotion to the crucified Redeemer whom we cannot see."

Vers. 9—11.—2. *The effects of the great sign.*

Vers. 9.—(1) *On much people of the Jews.* The article (*ὁ*), which the best texts introduce before *ὄχλος πολὺς*, gives to these words an almost technical force. **The huge multitude of the Jews**—the surging crowd of ever-gathering pilgrims blended with the "common people," the bulk of the population of Jerusalem and its neighbourhood (ch. xi. 55, 56)—**therefore**—because, *i.e.*, of the rumours of the feast, the news of the royal consecration and sacred anointing, which had taken place in honour of Jesus and his last great miracle—learned that he was there—that he had left his unknown place of retirement at Ephraim. We gather from the synoptic narrative that he had joined the pilgrim-throng, advancing first into Jericho, and then, after a night spent there, had moved onwards to Bethany. The dispersion of hundreds of these excited followers into Jerusalem had again bruited abroad the fact of the resurrection of Lazarus, and, by reason of the Lord's return to Bethany, the Jerusalem-party at length learned where he was. Ὁ ὄχλος ἐκ τῶν Ἰουδαίων shows an antithesis intended between the Judæan and the Galilæan crowds. These the synoptists describe as "those that went before, and those that followed after." **And they came, not for the sake of Jesus only, but that they might see Lazarus also, whom he raised from the dead.** Jesus was not the only attraction; the risen man Lazarus was a rival in popularity, and by this ocular, tangible specimen of the supernatural resources of Jesus, they would deepen their interest and strengthen their convictions. **Many** of this Jerusalem populace, **on account of him** (Lazarus), and the fact of his resuscitation (*ὑπῆγον*), **went away**, perhaps, though not necessarily so, "apostatized," from the high-priestly party, from the hostile party in the capital, and separated themselves from the open but desperate plot against the Divine Master, **and believed on Jesus**—threw in their part and lot with the Lord and his dis-

ciples. This roused the malignity of the unspiritual and unscrupulous party of Caiaphas, of Annas, and of the Pharisees in the Sanhedrin.

Vers. 10, 11.—(2) *On the chief priests.* **The chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.** They deliberated to kill Lazarus as well as Jesus. It was not enough that one man should die; another and another must follow if their plan is to succeed. And now the hour had come (ch. ii. 4; vii. 30), but not until our Lord had once more warned the disciples with intense significance and explicitness of his approaching death and burial. Thus another striking illustration is given of the judgment, the *crisis*, the sifting process, which is always going on in the presence of Christ. His greatest signs, his wisest teachings, his most amazing love, bring out the twofold result. Some receive, some reject, some burst into louder acclaim, some try to slay. As with the history of this "Gospel," some hear in it the very voice of the Eternal, but there are others who would grind it to powder. Because Ignatius and Polycarp bear witness to the existence of the Gospel, these Lazaruses must be put to death, or banished to a later period out of harm's way. Even the genuineness of the Apocalypse, so long a tower of defence for the Tübingen school, is too powerful a proof of St. John's residence in Asia to be accepted with equanimity or left in possession, and some of the later critics have taken counsel to repudiate its Johannine authorship.

Vers. 12—19.—3. *The triumphal entry into Jerusalem. Christ's challenge of the authorities, and its results.* (On the differences between John's account of this transaction and that of the synoptic narrative, cf. commentaries, Matt. xxi. 1—11; Mark xi. 1—10; Luke xix. 29—44.) On the precise order of events it is difficult to speak with absolute decision. The main difference between the synoptists and John is in the break at Bethany of the journey from Jericho to Jerusalem, to introduce a feast, which is related afterwards by the synoptists, though not *limited* by them to any later chronological position. It should be observed, moreover, that the synoptic narrative contains numerous references to the residence in Bethany during several days of the week (*cf.* Mark xi. 12; Matt. xxi. 17) which followed. John adds important details, and while he omits the great discussions in the temple, the withering of the fig tree, the cleansing of the temple, the parables of the judgments on scribes and Pharisees, and the prophecy of the future, he portrays the inner life of the Lord, and records his most gracious esoteric teaching and sublime prayer. The current tradition of the Church, the distinct note of time for Christ's arrival at Bethany (six days before the Passover), make the triumphal entry take place on Sunday afternoon (cf. ver. 1) of Passion week.

Vers. 12, 13.—**The next day** (on the morrow) must be the day after the feast. We have seen that that feast probably took place on the evening of the sabbath. The events that happened are far more abundantly described in Matthew, Mark, and Luke—the excitement in Jerusalem, the method in which the triumph was carried through, the mode adopted to secure "the young ass," the weeping over Jerusalem from the summit of the hill; none of these circumstances are inconsistent with this account. Brief, however, as our narrative is, it adds some features which are peculiar and highly historic. **A**[1] **vast crowd that had come to the feast, when they heard that Jesus was coming to Jerusalem.** These that had come from the country, and had already encamped near or in Jerusalem, came group after group to Bethany to escort him into the city. The synoptists, not mentioning the pause of the sabbath at Bethany, and not clearly indicating where and when the feast at Bethany took place, naturally connect the journey from Jericho with the entrance into Jerusalem. John explains, in addition, that there were of the Jerusalemites themselves certain who had been led to go to Bethany and throw in their lot with the Lord. The early pilgrims mentioned in ch. xi. 55, 56, also came forth from the city to hail and welcome his approach. **Took branches of the palm trees, and went forth to meet him.** The synoptists had mentioned that the triumphant host had cut "branches," κλάδους (Matt. xxi. 8), from the trees, and Mark (xi. 8) had said στιβάδας, fragments of trees, grass, small branches, that could be strewn in the way. Luke (xix. 35) simply mentions the *garments* thus strewn—a fact mentioned also by Mark and Matthew. Our narrative gives greater definiteness, and even adds a new feature, by speaking of τὰ βαΐα τῶν φοινίκων, "the palm branches of the palm trees," which they waved probably in triumph, as

[1] Tregelles, Tischendorf (8th edit.), and R.T., on the authority of ℵ*, Δ, and quotations from Origen, do omit the article ὁ before ὄχλος.

they had been accustomed to do in token of the approach of a conqueror (cf. 1 Macc. xiii. 51, where Simon's return to the city was celebrated with "thanksgiving and *βαΐων* and with harps and cymbals," etc.). The use to which the branches of the well-known palm trees were put, differs from, but does not exclude, the use to which *κλάδοι* and *στοιβάδες* were also put. Bethany (see note, ch. xi. 1) was "the house of dates," and the palm branches for the Feast of Tabernacles, on its first celebration after the Captivity (cf. Lev. xxiii. 40), were fetched from the mount (Neh. viii. 15). The palm tree was a sacred symbol for Israel. "Tamar," a palm tree, was a favourite name for a woman. The Maccabæan coins were decorated with the palm and vine. The medal struck by Titus represented a captive sitting under a palm. Throughout their history, in their gorgeous temple ritual, it continually reappears, and at the last the Apocalypse represents the victorious songs of triumphant elders accompanied by the waving of the palm. If we compare the four accounts of the demonstration, we shall see again how in combination they vividly represent the whole scene. The multitude cry, according to—

Matthew (xxi. 9): "Hosanna[1] to the Son of David: Blessed be he that cometh in the Name of the Lord; Hosanna in the highest."

Mark (xi. 9, 10): "Hosanna; Blessed be he that cometh in the Name of the Lord: Blessed be the coming kingdom of our father David: Hosanna in the highest."

Luke (xix. 38), remembering the angel's song: "They praised God with a loud voice. . . . Blessed be the King that cometh in the Name of the Lord: in heaven peace, and glory in the highest."

John says they went forth to meet him, palm branch in hand, and cried, **Hosanna: Blessed be he that cometh in the Name of the Lord, and** (blessed be) **(even) the King of Israel.**

These differences show how various groups used with freedom the tones and sentiment of the hundred and eighteenth psalm, adopting the welcome with which the priests were accustomed to greet the pilgrims to the festival. But each account demonstrates that, on this occasion, there was a general ascription to our Lord of Messianic honour. He is hailed by the people as King of Israel, as the Head of the coming kingdom of their father David, and as giving glory to God.

The Name of the Lord is the manifestation and compendium of all the perfections of the Lord. For centuries the gracious hope had rung forth in the sacred liturgy, and now the people see that the hope is on the point of realization.

Ver. 14.—**And Jesus, having found a young ass, sat thereon; as it is written.** The whole account of the process by which our Lord secured the *ὀνάριον* is described at great length by the synoptists (see Matt. xxi. 2; Mark xi. 12; Luke xix. 30). The foal implies that the animal had never borne another burden. The account of Matthew refers to the mother and the foal, as though they were inseparable, and together bore the sacred burden. Mr. Holman Hunt, in his picture of the 'Triumph of the Innocents,' has represented the beast bearing Mary and her Child as accompanied by the colt. The entire process of securing both must have taken time, and augmented the excitement. Christ at length, on the eve of his Passion which he so distinctly foreshadowed, allowed the enthusiasm of the people to prevail, and accepted the homage. The Galilee pilgrims take up the demonstration, which was commenced, as we see from John's Gospel, by "the Jews" and those Jerusalemites who had been profoundly moved by the significance of the resurrection of Lazarus. The circumstances thus elucidated from the four narratives, reveal undesigned coincidences. The entry into Jerusalem did not take place till the afternoon, and so we find that all that our Lord did on arrival was to "go to the temple, look round on all things, and, now that the even was come, to revisit Bethany with the twelve" (Mark xi. 11).

Ver. 15.—John, as well as Matthew, sees here a symbolical fulfilment of what had been declared by one of the latest of the prophets, as the peculiarity of the Messiah (Zech. ix. 9): **Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.**[1] This oracle is admitted by commentators of opposite schools to refer to the Messiah. There was no need, in order to fulfil the spirit of the whole passage, that the King should come to his own *literally* upon the back of a beast of burden. The prophecy does, however, suggest the modesty, the absence of all pomp or display of worldly wealth and power; nay, the humiliation on

[1] 'Ωσαννά is a Grecized form of the words, הוֹשִׁיעָה־נָּא, equivalent to "Save, I pray!" abbreviated to הוֹשִׁיעָנָא. It is followed here by the dative, *τῷ υἱῷ* Δαβίδ. It is a quotation from Ps. cxviii. 25, 26.

[1] See careful treatment of Zech. ix. 9, 10 in Wright's 'Prophecies of Zechariah.' Turpie (the 'Old Testament in the New,' pp. 221, 222) compares critically Matthew's quotation of Zechariah with its modifications of both the Hebrew and the LXX., with John's abbreviated citation of the same oracle.

the part of the true King. Both Matthew and John omit the characteristics of "righteous and saved,"[1] *i.e.* "delivered" from the hands of his cruel enemies. The suffering Servant of God of the great oracle of Isa. liii. was in the mind of the Prophet Zechariah, and he adds this feature to the triumphant coming of the true Prince of Peace, that he would "cut off the chariot from Ephraim and the horse from Jerusalem," *i.e.* so act that even the national pride and power and military prowess should come to an end; "Speak peace to the nations; rule from sea to sea, from the river to the ends of the earth." As John and Matthew both see the symbolical fulfilment of the prophecy, they doubtless would have us bear in mind the whole passage. John transforms the "Rejoice greatly, shout," etc., of the prophet into "Fear not." He seems to take it at one stage only of fulfilment, when anxiety might momentarily be put to rest. The "Fear not" is a lower form of "great rejoicing." It is something for men to dismiss their doubts and hush their unrest, even when they cannot burst into song. Hengstenberg and Godet urge that the "meekness and lowliness" to which the prophet referred, and which Matthew cited from him, was imaged in the lowly beast on which never man sat. But it must not be forgotten that the ass was used by distinguished personages (Judg. v. 9, 10; x. 4; 2 Sam. xvii. 23; xix. 26). And all that was really meant by it was the choice of a creature associated rather with daily life than with military display. Meyer and Moulton urge that it was a chosen symbol of peace (*καθήμενος* is substituted for the *ἐπιβεβηκὼς ἐπὶ* of the LXX. and Matt. xxi. 5). Contrary to Keim's animadversion, our Lord and his disciples adopted here the idea of a Jewish Messiah, stripping it of its worldly characteristics. It should be observed that, while John's narrative is in harmony with the synoptists, he greatly abbreviates it.

Ver. 16.—**These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him.** This verse shows that the disciples (of whom John was one) took part in the celebration, though they did not see at the time, nor until after the Ascension—not until they saw by faith the *δόξα* into which the Lord had entered—that the honour which *they* had done to him had corresponded strangely with the marvellous words of the old prophecy. **And that they had done**—clearly the disciples, on grammatical grounds; *οἱ μαθηταί*, is the subject of *ἐποίησαν*—**these things unto him.** *Ἐδοξάσθη* is used of the uplifting to the glory which he had before the world was; not until then was the Spirit given that explained so much of the mysterious life. (For other illustrations of *τὸ πρῶτον*, in the rare sense of "at first," see ch. x. 40; xix. 39.) (1) Men often act and speak without perceiving the full meaning of deed or word, not grasping the link of connection thus instituted between a consecrated past and a predestined future. (2) Words and actions are freely done from personal motives and in entire spontaneity when they are nevertheless fulfilling the Divine purpose and working out the plan of God. (3) The revealing moment comes, and the whole significance flashes into view.

Vers. 17—19.—These verses connect the enthusiasm of the multitudes with the great miracle of ch. xi., indicating a point concerning which the synoptic narrative is silent, and further they consociate the miracle and its effect upon the multitude with aggravation of the malignant feeling of the constituted authorities which leads to the capture and crucifixion of the Lord Jesus.

Ver. 17.—**The multitude therefore which was with him when he called Lazarus out of the tomb, and raised him from the dead, were bearing witness.** The seventeenth verse goes back to *the* (*ὄχλος*) *multitude* who are mentioned in ch. xi. 42; *i.e.* to the friends of Mary and Martha and to other inhabitants of Bethany, as well as visitors from Jerusalem (ch. xi. 31). All these are involved in the explicit declaration, *ὁ ὢν μετ' αὐτοῦ*. *Which was with him when*[1] *he called Lazarus out of his grave, and* (not only so, but) *raised him from among the dead.* Those who had actually beheld the miracle, and were as eye and ear witnesses of the event, who had hovered about Bethany since his return to it,—these *were bearing witness.* They spread themselves abroad in the crowd of Galilæan pilgrims and others, and were uttering their testimony on all sides. The word is used absolutely, as in ch. xix. 35,

[1] The Authorized Version incorrectly translates the word רפוא "having salvation," whereas it means "being saved."

[1] *Ὅτε*, not *ὅτι*, which would alter the meaning of the whole passage, and require the following clause to become the object of the verb *ἐμαρτύρει*: "The multitude which was with him [at the time at which the narrative reached] were bearing witness that he called Lazarus." But *ὅτε* is read by all the principal uncial codices, ℵ, A, B, E, etc., and versions, and by R.T., although Meyer and Tischendorf (8th edit.), mainly on internal grounds, prefer *ὅτι*; not so Alford (6th edit.), Moll, Tregelles, Westcott and Hort, or Bâle Revisers, nor Tischendorf in previous editions. *Ὅτι* is found in D, K, L, Π, and some patristic references.

and the imperfect tense should not be turned here into a mere preterite.

Ver. 18.—**For this cause also the** (*ὁ ὄχλος*) **multitude**—which here seems to be the aggregate of the (*ὄχλος πολύς*) crowds made up of the *Judæan* and Galilæan pilgrims and "the Jews" who had believed on him—**met him** (see especially vers. 12, 13)—went forth, and out down the branches of the palm trees, and came in high jubilance to meet him —**because they heard that he had wrought this sign.** The resurrection of Lazarus is the motive of the triumphal procession. The synoptists, who have omitted the whole episode of Bethany, are naturally silent concerning the impression produced by it on the Passover pilgrims and the Jerusalem crowd. John, more intimately acquainted with the currents of thought in the capital than the rest, drew here from his experience and memory, and has preserved historical features which they had ignored.

Ver. 19.—**The Pharisees therefore,** at the sight of the popular enthusiasm, **said to themselves**; *i.e.* to their own inner circle. Hengstenberg thinks here is a hint of some medium of communication between John and the Pharisees, and imagines it to be found through Martha and Simon (her husband). Their language was, **Perceive** [ye]—or, *ye perceive* (either imperative or indicative)—**that ye prevail nothing!** The interrogative may also be a true translation. *Do ye perceive that ye prevail nothing?* On either hypothesis, it cannot be, as Chrysostom says, the language of the friends of Jesus among the Pharisees, but rather the cry of despair and rage. **Behold, the** (*κόσμος*) **world has gone away after him.** They are repenting that they had not followed out the coercive plans and murderous designs of Caiaphas, and had been content with half-measures.

Vers. 20—30.—4. *The desire of the "Greeks"—the representatives of the Western world—to see Jesus, and his reply.* And now a scene is related of transcendent interest —the one solitary incident of the Passion week between the triumph and the night of the Last Supper. John assumes here a knowledge of all that, in current tradition and narrative, had taken place between these two events. The cleansing of the temple, the solemn parables by which Jesus repulsed the Sanhedrin, the conflict with Sadducees and scribes, and with the combined forces of Herodians and Pharisees, the denunciation of the scribes and Pharisees, and the prophetic parables, possibly the awful doom of Jerusalem, and the departure from the temple. This event may have occurred towards the close of this solemn and crowded week, and it made profound impression upon John. The *Hellenes* were probably "proselytes," like the Ethiopian chamberlain (Acts viii. 27). Edersheim says they were "proselytes of righteousness," for no others would be allowed to worship at the feast. Whether they came from some Greek city in Ituræa, or from Cyrene or Edessa, Ephesus or Alexandria, we know not. As wise men came from the East to the cradle of the Lord, some can imagine these Hellenes to have been Judaized thoughtful men who were longing for the light and joy found in the Holy Scriptures, and the religious teachings or ceremonial of the temple, into the outer courts of which they would be admitted. When they saw the kind of reception which this mighty Sage was receiving from his own people and from the constituted authorities, they were ready to plead with him to go among *them*, and to offer his message to the Gentiles. For the most part he had confined his mission to "the lost sheep of the house of Israel," but in his care for the Herodian nobleman, the Roman centurion, the Syro-Phœnician woman, and his references to the "other sheep he had," to the "world" which his Father loved, etc., he partially revealed his ultimate mission to the whole world, though he always implied that such a mission presupposed his cruel cutting off and awful mysterious hour.

Ver. 20.—**Now there were certain Greeks among those that went up to worship at the feast.** *Τινες* implies a group, and a larger company of these *ἀναβαινόντων*, who were and are in the habit of going up (perhaps were still doing it even when John, before writing his Gospel, had first put the narrative into words). They went up with a view to worship in the feast, that is, there were burnt offerings and thank offerings which they were allowed to present. This shows that they were not heathen nor uncircumcised Hellenists, whichever view of that word be accepted.

Ver. 21.—**These therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.** The first expression of that great yearning which, swollen by multitudes without number, is loud as the voice of many waters and mighty thunderings. It is the wail of every penitent; it is the birth-cry of every renewed soul; it is the raptured burst of joy as each

son of God passes behind the veil. The "therefore" implies some kind of previous relation with *Philip*, whose somewhat timid, cautious, speculative mind, as hinted in the earlier portions of the Gospel, made him accessible to them. Personal acquaintance is, of course, possible. Was Philip identical with the Aristion of Papias (see Introduction, p. xxxiv., and Archdeacon Farrar, *Expositor*, November, 1881)? The mention of Bethsaida of Galilee confirms the suggestion that they were inhabitants of one of the Greek cities of Decapolis, or of the slopes of the Lebanon. Many commentators refer to Philip's Greek name as indicating proclivities or sympathies on his part which would make him peculiarly accessible.

Ver. 22.—The slight modification of text preferred by the Revised Version gives great vivacity to the picture (see below, note 1). Philip receives the respectful request of the Greeks, "Sir [my lord], we would see Jesus," *i.e.* "converse with." They probably sought to bring some proposal before him. Surely they must have had, if they wished it, many opportunities of merely *seeing* Jesus, when he crossed the Mount of Olivet during those three days, or tarried in the court of the Gentiles; now they pressed for an interview. **Philip cometh and telleth Andrew.** Andrew was the earliest of the disciples, who brought his own brother Simon to Jesus (ch. i. 40—42). He is mentioned as in close association with Simon, James, and John, as partners with them in the fishing-trade on the lake of Galilee (see Mark i. 16, 29, and iii. 18, compared with Luke v. 10). There is some hint that Andrew and John, after the first call to become followers of Christ, clung to him, and went with him to Jerusalem, and then returned with him through Samaria, after which occurred the second call of the brothers *Simon* and *James*. The frequent references to Andrew and Philip in this Gospel correspond with the tradition preserved in the *Muratorian Fragment on the Canon*, touching Andrew's part in the composition of this Gospel. These two disciples are represented as consulting with each other on previous occasions, as though peculiarly related in sympathy. Philip sees certain difficulties, and Andrew has a practical mind, and proposes a way out of them (see ch. vi. 7, 8). There was something now to be said on both sides. Their ancient prophecies anticipated a world-wide aspect of the Messianic kingdom (Isa. lv. 4, 5; lvi. 3, 7; as well as Gen. xlix. 10). Now, if this incident occurred after Jesus had claimed the hundred and tenth psalm as an oracle which described his own Divine claims and his universal victory as the Lord and Son of David and royal Warrior-Priest (Matt. xxii. 41—46, and parallel passages), Philip may have felt this moment to be a most critical one in his history; for he may have been perfectly aware of the outbreak of peril which converse with Greek proselytes might at that moment have provoked in the minds of the turbulent populace. [1] **Andrew cometh and Philip, and they (together) tell Jesus.** Jesus alone could solve the difficulty at that time, and Jesus himself is the just and reasonable Source of all enlightenment. Jesus is at this hour the highest Expression of man and his destiny, and he is also the perfect Manifestation of the Father, the only Mediator between God and man, absolutely one with both. We still go to him to know what God is and what God would have us to think and to be, and to learn what man may become. We take to him the puzzles of our logic, the accusations of our conscience, and the burdens of our heart. Additional interest is thrown round this narrative by a suggestion of Archdeacon Watkins, that, in the course of this week, our Lord had cleansed the temple and courts of its profane traffic, and declared it to be a *house of prayer for all nations*. Such grand revolutionary conceptions as those of our Lord must have deeply stirred the souls of the susceptible Greeks. Aliens were, as we know from Josephus ('Ant.,' xv. 11. 5), forbidden to pass beyond the balustrade round the *Ἱερον*. M. Ganneau [2] has found among the ruins of Jerusalem one of the slabs of stone which recorded this exclusion.

[1] *Ἔρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσι* is the reading of ℵ, A, B, L, cursives, Italic, Æthiopic. The *καὶ πάλιν* was added in ℵ to the repeated *ἔρχεται*, which subsequently displaced the verb, and the *καὶ* disappeared before the *λέγουσιν*. Had the verb been written as a gloss, *ἔρχονται* would have been written. The reading is preferred by R.T., Tischendorf (8th edit.), Tregelles, Meyer.

[2] See 'Survey of Western Palestine: Jerusalem,' by Warren and Conder, p. 423, quoted from the 'Quarterly Statement of the Palest. Explor. Society,' 1871, p. 132, by Clermont-Ganneau. The inscription is written in monumental characters, in seven lines: *Μηδενα αλλογενη εισπορευσθαι εντος του περι το ιερον τρυφακτου και περιβολον ος δ'αν ληφθη εαυτωι αιτιος εσται δια το εξακολουθειν θανατον*—"No stranger is to enter within the (*τρυφακτος*) balustrade round the temple and enclosure. Whoever is caught will be responsible to himself for the death which will ensue." Curiously, Josephus, in the passage referred to, speaks of the *τρύφακτος* which surrounds the *Ἱερον*. The inscription also throws interesting light upon the episode in Acts xxi. 26, etc.

Vers. 23—26.—(1) *The glorification of the Son of man in and through death.*

Ver. 23.—**And Jesus answereth**[1] **them.** Many commentators (Ewald, Godet, Hengstenberg) think that Jesus did not address the following words to the Greeks, that until he had gone through the agony of death, and entered in human nature on his Divine and mediatorial reign, the mission to the Gentiles could not commence. Tholuck supposed that the interview was over, and that the solemn words are addressed to the disciples in the presence both of Greeks and of others *afterwards;* but there is no such break suggested. It is more probable (with Luthardt, Edersheim, Lange) that the Greeks were close behind Andrew and Philip, and that our Lord at once, for *their* advantage, as well as for that of the disciples, proceeded to explain the solemn impression made upon himself by this remarkable desire. Surely it is unnecessary to say that our Lord was anxious not to give umbrage to the priests, or to rouse the animosity of the people. Every word of the terrible address of Matt. xxiii., all the controversies in the temple, even the triumphal entry itself, would and did give mortal umbrage to the priestly party and to the Sanhedrin. He had boldly challenged their entire position. He had smitten down their prejudices and assailed their notions of exclusive privilege, and therefore would not have shrunk, on that ground, from intercourse with devout Greeks worshipping at the feast. The words are surely said *to* them and *about* them, but in the main for the instruction of the disciples themselves. **The hour is come** for which he had been waiting (see ch. ii. 4; xiii. 1)—the mysterious "hour" on which his glory would depend, and the destiny of the world turn. God not only contemplates great periods, æons of time, but "acceptable years," "days of the Lord," "moments of time," as parts of the eternal plan. **That the Son of man should be glorified.** The "Son of man," rather than "Son of God," is the term he uses in reference to, and in the presence of, the Greeks. The highest Man is now about to assume his supreme glory, to go forth, as the mighty Man, to rule the world of men. The Son of man is about to ascend into his eternal throne, to clothe himself with all authority of judgment and mercy in heaven and earth. The glorification of the Son of man is one of the high main themes of the Gospel, and its justification is to be found in the fact that the Son of man is indeed the Logos made flesh, and the Lamb slain, and like the Serpent is being lifted up, and as the true Shepherd is laying down his life that he might take it again. The advent of the Greeks opens prophetic vistas which involve tremendous experiences of his own, and also great principles of service for all his followers. His Passion was so inextricably interwoven with his glory, that the former becomes verily the prelude of his victory and supreme exaltation. His death is but his glory. Moreover, the approach of the Gentiles suggested the universal belief in him which would follow upon his Passion and resurrection, and he "foretells that the hour of his glorification was already come" (Augustine). (See remarks in Introduction, pp. lxxviii.—lxxx., on the several epochs in this record of the Lord's life, where the "hour" seems to strike, but is again and again postponed with a view to fresh revelations, exactly as the climax is deferred throughout the Apocalypse.)

Ver. 24.—The oracle is introduced with a solemn Ἀμὴν, ἀμὴν, λέγω ὑμῖν: **Verily, verily, I say unto you, Except the corn** (or, *grain*) **of wheat, having fallen to the ground, die, it abideth by itself alone: but if it die, it beareth much fruit.** The simple illustration of life through death, life triumphing over death. "Even nature protests against the Hellenic fear of death" (Lange). As long as the corn of wheat is scrupulously kept from decomposition and death in the granary, the hidden germ is dormant; let it be sown as "bare grain" (1 Cor. xv. 36, etc.), then the strange force within it puts forth its hidden faculty, the outer covering of this point of energy falls away, and the new thing appears. God gives it a body, and much fruit is brought forth. Thoma suggests that the Johannist here is putting into the lips of Jesus the thoughts of Paul. How much more probable is it that Paul grasped the thought of Jesus, and applied a part of it to the grand argument for the resurrection, both of Christ and Christians! Compare with this the teaching of ch. vi., where the Bread of life is given for the food of men. Even the "bread-making" for man involves, in another way, the temporary destruction of the living germ in the grain of which it is composed, that it may become the life of men. Christ is himself the "Son of God," the "Logos incarnate," the "Son of man." By becoming, in his death, the food of man's soul, he created thus a new life in the hearts of men. Over and over again our Lord has declared himself to be "the Life," and "the Source of life," for men; but he here lays down the principle that this life-giving power of his is conditionated by his death. The great har-

[1] Tregelles, Tischendorf (8th edit.), Westcott and Hort, and R.T. read ἀποκρίνεται, with ℵ, B, L, 33. T.R. and Lachmann read ἀπεκρίνατο, with A, D, Γ, Δ, Vulgate, and Syriac.

vest will be reaped only when he shall have sacrificed his life and put away sin by the sacrifice of himself. It is, too, only as every believing man dies to himself, is crucified with Christ, is dead with him to the world, that he rises again in the newness of life.

Vers. 25, 26.—The Lord here introduces a solemn, almost oracular utterance, which proves how close and intimate is the relationship between the synoptics and the Fourth Gospel. On several great occasions our Lord has impressed this law of the Spirit of life upon his disciples. Thus in Matt. x. 37—39, in the lengthened commission given to the twelve, after calling on his followers to place his own claim on their affection as greater than that of father, mother, friend, and calling for self-sacrifice, and self-crucifixion, he said, "He that findeth his life (ψυχή) shall lose it: he that loseth his life for my sake shall find it." Again (Matt. xvi. 25, etc.), after rebuking Peter for his unwillingness to recognize the necessity and significance of the killing of "the Son of the living God," he laid down the same law once more, calling for self-denial and daily cross-bearing, and adds, "Whosoever will *save* his life shall lose it: and whosoever will lose his life for my sake shall find it." So also Luke ix. 23, etc. Luke (xiv. 26) also introduces the same solemn aphorism in our Lord's discourse concerning the close of the Jewish national life. Surely here he is applying to his own case the law of the Divine life which he had shown to be universal, and of which he was on the point of giving the crowning and climacteric expression. He does it with amplifications and a supply of motives. If life be regarded as an end in itself; if it be treated as complete when rounded with its own individuality; if life shrink from sacrifice, if it "love itself," and will at all hazards preserve itself; if the natural and instinctive fear of death, and instinct of self-preservation, become a self-idolatry;—that life will "abide alone." If it sacrifice itself for higher ends than self; if it regard the higher end as more valuable than itself; if it lose itself in the object to which it is consecrated; if it be content to "die;"—it abideth no longer "alone," but "bringeth forth much fruit."

Ver. 25.—**He that loves his own life** (ψυχή); life used as equivalent to "self," in that totality of being which, like the life of the seed-corn, survives the accident of death—**he that loves his own life** (*self*) **is losing**[1] **it**; or, perhaps, destroying it, *ipso facto*. There are ends and objects of love so much greater than "the self," that to keep it by some act of will and recreant fear is to make it utterly valueless, is really to destroy its true vitality. **And he that hateth his** (ψυχή) **life** (*self*) **in this world**, wherever the greater claim of Christ and of the Father would be compromised by loving it, **shall veritably preserve it**, viz. the self, **unto eternal** (ζωή) **life**; *i.e.* to the blessedness of eternal being. The ψυχή is a great possession; and "what advantageth a man if he should gain the whole world, and lose it?" But if a man persists in gaining the world, and forgets that this earthly existence is not capable of satisfying the demands or finding a sphere for the true self, and so makes the earthly reign or enjoyment of the ψυχή the end of all striving,—then he miserably fails. So far it is clear that our Lord is applying a great principle of the true life to the case of his own Messianic work and ministry. He draws, from a law of the superiority of the Divine life to the fear of death and to the fact of death, a justification of his own approaching doom. He can only by dying live his perfect life, win his greatest triumph, reap his world-wide harvest.

Ver. 26.—In this verse the Lord brings the light of heaven down into this deep paradox. He speaks like an anointed King and great Captain of salvation, who has (διάκονοι) "servants" willing to do his bidding. **If any man will be my servant, let him follow me** along the line which I am prepared to take, in the way of sacrifice and death, which is the true glorification; **and where I am, there shall also my servant be.** This association of the servant with the Lord, as the sufficient and the transcendent motive, pervades the Gospels (cf. ch. xiv. 3 and xvii. 24; comp. also Luke xxiii. 43, "with me in Paradise;" and 2 Cor. xii. 2, 4; v. 8; Phil. i. 23). It is remarkable that Christ chose the twelve that they should be "with him" (Mark iii. 14). There is no greater blessedness. Still, the Lord adds, **If any man serve me, him will the Father honour.** For the Father to honour a poor child of the dust seems almost more than we can receive. The conception of the steps by means of which the Lord makes this possible to his followers and servants produced in his own self-consciousness one of those sudden and overwhelming crises and changes from joy to perturbation, as of agony to peace and to reconcilement with the eternal Father's will, which prove how certainly St. John is always portraying the same Personage, the same transcendent character whom the synoptists describe (Luke xii. 49, 50; comp. Luke xix. 38, 41; Matt. xi. 20, 25; xvi. 17, etc., and 21). More than this, the whole passage that follows is a

[1] Ἀπολλύει is read, with ℵ, B, L, 33, by Tischendorf, R.T., etc., instead of ἀπολέσει of T.R., with A, D, X, and numerous versions.

solemn prelude to that agony of the garden which the synoptists alone record, while they omit this.

Vers. 27—30.—(2) *The anticipation of Gethsemane.*

Ver. 27.—**Now, at this moment, has been and yet is my soul troubled** ("concurrebat horror mortis et ardor obedientiæ," Bengel). In ch. xi. 33 we hear that he troubled himself, and shuddered wrathfully in his "spirit" (πνεύματι) at the contemplation of all the evils and curse of death; now his whole ψυχή, *i.e.* his life centred in its corporeal environment as a man, the self which the Son of God had taken up into the Divine essence, was in depth of agony, preluding the strong crying and tears to which Heb. v. 7 refers. These perturbations of his soul and spirit can only be accounted for by the uniqueness of his Personality, the capacity for suffering, and the extent to which he was identifying himself with the sinful nature with which he had invested himself. Sin is the sting of death. He had by the nature of his incarnation become sin for us. Martyrs, freed from sin, delivered from its curse and shame and power through him, face it with calmness and hope; but there was infinite space in his breast for all the curse of it to rain its horrible tempest. He felt that the hour of his extremest travail had come upon him. **And what shall I** (must I) **say?** What is the regal passion of my heart? What is the right revelation for me to make to you? What is the prayer for me to offer to the Father? It remains a great question whether the next utterance is the primary answer of the question itself, or whether it continues the interrogation—whether, *i.e.*, the Lord lifts up for a moment the cry of heart-rending grief, *Father, save me from this hour!*[1] or whether he said, *Shall I say, Father, save me from this hour?* The first view supposes in the first place actual uncertainty and awful bewilderment, and then a most intense cry (Heb. v. 7) to him who was able to save him from death. Save me either from the death itself, or from the fear and horror which accompanies it (Lücke, Meyer, Hengstenberg, and Moulton). It need not be a prayer to leave the world unsaved, to sacrifice all the work on which he had come. We are told by the apostle (Heb. v. 7) that he was "heard" (ἀπὸ τῆς εὐλαβείας) and delivered from human weakness which might have rebelled in the intolerable darkness of that hour. **Father, save me from this hour**; the equivalent to the prayer, "If it be possible, let this cup pass from me," with its grand "nevertheless," etc. If this be its meaning, we have a scene nearly, if not closely, identifiable with the agony of the garden. The correction which immediately follows augments the comparison with the scene in Gethsemane recorded by the synoptists. The R.T. and Revised Version have put their note of interrogation after ταύτης into the margin, and not into the text. Ewald, Lange, Kling, Tholuck, Lachmann, accept this punctuation, and Godet regards it as an hypothetical prayer, although he does not place the interrogation after ταύτης. The self-interrogation of the previous utterance at least reveals the presence of such a desire, but one which vanishes as the mysterious hour engulfs and wraps him round. If this be the true interpretation, then the clause that follows must be, **Nay**, this I cannot say, for on account of this very conflict—**for this cause**—only to fight this great battle—I came steadily forward **to this hour**. I cannot pray to escape from it. If, however, we have the expression of an actual though momentary prayer, and if we give it the meaning, "bring me safely through and out of this hour," it corresponds with the Divine trust in the Father's love which, in the extremity of the anguish and desertion, he yet reveals, and the ἀλλά becomes equivalent to "*Nay*, this I need not say; the end is known" (Westcott). I know that I shall be delivered, *for this cause*, viz. *that* I should encounter and pass through the hour I *came* into the world, and have reached the final crisis. This is, to my mind, more satisfactory; the interrogative prayer gives a sentimental character to the utterance out of harmony with the theme. Godet thinks that the fact that, according to the synoptists, our Lord in the garden *did* actually offer the prayer which he *here* hesitates to present, is evidence of the historic character of both accounts. I differ from him, because the sublime answer to the prayer here given would seem to preclude the necessity of the final conflict. The circumstance that he *did* offer the prayer as interpreted above, a prayer which was veritably heard, is in harmony with the narrative of the agony.

Vers. 28, 29.—**A heavy thunder-cloud seems to hang over him**; for a moment a break in the darkness, a rift in the clouds, presents itself, and, though he might have prayed for legions of angels, he did not. The second Adam knows the issue of the tremendous trial, and, in full apprehension of the answer to his deepest prayer, he cries, **Father, glorify thy Name.** The "thy" is

[1] Compare the note of Professor Milligan, 'Resurrection of our Lord,' and note 48, p. 271, on this passage. Buttman says that ἐκ and ἀπὸ are frequently interchangeable—a position which Milligan contends. He gives to ἐκ its strictest meaning, "out of," and translates, "Bring me out of this hour"—"safely through and out of this conflict."

emphatic. A contrast is implied between the eternal glory and the glory of the Christ. "I am thine; thou art mine;" "Thy will be done;" "Not as I will, but as thou wilt;" "If this cup cannot pass away from me except I drink it, thy will be done;" "Not my will, but thine be done." I bare my breast for the blow; I yield my ψυχή absolutely to thy control! God glorifies himself in many ways, and here we see the highest point to which the human can rise. Godet calls attention to the extraordinary mistake made by Colani, who founds a charge against the Gospel itself on the supposition that these solemn words were, "Father, glorify *my* Name." The synoptists tell us that at the baptism (Matt. iii. 17) and at the Transfiguration (Matt. xvii. 5) a literal voice of words was heard from heaven conveying intelligible ideas to John the Baptist and subsequently to Peter, James, and John. And here the same John (son of Zebedee) records, not only that such a kind of voice was repeated on this occasion, but reports the very words themselves. **There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again.** These words many of the crowd round about him, as well as Jesus himself, distinctly heard. **The multitude that stood by said, It has thundered**; hearing only a voice of thunder. It will not, however, on that account be fair to this evangelist to say (with Paulus, Lücke, and even Hengstenberg) that there was no objective audible voice which any ear beside that of Jesus could hear, and which none but the mind of Jesus could interpret. It is not sufficient to say "that the thunder and the voice were identical." Hengstenberg quotes numerous passages from the Old Testament where thunder was interpreted to mean the "voice of Jehovah" (1 Sam. xii. 18; Ps. xxix.; Job xxxvii. 4; Ps. xviii. 13), but there are numerous passages both in the Old Testament and in the Gospels and Acts where an objective voice was heard. Such voice was at times accompanied by thunder, but not in the majority of cases. In the promises made in the garden of Eden, in the call of Moses and Samuel, and in the communion that passed between the Lord and Abraham, Moses, Joshua, Gideon, Samuel, Solomon, and Elijah, Jehovah spake in audible words without such auxiliary. When communications were made to Eli, to David, to Hezekiah, and others, they were given by the lips of prophetic men. When the Law was given to all the tribes of Israel, the thunder-trumpet was exceeding loud and long, and the people could not bear the awful experience, so that the Lord was pleased to speak to Moses only, and *he* was to communicate with the people. The case of Elijah is remarkable because the "still small voice" is distinguished from the thunder, etc., which had preceded it. Why should Hengstenberg have refrained from giving these Old Testament facts their *proper* weight? The rationalistic view would make the words spoken to have been the inference that either Jesus or John drew from a clap of thunder, and must conclude that the crowd, so far as the objective fact was concerned, were practically in the right. The narrative itself recounts a varied appreciation of a distinct and objective fact. Those who were not alive to any voice from heaven confounded it with thunder, lowered the Divine communication down to an ordinary natural fact. Others, *i.e.* "a few others," were much nearer to the reality when they said, **An angel hath spoken to him** (compare reference to the angelic aid that came to the Lord in Gethsemane). The voice of God's plenipotentiary angel, speaking in his Name, was recognized as a supernatural communication, though the meaning of it was not grasped (cf. the voice with which Jesus spoke to Paul on the way to Damascus). But we may reasonably suppose that these Greeks, that the disciples who surrounded Jesus, that the beloved John, found in the voice a direct answer to the previous sublime cry of the Lord. The prayer, "Father, glorify thy Name," received the answer, **I have both glorified it, and will glorify it again**; *i.e.* In thy work and life hitherto, as Prophet, Master, Example, as my beloved Son, my Name has already been glorified in thee, and now in thy approaching sacrificial agony in which thou wilt become perfect as a Priest-King, and the Author of eternal salvation, "I will glorify it again."

Ver. 30.—**Jesus answered** to the confused murmur of remark, **and said, This voice hath not come for my sake, but for your sakes.** This surely establishes, on the authority of Jesus, the objective character of the revelation. "It was necessary that you should hear and know and feel who and what I am." Ever thinking of others, living in them, he thinks of their spiritual advantage now. Thoma says that whereas the whole scene corresponds with the synoptic account of Gethsemane, it is idealized on the basis of the Johannine idea of the Divine Lamb and the Logos in flesh, and that Jesus here shows that he needed no strengthening, as the objective revelation was entirely for the sake of others, and not for his own consolation. This ingenious criticism of Thoma rests on the unjustifiable hypothesis that the scene before us did *not* precede the agony of the garden, but was a bare invention of the evangelist, because the latter ruled that Gethsemane needed "idealization." Why should not the two scenes

be equally true, revealing the fundamental identity of character and personality, the one, moreover, preparing for the other? (See notes on ch. xix.)

Vers. 31—36.—5. *The judgment of this world.*

Ver. 31.—Still more emphatically does Christ expound the heavenly voice, and vindicate for himself the most solemn position with reference to the world and its prince. The "world," or humanity evolving itself to the highest form of a complicated civilization, was present to him far more vividly than when the tempter showed him all the kingdoms of the world and the glory of them. Instead of holding them in royal fee of the devil, and of compelling them to do his bidding, he declares that his hour, which had come, was an hour of judicial condemnation for the world. The corruption of the world, the radical injury done to human nature, starts out on its beautiful and decorated front like the leprosy did on the face of Naaman. **Now is a judgment of the world.** Observe, not ἡ κρίσις. This is compatible with the statements of ch. iii. 17—19, and not inconsistent with the frequent references in ch. v. to the "last day." Because John gives prominence to the great principles of judgment, and implies that the books of remembrance and condemnation are written all over indelibly by the hand of the world itself, there is no proof that the Lord (in John) says nothing of the great catastrophic judgments of which the synoptic Gospels preserve the prophecy. Our Lord has rather revealed (according to John) the principles which make the judgment of the great day credible. What a man has become at any epoch of his existence, what a nation is about at any crisis of its history, whatsoever act represents the spirit of the whole world, is in each case the judgment which God, by his providence, passes upon him or it. Still more impressively with a second, **Now**, he adds, **shall the prince of this world be cast out.** The phrase, "archon of this world," is a well-known later Hebraic phrase for "the ruler of the darkness of this world," the *shir-olam* of the rabbinical books, the angel of death, to whom was entrusted the rulership of the world outside of the sacred family. Christ declares that his own hour, in which the world and its prince would seem to be triumphant, would be the hour when he should be cast out of earth as he had been already cast out of heaven. This expulsion and destruction of the power and works of the devil was one great end assigned to the manifestation of the Son of God (1 John iii. 8). It is important, however, to notice the difference of tenses. "Now *is* the judgment of this world,"—this is the immediate result of his death; "Now *shall* the prince of this world *be* cast out" describes the gradual victory of truth, which is pursued more explicitly in the next verse.

Vers. 32, 33.—**And I, if I be lifted out of** (or, *from*) **the earth, will draw all** (men) **to myself. Now this he spake, signifying by what death he was about to die.** Ὑψωθῶ has been by Meyer, as well as many of the Fathers, referred to the Lord's resurrection and ascension. The ἐκ τῆς γῆς would certainly be in favour of it, and be a possible rendering if we hold (with Westcott and others) that resurrection and uplifting from the earth involve and presuppose a previous death, or that John always speaks of Christ's death as itself a glorious thing, as itself the commencement of the supreme glory of the Son of man. On the other hand—though this idea is reiterated by the opponents of the Fourth Gospel—there is nothing in the New Testament which makes the cross of Christ in itself a symbol of the exaltation of Jesus. Moreover, the next verse compels a closer reference to "the way in which he was about to die"—a mode of departure admirably expressed by the term "uplifting." The language of Jesus to Nicodemus, in which the same word occurs in describing the lifting up of the Son of man after the fashion in which the serpent was uplifted in the wilderness, confirms this interpretation of the evangelist, which we have no claim to traverse (cf. also ch. xviii. 32; xxi. 19). Christ declared that the attraction of the cross would be mightier than all the fascination of the prince of this world. The word ἑλκύσω, "I will draw," is applied elsewhere (ch. vi. 44) to the Father's work of grace, which preveniently prepares men to come to Christ. In these words we learn that the attraction of the cross of Christ will prove to be the mightiest and most sovereign motive ever brought to bear on the human will, and, when wielded by the Holy Spirit as a revelation of the matchless love of God, will involve the most sweeping judicial sentence that can be pronounced upon the world and its prince. In ch. xvi. 11 the belief or the conviction that the prince of this world has been already condemned (κέκριται) is one of the great results of the mission of the Comforter.

Ver. 34.—The audience of Jesus on this occasion has swollen into a vast group. The few Greeks, with Philip and Andrew, the other disciples, the smaller circle of sympathetic listeners, the disturbed and feverish crowd, are all about him, as he claims by death itself to judge the world, to win all men, and cast out the spirit and prince of the world from his usurped throne. **The multitude then**[1] **answered him, We heard—**

[1] The οὖν is inserted by Tischendorf (8th edit.) and R.T., with ℵ, B, L, X. Lachmann, Tregelles, and T.R. omit it.

received information by public teaching—out of the Law that the Christ abideth for ever. Numerous passages may have been reasonably in their minds—Ps. cx.; Isa. ix.; Ezek. xxxvii. 25; Dan. vii. 13, 14—in which the glories of an everlasting kingdom were predicted. In ver. 23 the Lord had in their hearing spoken of himself as "Son of man." Meyer, by giving the dominant sense of glorification to the ὑψώθω, thinks that the people must be contrasting, in pert criticism, the lowly "Son of man" before them with the "Son of man" of Daniel's vision. But it would be far more probable that the people accepted Christ's intimation of the manner of his death, and hence felt the incongruity of such a Son of man—One who dies, and therefore lives again—with the glowing pictures of Daniel or the 'Book of Henoch.' "The Christ abideth for ever." And how sayest thou that the Son of man must be lifted up? Who is this Son of man? They did not identify "the Son of man" with the Messiah. They probably supposed two manifestations. They may have doubted, as John the Baptist did, whether Jesus had fulfilled the whole conception of the ἐρχόμενος. It was once more a vague, dull inquiry, "Who art thou?" We are still in doubt who thou art, and how thou canst claim to be the Christ of our prophecies. To be our Christ, and die, is a contradiction in terms.

Ver. 35.—Christ's reply is introduced with a simple εἶπεν. Jesus therefore said to them, not in answer to their question, but by taking up a title of dignity that he had claimed before. He evidently assumes to be the Light of the world (ch. viii. 12), and now the time is almost over when they could see its lustre or discern other things, either themselves, or their sins, or this world, or the next world, by that Light. The time for further instruction, or remonstrance, or declarations is at an end. The evangelist sums up, in vers. 44—50, the general substance of our Lord's teaching with reference to himself and his disciples and the world which would not believe; and thus, then, in a wonderful way, justifies, as it were, the non-answer to the captious question, "Who is this Son of man?" Yet a little while is the Light amongst you. The "little while" of our Lord's day of ministry was often upon his lips (ch. vii. 33; xiii. 33; xiv. 19; xvi. 16). Verily to his consciousness it must have been but as the twinkling of an eye, and now it was a very little while even for his hearers. Based on this solemn fact, he makes a last public appeal to individuals, propounding gracious invitation, Divine promise, solemn warning; and so he terminated his public ministry, and vanished from before them. As far as the memory of his living words and deeds might influence them, the Light, though not among them, might still shine, and the glory of Pentecost would renew the appeal. Walk as ye have the Light; make progress in the understanding of self, of duty, of time, of eternity, and act accordingly. The ὡς is the reading proferred to the ἕως of the T.R. in this and the following verse by Tischendorf, Meyer, Westcott and Hort, and the Revisers' text. Meyer here differs from Godet and others who, accepting the reading ὡς, give it, in virtue of certain passages in the classics, the sense of *quamdiu*, and justly maintains the sense "as," "in the measure that." According to the light that you see, walk, lest (ἵνα μή), "in order that not") darkness overtake you: and he that walketh in the darkness knoweth not whither he goeth; lest the possibility of seeing the Divine revelation in *me* be taken from you, and lest there be taken away from you that which you seem to have (cf. Jer. xiii. 16). Then, in harmony with the great sayings of ch. ix. 4, 5 and xi. 9, "In the night no man can work;" "In the night, when men cannot see the light of this world, they stumble over unseen perils and pitfalls;" so here, he says, in the darkness that will come upon men from making no use of the Light of the world, "they will not know whither they are going," they will find no work, have no perception of imminent danger, but, driven on and on by measureless force, they will drift over the fathomless unknown into infinite and endless suspense. When the Light of the world is spurned, and a godless evolution made to supply its place, humanity and the world have no goal set before them; there is no end at which they aim—no mind or will to guide the progress of mankind.

Ver. 36.—But he concludes with one more glorious invitation. As, up to this moment, you have the Light, believe in the Light; treat it as light—receive the revelation I have given you (cf. the ninth and eleventh chapters); "Work while it is called to-day;" "stumble not;" make no irreparable mistake. "Become"—so walk that ye may become yourselves sons of Light, illumined and luminous. This fine expression is found in Luke xvi. 8; 1 Thess. v. 5; and, with alteration of *viol* into τέκνα, in Eph. v. 8. This last word, public word, of Jesus, which was in part accepted by some of his hearers, as we see from ver. 42, corresponds with the Beatitudes, and sustains one at least of the main theses of the prologue: "The Life was the Light of men." These things spake Jesus, and departed, and was hidden from them. This utterance records the close of the Lord's public ministry, and therefore the solemn termination of the various scenes and discourses preserved in the synoptic narrative. The people of his love saw him

no more till he appeared as a criminal in the hands of the officers of the Sanhedrin, on his way to the Prætorium. In the silence of the home at Bethany he probably spent the last day of his earthly ministry, which terminated in the marvellous converse at the Last Supper. "This time it was no mere cloud which obscured the sun, for to them the sun itself had set." And now, through several verses, the evangelist presents his own reflections on the cause of the strange paradoxical proceeding which led "his own" not to receive him.

Vers. 37—43.—6. *The reflections of the evangelist.*

Ver. 37.—**Though he had done so many signs in their presence, yet they believed not on him.** (*Τοσαῦτα* is discriminated from *τοιαῦτα*, Plat., 'Gorgias,' p. 456, *c.* The passages ch. vi. 9; xiv. 9; xxi. 11, are generally held to establish the meaning of "so many," rather "so great;" the proof is not conclusive.) If "so many" be the correct reading, John is simply implying what he elsewhere expresses, that a widespread knowledge was possessed by him of groups of miraculous signs, of which hereconded only seven crucial symbolic specimens; (1) wine; (2) bread; (3) walking on the sea; (4) healing nobleman's son; (5) healing impotent man; (6) resurrection of Lazarus; to be followed by (7) the healing of the ear of Malchus, and the resurrection of the Lord himself. (*a*) Signs in heaven, earth and sea; (*b*) startling miracles on human nature, and (*c*) on dead men, did not compel belief. The inaccessibility of the people reveals their mental condition, but no reproach is thrown upon the method which the Lord took to reveal his Divine mission. The tragic refrain still echoes on, "He came unto his own, and his own received him not."

Ver. 38.—**In order that the words of Isaiah the prophet might be fulfilled, which he spake, Lord, who believed our report? or the message which the prophets have delivered—the prediction they made of a suffering and rejected Christ, of One who would "sprinkle many nations," and in the very "travail of his soul see his seed." To whom was the arm of the Lord revealed?** It does not mean that no hearts responded to the appeal, that the voice from heaven fell on no susceptible ears; but that it is one of the anomalies of human life that man does seem so insensible to his own highest interests. Prophets are always wondering at the condition of mankind. Even Jesus marvelled at the unbelief of his hearers. The *λόγος* of Isaiah shows that prophets foresaw the issue of the kind of reception that a people who had been so faithless to Jehovah's lesser manifestations would give to the most amazing of all his self-disclosures. The *ἵνα πληρωθῇ* must not be explained away, the outline was presented by Isaiah of the reception which the favoured but prejudiced and hardened house of Israel gave to Divine revelations. It would be filled in by the events which were then about to be enacted. God's intuition of actual facts, his unconditional foreknowledge of all contingent phenomena, do not necessitate their occurrence so as to deprive sinners of their guilt; yet when they have occurred, the causes which produced the widespread unbelief in the days of Isaiah were seen to be still at work, and to account for the strange incomprehensible mystery that blindness in part had happened to Israel. God works by law, and works freely by men and in them, not only foreseeing the evil and blindness, but positively punishing sin by blindness, taking away from a man that which he seemeth to have. By this means the "altar was built, the wood and the knife" for the great sacrifice. The use made of various portions of this oracle, by the Lord, by evangelists, by the apostles, by the deacon Philip, by Paul and Peter, shows that the early Church regarded it as the detailed description of the character suffering, and work of Christ. It became virtually a portion of the New Testament, and it was practically treated as such by Barnabas (c. 5, 'Ep. to Diog.,' c. 49) and Justin Martyr (1 'Apol.,' c. 50). The fifty-third of Isaiah may have been imperfectly understood by its author, may in his mind have had this, that, or the other original reference, and have suffered various Judaic interpretations. Modern criticism may scoff at it as a Messianic prophecy. All this does not touch the patent fact that nearly all the writers of the New Testament and numerous classes in the early Church used it as descriptive of their idea of Christ's work. It thus becomes of priceless value.

Vers. 39, 40.—In these verses, however, a deeper difficulty still is involved. The *διὰ τοῦτο . . . ὅτι* leave us no option (see ch. vii. 21, 22) but to translate: **For from this reason they were unable to believe** (see other illustrations of the usage, ch. v. 18; viii. 47; x. 17). There was a moral impossibility inherited by them through ages of rebellion and insensibility to Divine grace, and through their misuse of Divine revelation. The issue of it was, "they could not believe." **Because Isaiah said again**; *i.e. in another place;* illustrative of this great Messianic oracle and the reception it would meet with from the nation as a whole. In the passage which follows we have a translation which does not directly correspond with either the Hebrew or the LXX. of Isa. vi. 9, 10. The prophet is bidden by the Lord to

punish the people for their obduracy by blinding their eyes and hardening their heart, and even arresting the conversion and healing of the covenant people. This same solemn passage is quoted in four other places in the New Testament. Perhaps Luke viii. 10 is hardly to be regarded as a citation; a small portion only of the passage is introduced from the prophet without reference to him, and this is inverted in order. In Matt. xiii. 14, 15 there is the nearer approach to the LXX., which, however, transforms the שָׁמוֹעַ שִׁמְעוּ, "to hear, hear ye," into ἀκοῇ ἀκούσετε, "by hearing ye shall hear;" and similarly with the other clauses,—the imperative of God's command to the prophet being resolved into the future of most certain accomplishment, and in place of "Lest they understand with their heart, and convert, and he [God] heal them," LXX. reads, "Lest . . . should convert, and I [who give you the command to deliver such a message, notwithstanding its results upon them] heal them." This St. Matthew has followed. Mark iv. 12 has given a different representation again, and, while omitting a considerable portion of the passage, passes to the climax, which is put thus: "Lest they should be converted, and their sin should be forgiven them," showing that the evangelist, looking to the Hebrew rather than to the LXX., has resolved its meaning into a clearly related paraphrase. In Acts xxviii. 26, 27 the passage almost verbally follows the LXX. Here in the remarks of St. John the whole passage seems independent of the LXX., and to have resolved the Hebrew "imperative," addressed to the prophet, into an awful assurance of Divine agency in the matter. Instead of "shut their eyes," Hebrew imperative, or LXX. "their eyes they closed," ἐκάμμυσαν, LXX., he says, τετύφλωκεν, **He hath blinded their eyes**; and so with the other terms: **He hardened**[1] **their heart; in order that they should not** (lest they should) **see with their eyes, and perceive with their heart, and should turn, and I should heal them.** In ἰάσωμαι the evangelist, returning to the first person, draws a distinction between the retributive activity of the pre-existent Christ of the earlier revelation and the historical Saviour. There is no slip or negligence. Godet and Hengstenberg go a long way in making God the Author of the sin and rejection, and the cause of the impossibility of their repentance and healing. That which in all the several quotations of this passage we learn from Isaiah's oracle is that the unforced and wilful rejection of the Divine Word is visited by condign withdrawment of the faculty to receive even more accessible and apprehensible truth. This is the great law of Divine operation in the nature of all moral beings. This law is described as a distinctly foreseen event, and by LXX. as an apprehensible and even conspicuous fact, and it is quoted by St. John as the direct consequence of the Divine activity. He does not mean to say that, because Isaiah foretold this as a Divine reprobation, they, whether they would or not as individuals, were fated to die the death of blindness, but they could not believe, because, on the principle involved in Isaiah's predictions, the Divine government had fulfilled itself, had acted upon its universal law, and in consequence of vows and acts of wilful disobedience, they had thus fallen into the curse that belongs to a neglect of the Divine. "They could not believe." Thus even now disinclination to God and to righteousness leads to moral incapacity. Sin is punished by its natural consequences: unbelief is punished by unsusceptibility to clearest evidence; prejudice by blindness; rejection of Divine love by inability to see it at its best. How is this natural evolution brought about? Surely by laws of God. What are these laws but God's ways of acting with all moral agents whatever?

Ver. 41.—**These things said Isaiah, because**[1] **he saw his glory, and he spake of him.** By this reference to the theophany of Isa. vi. 1, 2 the evangelist here identifies Christ with the *Adonai* whom the prophet saw in his vision, and thus expresses his conception of the Christ (comp. 1 Cor. x. 4; Phil. ii. 6). Because the prophet saw the glory of Christ, the unutterable majesty of the "Word of God," he delivered, as we know, this tremendous burden. Few utterances of the New Testament convey in more startling form the conviction of the apostles touching the pre-existence of the Lord, and the identification of the Divine Personality of the Christ, with the highest conception that the Hebrew prophet entertained of the Almighty One, of the eternal Godhead.

Ver. 42.—There are several illustrations in this verse that the *diction* of the evangelist differs from that which he uses when recording the words of Christ. Thus ὅμως μέντοι is peculiar to John himself, and thus is an ἅπαξ λεγόμενον; but μέντοι occurs five

[1] Πεπώρωκεν of T.R. is replaced by ἐπώρωσεν, by R.T. with Tischendorf (8th edit.), Tregelles, Alford, and A, B. ℵ also has an emendation of ἐπηρώτησαν.

[1] Ὅτε, "when," of D, Γ, Δ, other uncials and Fathers, in T.R. and Authorized Version, is a correction probably from ὅτι, which is preferred by Lachmann, Meyer, Tregelles, Tischendorf (8th edit.), Westcott and Hort, R.T., ℵ, B, L, M, X, 1, 33, and numerous quotations.

times in the style of John himself (see ch. iv. 27; vii. 13; xii. 42; xx. 5; xxi. 4), not once by our Lord. Ὁμολογεῖν again is used four times by the evangelist, and seven times in the Epistles and Apocalypse, but never put by him into the lips of Jesus. **Nevertheless many of the rulers believed on him.** These words are used, not to mitigate the charge, but to show that, though individuals did believe, even among the rulers, they had not courage to avow their faith. The instances of Nicodemus and Joseph and others lie upon the surface. Godet thinks rather of Gamaliel and the like, "the Erasmuses of those days." Theirs was, indeed, an hypocrisy of unbelief, and it is not altogether banished from the modern world, and notwithstanding Christ's rejection by the nation as a nation, individuals saw his glory and believed. It is still true of municipalities, nations, even Churches, that they reject Christ, while individuals among them are moulded by and obedient to the faith. **But by reason of the Pharisees**—our Lord's most deadly enemies, from ch. i. to ch. xii.—**they were making no confession**—or, *acknowledgment*—**of his claims, lest they should be put out of the synagogue**; become the excommunicate, fall under the terrible ban (see ch. ix. 22). The fear of class exclusion, the dread of running counter to the current opinion of the Church or the world, has led to much of the misery of both.

Ver. 43.—The generalization is given as a reason, **For they loved the glory** (δόξα, very nearly in the original Greek use of the word, "opinion," "good reputation") **of men, very much more** (ἤπερ, another New Testament, ἅπαξ λεγόμενον, occurring in the narrative portion of John, and a mode in which the negative force of the ἤ is heightened; see Meyer, Jelf, p. 779, and English edition of Winer, p. 549) **than the glory of God.** The form of the expressions, "of God" and "of men," is different from the παρὰ τοῦ μόνου Θεοῦ and παρὰ ἀλλήλων of ch. v. 44, and the statement is apparently inconsistent with the declaration that those in such a state of mind "could not believe." Moulton suggests that the glory here thought of by the apostle was the "glory" of ver. 41—the glory of the union of the Redeemer with his people, the glory of suffering and death. The reference to Isa. vi. appears to be the true solution. The glory of God himself in his awful holiness was of less interest than the glory of the Sanhedrin and the approval of the world. Alas! this glory is nearer, more obvious, and has more to do with tangible, sensuous, advantages, than the Divine approval.

Vers. 44—50.—7. *The summation of the supreme conflict between our Lord and the world.* The portion of the chapter which follows is regarded by most commentators, Lücke, Meyer, Godet, Olshausen, and Westcott, as a summary of our Lord's teaching, as a reiteration by the evangelist of those salient points of the Lord's ministry which, while they are the life of the world, are nevertheless the grounds on which blinded eyes and hardened hearts rejected him. Vers. 44—46 characterize the believer; vers. 47, 48 emphasize Christ's relation to the unbeliever; vers. 49, 50 the principle upon which both deliverances turn and will continue to turn. There are those who think that these were special private addresses to the disciples, uttered after our Lord (ἐκρύβη) was hidden, but the word (ἔκραξε) "cried aloud," would not then have been used, as it was used for the most public expressions of his doctrine, when given once for all (here comp. ch. vii. 28, 37, with Luke xviii. 39). Keim, De Wette, Baur, and Hilgenfeld think that, because there is no fresh departure here, it is proof that *all* the discourses of Christ in John are similarly put together with no historical basis. But if it be so, this differs strangely from all the rest of our Lord's discourses recorded by John in that it has no occasion, or persons, or opportunity to which it seems to fit. Certain aorists suggest the idea that John has here given specimens of our Lord's appeals which had ended in his being rejected by the nation as a whole. Luthardt takes the view of these words being spoken *totidem verbis* on our Lord's departure, and with him Hengstenberg also agrees. These critics suppose that they form the closing words of our Lord's public ministry, delayed by the intercalary remarks of the evangelist, and really belong to the close of the thirty-sixth verse. Though the expressions that follow are built upon the discourses elsewhere uttered, we admit, with Hengstenberg, that there is no verbal parallel that is at all close, and that therefore the evangelist must not be quoting from what he had already reported, but giving the substance of a threefold class of observations found from one end of the Gospel to the other, and in words that he had heard the Master use.

Vers. 44, 45.—**Jesus cried and said, He that believeth on me, believeth not on me,**

but on him that sent me; and he that beholdeth me, beholdeth him that sent me. These words do not occur before, but in every form our Lord had exalted "him that sent him." His doctrine or teaching, his purpose in manifestation, the secret food that sustained him, the Divine presence that never left him alone, the entire background of the mission of his human will and life into the world, the object of faith to men as revealed in his humanity, and that which the spiritual eye ought to see, nay—if the beholder did but know it does[1] see, constitute an unveiling of the eternal Father who sent him into the world (see ch. iv. 34; v. 36; vi. 38; vii. 17, 18, 29; viii. 28, 42; x. 38; cf. also ch. xiv. 1, 9, 24). It becomes, then, of high value to grasp the truth. We actually believe in God when believing in him. His mission is lost in the glory of God who appears in him. So far as he is *sent*, he was necessarily of lower order and rank than he who sent him. His humanity began to be in time; it was generated in the womb of the Virgin; it was sanctified and sent into the world; and yet through it there was the highest revelation of the Father. We cannot attribute so stupendous a thought to the evangelist, and at the same time we admit the portentous singularity and uniqueness of the consciousness which could thus aver identity of nature with God and the completeness of revelation that the Speaker was making in himself of the Father.

Ver. 46.—The revelation of God becomes the light of the soul and the light of the world. The evangelist had said, in his prologue, "In him was life," and the Life (the eternal Logos of life) was "the Light of men." All true understanding, all purifying, gracious influence shed on human affairs, nature, or destiny, are the issue and result of the Divine Life which, under every dispensation, has wrought in humanity. Above all, "the Light that lighteth every man," namely, that which has always and which ever will radiate from the life conferred on our humanity by the Logos, the life of God in mind and conscience, "came into the world"—came, that is, in a new and more effective form, came in the radiance of a perfect human life. The evangelist has sustained his teaching by quoting the solemn words of Jesus in ch. iii. 19; viii. 12; also ch. ix. 5, where a special narrative of miraculous love typified both the need in which the human family, the sacred Israel, and even his own disciples, stood of light, and of the light which he could pour upon the sightless eyeballs. And now the connection of this passage is—You could not behold me if light did not stream forth from me. **I have come**, and am come (ἐλήλυθα, this has been and is my abiding purpose; cf. ch. v. 43; vii. 28) **a Light into the world, and** my object has been and is that **whosoever believeth on me**—whosoever sees by the inward eye that which I really am, sees how my life stands related to the Father, whosoever assents to the new revelation thus given, even over and above the "inward light" of the Logos—**should not abide in the darkness** which enwraps all souls; for, as said in the prologue, "the Light" (the archetypal Light) shineth upon the darkness of human nature, and the darkness comprehendeth it not." It should be especially noticed that in 2 Cor. iv. 6 St. Paul had grasped and uttered the fulness of this thought.

Ver. 47.—**If any one shall have heard my sayings, and have** (guarded) **kept**[1] **them not.** Here our Lord passes from the effect of his earthly life, which is light, to that of the *words* (ῥημάτα) by which the whole future of mankind will be affected, and one is reminded of the close of the sermon on the mount, where the condition of that man is portrayed who hears the λόγους of Christ and doeth them not, whose destiny will be determined by the natural course of things (see Matt. vii. 26, 27). *Keep* (guard) *them not* (see Matt. xix. 20). The "hearing" is clearly not identical with spiritual acceptance, but is restricted to the awful charge of responsibility that comes upon every man who simply hears, knows what Christ's words are, and then "keeps" them not so as to fulfil their intention. Christ says, **I judge him not.** I am not *now* pronouncing a sentence upon him; I am his Saviour; but this is his condemnation, that he believes not, etc. (ch. iii. 17—19). Our Lord claimed, in the sermon on the mount, to be the Executer of a judgment, and in ch. v. 22—29 he declared that he would be as Son of man, the final Adjudicator of doom on the disobedient (cf. Matt. xxv.), and in many places he made this thought even more solemn by speaking of himself on that occasion, not as the compassionate Saviour, but the Administrator of an inviolable law, which cannot be swayed by immediate emotion, but will effectuate itself on eternal and unswerving principles. The Law accuses—the old Law (ch. v. 45)—but **I judge him not; for I came** (ἦλθον) **not to judge, but to save the world**, referring to the Incarnation in its purport and supreme motive.

Ver. 48.—**He that rejecteth me, and receiveth not my sayings** (ῥήματά), **hath one that judgeth him**—perhaps, *that which*

[1] The T.R. reads πιστεύσῃ, with E, F, G, H, M, S, and many other authorities; but φυλάξῃ is the reading of ℵ, A, B, D, K, L, 1, 13, 33, numerous versions, and is preferred by Tischendorf (8th edit.), Tregelles, Westcott and Hort, Godet, Meyer, and R.T.

judgeth him—**the word** (λόγος) **which I spake, that will judge him at the last day.** There is no more awful utterance than this (comp. 1 John iv. 17; 2 Cor. v. 10, where the irresistible power of a searching inviolable *Law* is vindicated). How strange that some critics should, with a view to disparage the authenticity of the Gospel, make it appear that there is no reference in it to judgment to come, or to the last day, and should deliberately ignore this feature of the Johannine Gospel!

Vers. 49, 50.—There is much emphasis to be laid upon the ὅτι, which implies that our Lord would give a sacred reason for the tremendous power with which his λόγος would be invested. The λόγος, the ῥῆμα, is not simply his; it did not proceed from himself only, from his humanity, or even his Divine Sonship alone, but from the **Father which sent me.** He stood and spake always as the Voice of the Eternal One, from whom he came, with saving powers. **He has given me commandment what I should say, and what I should speak.** The two words εἶπω and λαλήσω (*dicam* and *loquar*, Vulgate), though Hengstenberg says it is frivolous to distinguish, are supposed by Meyer, Westcott, and Godet, to discriminate matter and form, as Godet says, "What I should say, and how I should say it." My words and their manner and opportunity and tone are all of them the outcome of the Father's ἐντολή. It certainly is incredible that John could have put these words into the lips of Jesus. They are no mere summary. They are set down with awful sincerity as having burned themselves into his memory. But the Lord added, "I may be rejected and my words spurned, and yet they may go on as apparitors of judgment, but however that may be, **and I know** (οἶδα) **that his commandment, his commission to me, is life eternal**—is so now" (cf. ch. iii. 36; xvii. 3; 1 John v. 12, 13). "The Law is ordained unto life," said Paul, and "the goodness of God leadeth us unto repentance." The depth of this sublime experience goes down and back into the eternal counsels. **The things which therefore I speak** (am speaking even at this moment), **even as the Father has said unto me, so I speak.** "In rejecting me and my words, men reject and insult the Father. His word they dare to renounce, as solemn and unalterable as the word spoken on Sinai. They not only reject me, but they count themselves unworthy of eternal life. They not only spurn Law, but love." Thus, at the conclusion of the public ministry, the evangelist sets forth, in a few burning words, the theme of the prologue, so far as it is realized in the offer of a full revelation of the Logos to the world in human flesh. This Logos found adequate utterance through the human life and lips of Jesus. "The Father has been so amply revealed that the non-believer and rejecter, who hears and does not keep my sayings, is disbelieving and rejecting HIM." These potent words, and this wonderful conclusion of the entire record of the public ministry of Jesus, is the appropriate summary of teachings which were now brought to a close. Without any exact parallels, they breathe the spirit of the whole teaching, they supply the basis of the prologue. It is, however, clear that the style is different from the prologue, and from the reflection of the evangelist in previous verses. Just as the whole Gospel is a series of recollections which form from their own intrinsic glory and truth a sacred inimitable whole, so this *spicilegium* is a brief *evangelium in evangelio*—a gathering up of the whole in the narrow compass of a few precious lines. Though "the hour" has come, it waits. The comparison between this method of the evangelist and that of the apocalyptist is very impressive.

HOMILETICS.

Vers. 1—11.—*The supper at Bethany.* While the hostility of the Jews grows day by day, the devotion of our Lord's friends visibly increases.

I. THE TIME OF THE SUPPER. "Six days before the Passover." 1. *The most probable opinion is that it took place on the day after the Jewish sabbath.* 2. *The edict of the authorities at Jerusalem respecting Jesus had no deterrent effect upon his friends at Bethany.* This feast is their answer to it.

II. THE PLACE OF THE SUPPER. 1. *It was, as we learn from the other evangelists, held in the house of Simon the leper.* Probably he had been healed by Jesus, and gave the feast as a sign of his gratitude and love. 2. *The guests were Jesus and his apostles; Martha*, who gave her personal service; *Mary*, whose extraordinary act showed equal faith and love; *and Lazarus*, whose very presence glorified our Lord.

III. THE ACT OF MARY. "Then took Mary a pound of ointment of pure nard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair." 1. *Other evangelists mention that she anointed his head;* that, however, was a common courtesy.

Mary's act was an extraordinary mark of honour, for she anointed his feet as well as his head. 2. *Her act was a virtual consecration of Jesus to a Divine work, involving death.* 3. *No apostle had ever, perhaps, sacrificed so much upon the Lord as Mary,* for her offering was "very costly." A loving heart judges no offering too precious for Christ.

IV. THE HYPOCRITICAL REMONSTRANCE OF JUDAS ISCARIOT. "Why was not this perfume sold for two hundred pence, and the price given to the poor?" 1. *It was undoubtedly a large sum to expend for such a purpose.* Says Mark (xiv. 5), "It might have been sold for more than three hundred pence," a sum equal to the support of a working man during a whole year. 2. *The complaint of Judas was echoed by the other apostles.* "And they were angry at her" (Mark). How ready even good men are at times to respond to the suggestions of selfish but plausible men! 3. *The objection of Judas to Mary's profusion was dictated in no degree by a genuine regard for the poor.* "Now he said this, not that he cared for the poor, but because he was a thief, and kept the bag, and took what was put in it." (1) Judas thought it would have been a wiser act for Mary to entrust the value of this costly offering to his keeping. (2) It would have given him a fresh opportunity of purloining from the common stock. (3) Mark how a covetous heart grudges everything to Christ. (4) Mark the false motive that prompted the remonstrance. How common is the tendency to undervalue a generous act through envy or selfishness! (*a*) He had no compassion for the poor. (*b*) The poor always had their share of the common fund provided for the apostles (ch. xiii. 29).

V. OUR LORD'S VINDICATION OF MARY'S DEVOTEDNESS. "Let her alone: against the day of my burial hath she kept this. For the poor always ye have with you; but me ye have not always." 1. *Mary utters not a word in her own vindication.* 2. *Jesus vindicates her act, as having relation to his approaching burial.* (1) It was usual to make such preparations for the grave. (2) Her act showed that she believed in his approaching death. In this respect Mary saw further than the apostles themselves. 3. *Faith honours a crucified as well as an ascended Lord.* 4. *The act of Mary now begun was completed by Nicodemus and Joseph of Arimathæa.* (Ch. xix. 40.) 5. *There is a proper season for the honour or love to be shown to those dear to us.* (1) There will never be wanting the poor to receive the tokens of a kindly heart. "For the poor shall never cease out of the land" (Deut. xv. 11). (2) Jesus in his human life was soon to disappear from the world.

VI. THE CURIOSITY OF THE JEWS CONCERNING JESUS. "Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." 1. *The miracles he had wrought profoundly interested the people in the Person of our Lord.* 2. *It was curiosity rather than conscience that led to the desire to see Lazarus as well as Jesus.* Curiosity, however, is lawful and right when it leads to a serious inquiry into the facts.

VII. THE FRESH ACT OF VIOLENCE CONTEMPLATED BY THE CHIEF PRIESTS. "Now the chief priests consulted that they might put Lazarus to death also." 1. *The sacrifice of one life often leads to the sacrifice of more.* Yet what injury had Lazarus done? 2. *The idea of the authorities was to destroy the living evidence of a most remarkable miracle.* 3. *The cause of the bloody design was the effects of the miracle in adding to the number of Christ's converts.* "Because many of the Jews went away, and believed on Jesus." (1) They not only withdrew from the communion of Judaism and the jurisdiction of the chief priests, (2) but became true disciples of Jesus. Nothing so enrages the enemies of Christ as the enlargement of his kingdom.

Vers. 12—19.—*The triumphal entry into Jerusalem.* On the day after the feast at Bethany, Jesus entered the city under circumstances of unusual public enthusiasm.

I. CONSIDER THE PERSONS WHO ACCORDED TO HIM THIS PUBLIC MANIFESTATION OF FAVOUR. "On the next day a great crowd of people that were come to the feast, when they heard that Jesus was come to Jerusalem, took branches of palm trees, and went forth to him, and cried, Hosanna: Blessed is the King of Israel that cometh in the Name of the Lord." 1. *They were not Jews of Jerusalem,* who were almost entirely hostile to Jesus, but Galilæans who had come up to observe the Passover. These people were far more receptive of truth than the people directly under the guidance of the religious chiefs of the nation. 2. *The palm branches were emblematic of triumph,*

strength, and joy. 3. *The exclamation of the people, which is taken from Ps. cxviii., was a recognition of the Messiahship of Jesus.*

II. CONSIDER OUR LORD'S RESPONSE TO THE SALUTATIONS OF THE PEOPLE. "Jesus having found a young ass, sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt." 1. *The action was a Messianic sign of humility.* The ass is as despised in the East as in the West. *The entry of Jesus upon it set forth the essentially spiritual aspect of his Kingship.* 2. *The quotation from ancient prophecy might assure the Jews that this King would be no tyrant.* 3. *Yet the true import of the sign was not directly understood even by the disciples.* "Now the disciples understood not these things at the time." (1) The disciples were often "slow of heart" to believe all that the prophets had spoken. (2) But, in the light of our Lord's ascension, they saw the import of his action, and understood the part which they themselves had contributed to it.

III. THE EXPLANATION OF THIS DEMONSTRATION. "The multitude therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare him witness; and for this cause also the multitude met him, because they had heard that he had done this miracle." Both the Jews of Jerusalem and the strangers bore witness to the miracle which led to the demonstration It shows how profound was the impression made by the miracle.

IV. THE EFFECT OF THE DEMONSTRATION ON THE PHARISEES. "Whereupon the Pharisees said among themselves, You see that you prevail nothing; behold, the whole world is gone away after him." 1. *This is the language of weak and irresolute despair.* 2. *They seem to blame each other for the frustration of their plans.* 3. *They evidently deem that the time is past for mere half-measures,* and are prepared to adopt the more energetic and extreme measures suggested by Caiaphas.

Vers. 20—36.—*The interview of the Greeks with Christ.* This is the only incident recorded between the entry into Jerusalem and the institution of the Lord's Supper.

I. THE SIGNIFICANCE OF THIS INTERVIEW. "And there were certain Greeks among them that came up to worship at the feast." 1. *They were not Gentiles, but proselytes of the gate, of Gentile extraction, who had been admitted to Jewish privileges.* They came to the Passover as reverent and earnest worshippers. 2. *They probably belonged to one of the Greek cities of Decapolis,* which were full of Greeks. These cities were on the other side of the sea of Galilee. Thus we understand their application to Philip of Bethsaida in the first instance. 3. *It is significant that Philip and Andrew were the only disciples whose names are of Greek origin.* 4. *The request of the Greeks was for a private conversation with Jesus on religious subjects.* "We would see Jesus." 5. *It is significant that these Greeks should bring our Lord into relation with the Gentile world at the end, as the Magi from the East did at the beginning.* 6. *It is still more significant that these proselytes of the Gentiles should be so anxious to see Jesus at a time when the Pharisees were taking steps for his destruction in a spirit of the deepest hate.* 7. *The interview was readily conceded,* after the two disciples consulted cautiously with one another about the matter, as they must have remembered our Lord's words, "I am not sent but to the lost sheep of the house of Israel."

II. OUR LORD'S ANSWER TO THE APPLICATION OF THE GREEKS. It is, in substance, that the extension of the gospel to the Gentiles was conditioned by his death. 1. *The presence of the Greeks suggests the thought of the scattered sheep for whose gathering the Shepherd must lay down his life.* (Ch. x. 16—19.) Jesus sees already "the other sheep" as ready to be gathered into the fold. (1) His language implies that the hour of his Passion was at hand. "The hour is come that the Son of man should be glorified." (2) It implies that the conversion of the Greeks would be a chief feature in his glorification. (3) It implies that his human nature would be exalted. It is as the Representative of humanity that Jesus is to be glorified. 2. *Jesus states the condition of his communicating blessing to the Gentiles.* "Except a corn of wheat fall into the earth and die, it abideth alone: but if it die, it bringeth forth much fruit." (1) The principle here stated is true of all life. The particle of grain seems to be dead, but there is lodged in it the possibility of a manifold life. The seed by dying is united to the life that quickens all seeds. (2) The principle is illustrated in the life of Christ. (*a*) His death took him out of the loneliness of his unapproachable glory and connected him

with the whole race of man. Through his death a new life went forth to millions. (*b*) If he had not died, he would have been confined to one spot of earth, and the Spirit's influences would have been confined to his own Person. But by his death the Spirit became universally diffused. (3) The principle is illustrated in Christian life. (*a*) Sin isolates the sinner. (*b*) But when he "dies unto sin and lives unto God," he is delivered from solitude. He is no longer alone. He is the member of a heavenly family. 3. *Jesus asserts his own subjection to that fundamental law which he so often applied to his disciples.* "He that loveth his life loseth it; and he that hateth his life in this world shall keep it in life eternal." (1) There is a love of this mere physical life that imperils the higher life. If Jesus had not died, he would not have been glorified. His life would have been sterile. (2) There is a reward involved in the sacrifice of the present life in the cause of God. 4. *The claims of discipleship.* (1) The Lord's service implies a close following of the Master. "If any man serve me, let him follow me." They must obey his doctrine and imitate his example. (2) Faithful service will be rewarded by the servant being eternally associated in glory with the Master. "And where I am, there also shall my servant be." (3) The Father will crown with dignity those who serve his Son in a holy obedience. "If any man serve me, him will my Father honour." 5. *Jesus is deeply moved at the prospect of his approaching sorrows.* "Now is my soul troubled; and what shall I say? Father, save me out of this hour; but for this cause came I to this hour. Father, glorify thy Name." (1) The shock had already come. John does not mention the agony of Gethsemane, but it is really true. The very words of that scene occur here. (2) There is one element of perplexity implied in this deep trouble. "What shall I say?" The thought of deliverance was present to the mind, but not admitted. The prayer which would have delivered him would have been the ruin of the world. (3) The prayer actually offered was not for deliverance from death, but for deliverance out of death, as the word signifies in the original. It is a prayer to be brought safely out of the conflict. (4) The real design of this suffering was that he might win a victory over sin and death. "But for this cause came I to this hour." (5) His exemption from suffering would have been inconsistent with the glory of God. "Father, glorify thou me." 6. *The Father's approval of the Son's consecration.* "Then came there a voice from heaven: I have both glorified it, and will glorify it again." (1) It was a real articulate voice, not a mere sound of thunder, though the multitude may not have understood the words uttered from heaven. (2) The glorification past referred to the voices at his baptism and his transfiguration, in which the Father's character was revealed along with his own Sonship. (3) The glorification in the future would follow from the universal proclamation of the gospel to a sinful world. 7. *Jesus explains what is involved in the glorification of the Father's Name by himself.* "This voice came not because of me, but for your sakes." It was designed to convince the people of the true purport of his mission. (1) It was for the judgment of the world. "Now is the judgment of this world." The cross would disclose the moral condition of man, and reveal the secrets of all hearts; and, above all, their attitude toward Christ. (2) It was for the casting out of Satan. "Now shall the prince of this world be cast out." (*a*) Satan is a usurper, and thus the "god of this world," "the spirit that worketh in the children of disobedience." (*b*) It is natural that the judgment of the world should be followed by the casting out of its ruler. (*c*) Christ, by his death, will deliver men from the dominion of Satan and the slavery of sin. (3) It was for the accession of the true Sovereign to his kingdom. "And I, if I be lifted up from the earth, will draw all men unto me." (*a*) He refers here to the manner of his death. He is to be lifted up on the cross; yet he points likewise to the ascension which is to follow his death. He will thus be freed from all earthly ties, and placed in immediate relation to the whole world of man, that he may become "Lord of all" (Rom. x. 12). (*b*) The effect of his death and ascension. "I will draw all men unto me." (*a*) He is himself the Centre of the world's attraction. (*β*) He will attract, but not force, men into saving relationship with himself. The language implies that men are at a distance, and alienated from him. "Draw me, we will run after thee." There is a marvellous drawing power in the lifted-up Redeemer. (*γ*) He will draw all men unto himself. Not only Jews, but Gentiles. The words cannot signify that all men will be saved, for there are many already lost, and there will be many at the last day to whom he will say, "Depart

from me, ye workers of iniquity." 8. *The popular misapprehension of our Lord's meaning.* "The people answered him, We have heard out of the Law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?" (1) The question implied that they understood their own Scriptures. Yet they had no true insight into their meaning, for they imagined the Messiah would be a temporal prince who would deliver them from Roman bondage. (2) They could not reconcile their idea of the Messiah with the idea of his death and his transportation from earth, for earth was to be the scene of the achievements of their Messiah. 9. *The last appeal of Jesus to the Jews.* "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you." (1) It is an appeal to the Jews to use their opportunities while the light was among them, and not to trifle with their destinies by captious and idle objections. (2) The words of Jesus imply that the last hour of Israelite opportunity was at hand. He would be but "a little time" with them. (3) They imply that progress heavenward was still possible and necessary, for the darkness had not yet descended. (4) The way to become children of light is to believe in the light. "While we have the light, believe in the light, that ye may be the children of light." (*a*) Believers become like Christ by believing in him. (*b*) They will become "light-bearers" (Phil. ii. 15) to the world in proportion as they receive of the light of life. 10. *Our Lord's farewell.* "These things spake Jesus, and departed, and did hide himself from them." Jesus had no other answer to give, and here closed his ministry to the Jews. "He then retired, and did not reappear on the morrow. This time it was no mere cloud which obscured the sun, but the sun itself had set."

Vers. 37—41.—*The causes of Jewish unbelief.* The evangelist now turns to the remarkable failure of the Messiah's work in Israel, and proceeds to account for it.

I. THE UNBELIEF OF THE JEWS WAS INEXCUSABLE. "But though he had done so many miracles before them, yet they believed not on him." 1. *It is implied that Jesus did many more miracles than the seven recorded in this Gospel.* 2. *The miracles were done "before them,"* so as to leave them without this excuse of ignorance. 3. *The imperfect tense of the verb, "believed," emphasizes the persistence of their unbelief.*

II. THEIR UNBELIEF WAS PREDICTED. "That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" 1. *The unbelief of the large body of the Jewish nation was clearly foreseen centuries before the advent of Christ,* as well as their disregard of the evidence of his miracles. "The arm of the Lord." 2. *Let not ministers be surprised that their gospel is neglected or refused, for their Master encountered a similar disappointment.* 3. *Yet the prediction was not the cause of Jewish unbelief.*

III. THE TRUE CAUSE OF THEIR UNBELIEF. "Therefore they could not believe, because that Isaiah said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." 1. *God in judgment gave them over to hardness of heart.* It is a fixed law that power disused destroys itself. Thus the persistent disregard for religion makes it more difficult to obey or to believe. The callous heart is the effect of wilful unbelief. 2. *What an obstacle it would have been to a pure spiritual Christianity if the Jews had been received by Christ on their own conditions of a carnal and legal Phariseeism!* 3. *The apostle does not attempt to explain or reconcile the mystery of God's sovereignty and man's responsibility,* but simply accepts the two facts as standing each on its own impregnable foundation.

IV. THIS PREDICTION EXPRESSLY REFERRED TO CHRIST. "These things said Isaiah, when he saw his glory, and spake of him." 1. *The glory was that of the pre-incarnate Word of God.* 2. *The supreme Deity of Christ is here implied.*

Vers. 42, 43.—*A movement Christward among the chief rulers.* The unbelief of the Jews was neither total nor final.

I. THE ADHESION OF MANY CHIEF RULERS. "Nevertheless among the chief rulers also many believed on him." 1. *Some of them, like Nicodemus and Joseph of Arimathæa, were true believers.* 2. *Others, probably, were inwardly persuaded that he was the Messiah,* but could not bring themselves to an open discipleship. The causes were twofold. (1) The fear of excommunication. "But because of the Pharisees they did not

confess him, lest they should be put out of the synagogue." (*a*) This proves at once the crushing tyranny exercised by Christ's most determined foes, and (*b*) the reality of the decree already mentioned (ch. IX. 22). (2) The fear of a loss of reputation. "For they loved the praise of men more than the praise of God." This fear has often been a powerful obstacle to the profession of religion. Yet confession is necessary to salvation (Rom. X. 10).

Vers. 44—50.—*The responsibilities attaching to Jewish unbelief.* The evangelist now takes a retrospective glance at the unbelief of Judaism. What follows is but a summary of our Lord's past teaching.

I. MARK BY CONTRAST THE POSITION OF THE BELIEVER. "He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me." 1. *The believer recognizes Jesus as the Messiah sent by the Father,* as the Revelation of the Father's love and mercy and righteousness. The Jew, therefore, who believed in Christ did not believe in man, but in God. 2. *He recognizes the doctrine of Jesus as the clear manifestation of the Father's mind.* "I am come a Light into the world, that whosoever believeth on me should not abide in darkness." Thus the believer becomes a son of light.

II. MARK THE POSITION OF THE UNBELIEVER. "And if any man hear my words, and keep them not, I judge him not: for I came not to judge the world, but to save the world." 1. *The fate of those who reject Christ's Word.* It is judgment. 2. *The Judge is not Christ, though he is to be the final Judge;* but he will then only apply the rule of the Word to each life. The Law, in the nature of things, is the accuser.

III. MARK THE IMPORTANCE WHICH JESUS ATTACHES TO THE WORD OF JUDGMENT. "For I have not spoken of myself; but the Father who sent me has himself commanded me what I should say, and how I should say it." 1. *His teaching, as to matter, is from the Father.* Its essential principle is "life everlasting." (1) It tells of life; (2) it offers life; (3) it is "spirit and life." 2. *His teaching, as to its variety of form, is from the Father.* Thus the message of mercy comes to man with every equipment of true wisdom, and bears the very accent of Heaven in its utterance.

HOMILIES BY VARIOUS AUTHORS.

Ver. 3.—*The odorous offering.* The fact that three of the evangelists have recorded this interesting incident, proves how deep was the impression it made upon the minds of Christ's followers and friends. We recognize in Mary's gift—

I. AN EVIDENCE OF GRATEFUL LOVE. Mary had many reasons for regarding Jesus with affectionate thankfulness. To him she was indebted for many precious lessons in spiritual knowledge. Sitting at his feet, she had imbibed his incomparable teaching. To him she was indebted for a brother restored to life and home. That she appreciated what Jesus had done for her is abundantly apparent from her conduct on this occasion. And her love is a rebuke to the cold-heartedness with which many of our Saviour's professed disciples regard him to whom they owe every privilege in the present, and every prospect for the future.

II. AN INSTANCE OF CHRIST-LIKE SELF-SACRIFICE. Although the circumstances of the family of Bethany may be presumed to have been easy, still the costly gift of perfumed unguent here described was the fruit of self-denial. Mary did not offer a common gift, did not give of her superfluity, did not part with what cost her little or nothing. Our offerings to Christ's cause too seldom in this respect resemble hers. But if we give our hearts to Jesus, it will be natural in us to render to him offerings which shall be meet expressions of our consecration, to serve him with our best.

III. THE WILLINGNESS OF JESUS TO ACCEPT THE OFFERING OF A FRIEND. One of our Lord's disciples looked with cold disapproval upon this act of ardent love, grudging a gift evidently costly but not, in his view, evidently useful. To Jesus himself the tribute was welcome, for it was the sincere and genuine tribute of affection. Christ had, and has, a human heart; and he can understand and sympathize with the disposition which is not satisfied unless treasure can be poured out at his feet. He found a meaning in the gift deeper than any of which the giver was conscious. He saw in the perfumed

unguent the offering for his embalming, for he knew that his death and burial were at hand. They who bring to the Lord Christ any gift which the heart dictates and the judgment approves, need not fear lest he should repulse them. Since he seeks and desires their love, it must needs gratify him to receive its genuine expression, whatever form it may assume. It may be said that this is to take a somewhat simple and child-like view of religion. Be it so; still the language and conduct of Christ here recorded assure us that it is a view which the Lord himself approves.—T.

Ver. 21.—*The desire to see Jesus.* The wish of these Greek-speaking Gentiles, who (being proselytes to the faith of Israel) had come to Jerusalem to take part in the sacred festival, is a wish not to be explained with certainty. How far they were animated by mere curiosity, how far by intelligent interest and spiritual yearning, we cannot say. But the language in which they expressed their desire is not only beautiful in its simplicity, it is susceptible of appropriation by all those who have felt their need of the Saviour.

I. WHAT PROMPTS THE DESIRE TO SEE JESUS? To answer this question we must consider: 1. The spiritual impulse. Man is so made as that he desires "to see good," and that, if his soul be really awakened to newness of life, he desires to see the highest and the purest good. They who have seen many earthly objects and persons have come to understand that all which this world can give is in its very nature unsatisfying. If sought as the supremely excellent, worldly good cannot fail to disappoint. Thus there remains an aspiration which is unquenched, and, so far as earthly streams are concerned, is unquenchable. But we must consider: 2. The attractiveness of Christ. The Greeks had heard something, perhaps much, of Jesus of Nazareth; in any case they had heard enough to induce them to seek a personal interview and acquaintance with the great Prophet. When the gospel is published, and the spiritual charms of the Saviour set forth, he is portrayed before men's eyes as the "chief among ten thousand, . . . the altogether lovely." To hear of him "with the hearing of the ear" is, where there is any susceptibility to spiritual excellence and beauty, to desire closer knowledge and fellowship. Thus the preaching of Christ is designed to lead to the very application made by these inquiring Greeks.

II. WHAT IS INVOLVED IN THE DESIRE TO SEE JESUS? 1. A longing for acquaintance with the personal, historical, Divine Saviour. They who ask to see Jesus imply by their request that there is "one Jesus" who may be known; not a fiction of the imagination, but a real and living Being, who may be approached and studied. 2. A readiness of faith to find in Jesus all that he declares himself to be. The desire in question is not merely for speculative satisfaction; it is for spiritual enrichment. The soul hopes to see in him a mighty Saviour and a gracious Friend. 3. An earnestness, candour, and teachableness of spirit, such as become those who have nothing when they draw near to One who has all.

III. HOW DOES JESUS REGARD THE DESIRE TO SEE HIM? 1. He is willing to be sought. Never during his ministry did he hide himself from those who really wished to have an interview with him. He was ever accessible to the needy, to the suffering and sorrowful, to the sinful and penitent. 2. He is ready to befriend and bless and save. Do men ask to see Jesus? his answer is, "Look unto me, and be ye saved." Do men timidly approach Jesus? he encourages them by saying, "Come unto me, and I will give you rest."

IV. TO WHAT ISSUES MAY THIS DESIRE LEAD? 1. It may lead to the action to which the soul is encouraged by the Saviour, *i.e.* to true spiritual approach to himself. 2. It may then lead to the enjoyment of the blessings which, through the knowledge and fellowship of the Lord Jesus, may be experienced by the soul that sees the Saviour with the gaze and vision of true faith. The eyes of the understanding being opened, the illumined nature looks upon the Lord; and to look upon him is to live.

V. WHAT MAY CHRIST'S CHURCH DO TO SATISFY THIS DESIRE? The Greeks came to the disciples, and the disciples introduced the strangers to the Lord. They themselves could give no satisfaction to the inquirers, but they could lead them to him in whom such satisfaction was to be found. Thus those who themselves have seen Jesus, and who know him, may point to him whom they know and love, and may say in the hearing of others, "Behold the Lamb!"—T.

Ver. 23.—*The hour of glory.* Our Saviour was "a Light to lighten the Gentiles," as well as "the Glory of God's people Israel." It is remarkable that on the several occasions upon which Jesus was brought into contact with Gentiles, such contact was suggestive of the wide and far-reaching consequences of his mission to mankind. The faith of the centurion prompted the prediction, "Many shall come from the East and from the West, and shall sit down in the kingdom of God." When the Samaritans believed, the Lord saw that the fields were already ripe unto the harvest. The inquiry of certain Greeks gave rise to Christ's prediction, "I will draw all men unto myself." As at Christ's birth the wise men came from the East to his cradle, so before his death the Greeks came from the West unto his cross.

I. THERE WAS IN THE HISTORY OF IMMANUEL A CRISIS OF SUFFERING. 1. This was a fixed, a certain, an expected hour. If our Lord's birth was in "the fulness of time," it is reasonable to believe the same to have been the case with his death. Hitherto Jesus had said, "My hour is not yet come;" henceforth his language was, "My hour is at hand, is near, is come." He was prepared for it, and for all it might bring. 2. This was a solemn and momentous hour. There are great and memorable hours in the history of nations—as when a great act passes the legislature; when a mighty revolution is accomplished; when slavery ceases; when, after a long war, peace is concluded; when some momentous decision upon national policy is formed. So this approaching hour in the Saviour's life was that for which all others had prepared, which had been foretold, expected, and waited for. 3. This was the hour of the apparent success of Christ's foes. The conspiracy was successful; the innocent was condemned; seemingly the work of Christ was brought to a close and proved a failure. 4. This was the hour of humiliation and of woe. Jesus alone could fully appreciate the magnitude of the crisis, the mysterious import of the great transaction. It was the hour of sacrifice and of redemption.

II. THIS CRISIS OF SUFFERING WAS TO CHRIST'S PROPHETIC MIND A CRISIS OF GLORY. He saw not as man sees. Satan appeared victorious; Christ's enemies seemed to have succeeded in their malignant schemes; his disciples and friends seemed overwhelmed with consternation and despair. But Jesus looked beyond the cruel cross to the immortal crown. 1. The hour was at hand when Jesus should receive his personal glorification, as the Son of man. As the Word, the Son of God, this exalted Being had enjoyed glory with the Father before the world was. But now his humanity was to be glorified. He loved to call himself the Son of man; in this capacity he was about to be raised to immortal majesty. 2. His glory was to be shown as the accepted of the Father in his resurrection from the dead. God raised him from the dead, and gave him glory. In his ascension Jesus Christ was "received up into glory." There was evident humiliation in the cross, and as evident glory in his exaltation to the throne. 3. His official glory was to be displayed in his kingship and dominion. In heaven he was to receive the homage both of angels and of glorified men; upon earth he was to extend, by his Spirit and by his Word, the empire he had founded by his death. 4. Christ's truest glory was to consist in the salvation of multitudes of the human race by means of his sacrifice and intercession. The highest glory of an earthly monarch consists in the number and loyalty of his subjects. No earthly king has ever exercised a sway so wide, so beneficent, so enduring, as that of Christ. The kingdoms of this world are to become the kingdoms of our God and of his Christ. All foes shall be put beneath his feet. The inclusion of Jews and Gentiles in the "one new humanity" is a triumph of Christ's spiritual kingship. On his head are many crowns. To an enlightened and spiritual mind there is no proof of royal majesty secured by sacrificial love so convincing as this—the subjugation of human hearts and lives to his moral authority, whose "kingdom is righteousness, peace, and joy in the Holy Ghost."—T.

Ver. 24.—*Death and fruitfulness.* The principle here stated, and applied by Christ to himself, is one ordained by the Creator of the moral universe. The only true enrichment is through giving, the only true gain is through loss, the only true victory is through suffering and humiliation, the only true life is through death. The earth yields a harvest when the grain is entrusted to its keeping, even when the Egyptian husbandman casts his bread upon the waters. And the Son of God saw clearly that he must die and be buried, in order that he might become to mankind the source of spiritual and eternal life.

I. THE LIFE OF THE WORLD'S SPIRITUAL SEED. Imagination can see in an acorn all which may arise from it—an oak, a ship, a navy; for the acorn has a life-germ which is capable of increase and multiplication. Imagination can see in a handful of seed-corn carried to a distant isle, a nation's food. So in one Person, the speaker of these words, there lay—though only Omniscience could clearly foresee this—the spiritual hopes of a whole race. Jesus himself knew that this was so, and foresaw and foretold the results of his obedience unto death. In the coming of these Greeks he discerned the earnest of a glorious future; and the prospect of approaching suffering and of future victory stirred and troubled his soul with a mighty emotion. The explanation of this marvellous potency is to be found in the fact that Christ was Life—the Life of men. His Divine nature, his great vocation, his faultless character, his gracious ministry, his spiritual power, his unrivalled love, his incomparable sacrifice, are all signs of the possession by him of a wonderful life. Only a divinely commissioned and qualified Being could become the world's Life. Because he was the Son of God, it was possible for him to bring to this human race what none other could confer—spiritual vitality and fruitfulness. The claim which Jesus made may have seemed to an observer of his ministry incredible or even presumptuous. Yet as a tiny seed may produce a majestic tree, because in the seed is a germ of life, so in the lowly Nazarene was the promise of a new and blessed life for this humanity. "I am come," said he, "that they may have life, and may have it abundantly." Such sayings, from his lips, were the simple, literal truth.

II. THE DISSOLUTION OF THE WORLD'S SPIRITUAL SEED. To one unacquainted with the mystery of growth, it must seem that the strangest use to which a seed could be put is to bury it in the ground. Death is the unlikeliest road to life. Yet experience teaches us that dissolution is necessary to reproduction. The substance of the grain dissolves, and nourishes and protects the living germ, which by means of warmth and moisture puts forth the signs of life, grows and develops into a corn-plant or a tree. Had not the seed been planted, it would have remained by itself alone and unfruitful. The law obtains in the moral realm. Our race gains its best of knowledge, experience, progress, happiness, virtue, not from the prosperous and the peaceful, but from those whose life is a life of toil, endurance, patience in suffering, and sacrifice. The world is infinitely indebted to its confessors, its martyrs, its much-enduring heroes. The highest exemplification of this law is to be found in the sacrifice of the world's Redeemer. His life of labour and weariness was closed by a death of shame and anguish. He gave up his body to the cross and to the tomb. His whole life was a death unto self, unto the world; and he did not shrink from that mortality which is the common lot of man. This death did not come upon him by accident; he several times distinctly foretold it—it was part of his plan. He is not to be numbered among the many who might have been spiritual forces for highest good, but who remained fruitless because they dared not die. The ignominious cross has ever been a stumbling-block to many; but to multitudes, spiritually enlightened, and touched in the heart by his Spirit, it has been the supreme revelation of God. The cross and the grave are to the unspiritual an offence; but to Christians they are a glory and a joy, the power of God and the wisdom of God. *Via crucis, via lucis.* Christ's body did not indeed see corruption; yet his life's close was an exact correspondence to the dissolution of the seed. A bystander might naturally have said, "Here is the end of the professions and the work of Jesus!" But God's ways are not our ways.

III. THE FERTILITY OF THE WORLD'S SPIRITUAL SEED. One grain of wheat, if sown, and its produce resown, may in time produce a vast, all but incalculable crop. One grain seems thrown away, but millions are gathered and garnered. Much fruit rewards the faith of the husbandman. Our Lord teaches us that, in the spiritual realm, a similar result follows a similar process. He knew that he was about to die; but he knew also that his death should be rich in spiritual fruit. The immediate results verified his prediction. In a short space of time after our Lord's death, the number of his disciples was not merely increased, it was multiplied. The fruit borne upon the day of Pentecost was the firstfruit of a rich, abundant harvest. Not only in the Jewish world, but among the Gentiles also, it was speedily manifest that Jesus had not died in vain. Israel had conspired to kill him; but he became the Saviour of the true Israel—the Israel of God. The Romans had put him to death; but in a few generations the Roman empire acknowledged his supremacy. The world had cast him out;

but the world was saved by him. The history of Christendom is the story of one long harvest—a harvest yielded by the spiritual seed which was sown on Calvary. The future has yet to reveal the vastness of the work which Christ has wrought. He shall draw all men unto himself. "Many shall come from the East and from the West." A great multitude, whom no man can number, shall join in the grateful praise and reverent adoration of heaven.

PRACTICAL LESSONS. 1. Our indebtedness to Christ. 2. Our identification with Christ. 3. Our hope in Christ.—T.

Ver. 26.—*Service and reward.* In both parts of this declaration made by our Lord, there is a condescension to our human ignorance and imperfection. The Master makes use of language drawn from human relations and human experiences.

I. WHAT CHRIST REQUIRES. 1. *Service.* This is not equivalent to bondage, but to personal ministration. It is a just and helpful view to take of the Christian life, to regard it as consisting of a personal attendance upon the Lord Jesus, and a reverent and affectionate obedience to him. A Saviour he is; but he is also the kindest and the best of Masters. The twelve felt this, and their life was a practical acknowledgment of it, both during the Lord's ministry and more especially after his departure. The Greeks, whose coming suggested this language, may have cherished some desire and hope of being admitted into the number of Christ's servants. It is the highest ambition any man can cherish to be counted an adherent, a retainer, a minister, of Jesus. 2. *Following.* This involves: (1) Obedience to Christ's commands. His people obey him from love, but still they do obey him. (2) Conformity to his character. He not only says, "Do what I bid you!" but, "Be what I am!" (3) Endurance of the trials incident to his service. It is for Christ's people to bear their Leader's cross.

II. WHAT CHRIST PROMISES. It is observable that Jesus addresses to his followers no promise of worldly or carnal advantage, such as Mohammed, for example, made use of to allure and inspire his adherents. Jesus invited men to become his, even when he saw the cross before his eyes. There was sublimity in such an invitation given in such an hour. And as the service to which he invited men was not without its perils, so the recompense he offered was unworldly and spiritual. 1. His own fellowship and society. They who know and appreciate Christ deem it the highest and purest happiness to be "with" him, to share his conflict, to hear his encouraging voice, to participate in the glory of his victory. 2. The honour of the Father. The honour which men seek from their fellow-men is often inadequate, often misplaced, often pernicious. There are no such disadvantages attaching to the Divine Father's approbation. It is indeed well with him "whom the Lord commendeth." What brighter prospect can there be than this, "Then shall every man have praise of God"?—T.

Vers. 27, 28.—*The soul-conflict of Christ.* Only now and again do we observe the Saviour's regard turned inwardly upon himself, upon his own feelings and anticipations. Usually his thoughts and his speech concerned others. But in this passage of his ministry he gives us an insight into his inmost heart.

I. THE CRISIS OF THIS CONFLICT. The approach of the Greeks marks "the beginning of the end." Now the Son of man began to feel by anticipation the burden of the cross. Opposition and persecution were at hand. He was about to tread the winepress alone. Pain, humiliation, sorrow, death, were close upon him. The "hour" which he had long foreseen was now nearly marked upon the dial of his life; it was the hour of his enemies' power and of the prince of darkness.

II. THE CHARACTER OF THIS CONFLICT. 1. On the one side was personal feeling, which expressed itself in the cry, so human, so touching, so sincere, "Father, save me from this hour!" This was the voice of human weakness, to be repeated afterwards in the form, "If it be possible, let this cup pass from me!" This shrinking from all that was involved in the sacrifice was real. Our Lord's human nature was reluctant to endure the anguish of Gethsemane, the agony of Golgotha. 2. On the other side was the perception that all the past experience of his humanity led up to just this distressful burden, the pressure of which he was now beginning to feel. He had consented to live in order that he might consent to die. The baptism of sorrow must overwhelm him, the bitter cup must be drained to the dregs, in order that his ministry

might be complete. The Incarnation itself contemplated, and virtually included, the sacrifice. The past would prove to have been endured in vain, if the future should be evaded; and the life of the Saviour, with the cross left out, if such a conception be possible, would be all but powerless in the spiritual history of humanity. 3. Hence the distraction of mind evinced in the exclamation, "What shall I say?" The two wishes were inconsistent with each other. With which of them should the deliberate and decisive resolve identify itself?

III. THE DECISIVE CRY OF THE CONFLICT. The issue of the struggle within the Saviour's Spirit was apparent when he uttered the exclamation, the prayer, "Father, glorify thy Name!" For this revealed the fact that Jesus was turning away from himself and from his own feelings, and was turning to his Father. He was sinking the consideration of himself and his sufferings in a filial regard to his Father's honour, to the Divine purposes which underlay the whole of his mission. God was exalted in the completion of the Mediator's work. Jesus learned obedience, and displayed obedience, in the things which he suffered. Our salvation was assured when the decision was reached, when the cry was uttered, when the Father's glory, by its dazzling brightness, its burning radiance, consumed all beside.

IV. THE CLOSE OF THE CONFLICT. The solemnity and grandeur of the crisis is shown by the audible interposition with which the Father responded to the cry of his beloved, chosen Son. 1. The voice from heaven was a *reminder*. How the Father had glorified his Son we know from the record of what took place at the baptism and at the Transfiguration. But to the spiritually enlightened and discerning there had been apparent, all through our Saviour's ministry, a moral glory which was hidden from the thoughtless world. 2. The voice from heaven was a *promise*. The further glory of the Father in his Son was to be manifested in all the events to follow the perfect obedience unto the death of the cross. Especially in the resurrection of Christ did God "give him glory." The Ascension, the marvels of Pentecost, the signs accompanying the preaching of the gospel, were evidences that the Divine purposes were in course of fulfilment. The whole dispensation of grace is "rather"—*i.e.* in a superior measure and degree—"rather glorious." The establishment of the kingdom of God among men, the introduction of a new and higher life into our humanity, the salvation of untold myriads of sinners, the peopling of heaven with the redeemed from every nation,—these are signs that the Lord has seen of the travail of his soul and is satisfied, that the purposes of the Father are accomplished, that the glory of the Father is secured.—T.

Ver. 32.—*Divine attraction.* The shadow of the cross lay athwart the path of Jesus. His soul was troubled, for the hour was come. The grain of wheat was about to fall into the soil, and there to die. Yet our Saviour looked beyond the near to the distant future. He knew that, though the hour was come, it was the hour in which God should be glorified; that though the seed should die, it should bear much fruit; that though he himself was about to be lifted up from the earth, he should draw all men unto himself.

I. WHO WAS HE WHO LOOKED FORWARD TO A PROSPECT SO GLORIOUS? This must be asked, because the words used are such as from ordinary lips might naturally be deemed but vain boasting. How often have conquerors hoped to subdue the world, thinkers to convert all mankind to their opinions, preachers and promulgators of religious systems to win the empire over the hearts of the race! Experience has dispelled many such illusions; and we are slow to accept claims to universal dominion. Who, then, was he who uttered this confident expectation—that all men should be drawn to him? To all outward appearance a peasant, a teacher, a healer, a reformer, a benefactor of his fellowmen. What prospect was there of one in such a position realizing a hope so vast? And how, if he was about to be crucified, could he find the cross a means to such an end? The thing seemed incredible, even to his own adherents and friends. If Jesus had been a mere man, although a saint or a prophet, such language would have been egotism. But Jesus knew the purpose of the Father, and felt within him the consciousness of power to achieve a work so great. And the events which followed—the Resurrection and Ascension, and especially the Pentecostal outpouring—opened the eyes of his disciples to the glory of their Master's Person, the power of his Spirit, the certainty of the prospect he beheld.

II. WHAT WAS THE CONDITION OF THE EXERCISE OF THIS SUPERHUMAN POWER? The expression, "lifting up," as applied by Jesus to himself, is interpreted for us by the evangelist. Used three times, it denotes, in each instance, the manner of Christ's death, the lifting up upon the cross. This was, indeed, to be followed by the lifting up to the throne of empire and of glory. As a Saviour, Jesus was crucified; as a Divine Saviour, he was exalted. The wisdom of God, the power of God, were to be displayed in this triumph of humiliation, suffering, and death.

III. WHAT WAS THE NATURE, THE ACTION, OF THIS ATTRACTIVE POWER? It is very significant that the "drawing" which Jesus exercised displayed itself even whilst he hung upon the tree. The multitude gathered around; and if the soldiers viewed the scene with indifference, there were women who watched and wept, and there were among the people those who smote their breasts in sorrow and in fear. But we have to notice, not the curiosity or the natural emotions excited by the spectacle of one suffering crucifixion, but the *spiritual* attraction of Calvary. The incomparable love and pity manifested by the Crucified possess a mysterious charm. It is the Shepherd smitten for the flock he came to save, it is the Friend laying down his life for his friends, who exercises this Divine magnetism. They who discern in the Lord's sufferings and death the appointed means of man's redemption, who know that "with his stripes we are healed," can understand how a spiritual force emanates from the cross as gravitation from a central sun. Man's nature is such as to be affected by the exhibition on Christ's part of love stronger than death, of compassion worthy of a God. That the sacrifice of our Redeemer had its bearing upon the government of God—this is clearly taught in Scripture. But here our Lord lays stress upon its bearing upon the heart of man, upon human society and human prospects.

IV. WHITHER DOES THE CRUCIFIED ONE DRAW THOSE WHOM HIS INFLUENCE AFFECTS? The suffering, the glorified Redeemer draws men *away* from sinful affections and sinful courses; he draws them *unto* safety, peace, and life. But it is observable that Christ declares his purpose to draw them "*unto himself*," i.e. to enjoy his fellowship, to participate in his character. A personal power draws men to a personal Saviour, Friend, and Lord. Men are drawn by the cross, not to Christianity, but to Christ.

V. WHAT IS THE RANGE OF THIS ATTRACTION? Jesus is a universal Saviour. He proposes and promises to draw *all men* unto himself. The firstfruits of this harvest were yielded whilst he still hung upon the tree. The conversion of the dying malefactor, the enlightenment of the centurion, were an earnest of greater victories. It was the intention of Christ to save friends and foes, Jews and Gentiles. And the facts of history are a proof of the extent to which this intention has already been fulfilled. The idolater has forsaken his "gods many;" the Jewish rabbi has abandoned confidence in the "letter," and has learned to rejoice in "the Spirit;" the philosopher has found the wisdom of God better than the wisdom of this world. Human beings of all grades have felt and yielded to the Divine attraction of the cross. The young and the old, the profligate and the ascetic, the tempted, the aged, and the dying, are day by day being drawn unto the heart of Immanuel. The marvels of Pentecost were an omen of a new life for all nations of mankind. The apostles themselves witnessed enough to convince them of the truth of their Master's words, the depth of their Master's insight, the vastness of their Master's prophetic view. Looking back, and looking around, we learn to look forward with an inspiring confidence to the realization of a promise so benevolent and so glorious as this from the lips of him who was about to die.—T.

Ver. 34.—*The Son of man.* Perplexity and inquiry mingle in this question which the Jews were prompted to put, when they heard the language in which Jesus claimed authority in his death to gather mankind around himself.

I. THE DESIGNATION APPLIED TO JESUS. The expression, "Son of man," was familiar to the Jews. 1. In the Old Testament it was used as equivalent to "man." It is applied in the Book of Ezekiel to that prophet himself, in about eighty passages. There is one passage in the Book of Daniel in which the Messiah is introduced as "like a Son of man." 2. In the New Testament the expression occurs eighty-two times, and in almost all instances it is used by Jesus of himself. It is found in all four Gospels. Here only in the Gospels is it used by others of our Lord, and as if it were desired to understand the full meaning of the phrase. Stephen, when threatened with the martyr's

death, made use of this appellation, which shows that it was well known and current among the early Christians. The same is apparent from its employment by John in the Apocalypse, when describing the ascended Christ. 3. There are passages from which it would seem that "Son of man" was regarded as almost equivalent to "Son of God." Thus in Peter's great confession, in answer to Christ's inquiry (see Matt. xvi. 13—16). And again in Caiaphas's interpretation of our Lord's language (see Luke xxii. 69, 70). 4. To the Christian the designation is suggestive of great and distinctively Christian doctrines. The Son of man is to him incarnate Deity, and yet Deity in participation with our nature, in priestly fellowship with our life, in human sympathy with our feelings, in humiliation and sacrifice. And on the other hand, the Son of man assures us that he is our Representative above, our Mediator and Friend, our Lord and Judge.

II. THE QUESTION ASKED CONCERNING JESUS. "Who is this Son of man?" 1. It is a question which is prompted by our acquaintance with the facts of Christ's ministry. The record of what Jesus did, suffered, and said, is the most amazing record in the history of humanity. Is it possible, seriously and thoughtfully, to make acquaintance with the facts of his life, death, and resurrection, without being urged to the inquiry, "Who is this?" 2. It is a question upon the answer to which great issues depend. Was Jesus an impostor, or a fanatic, or an altogether mythical personage? Upon many questions we can afford to suspend our judgment; but not upon this. It makes all the difference to the world, it makes all the difference to ourselves, whether or not Jesus be the Saviour from sin, and the Lord of righteousness and life. 3. It is a question which admits but of one reply. Reason and conscience alike are satisfied, and can find rest, when the assurance is given that the Son of man is Son of God.—T.

Ver. 35.—*Light on the path.* The occasion of this admonition is intelligible enough. The Jews were naturally perplexed at Jesus' saying (ver. 32) concerning his approaching death, and the mysterious power which in and after his death he should exercise over men. No wonder that they asked who this Son of man could be. Jesus did not want to discourage them from this inquiry as one of great speculative interest; truth, especially upon the highest themes, must be reverently and earnestly sought. Yet it was the desire of Jesus that the Jews should remember the practical bearing of his language. His ministry among them was a probation to those who were brought into contact with him. Some used that probation aright; many misused it. Now that the light shone, it was for those favoured with its shining to walk by its celestial guidance.

I. AN INJUNCTION. 1. What is the light in which we are directed to walk? Undoubtedly the spiritual light shed upon the world by Christ and his gospel—the light which is Divine, glorious, unsetting, and sufficient for the illumination of all men. This is the clear light of knowledge, the pure light of holiness, the bright light of joy, the welcome light of counsel and of safety. 2. What is it to walk, having the light? It is in the first place to accept the true and Divine light in preference to false, delusive lights of earth. Then to be practically guided by it so as to escape the errors and follies and sins into which men are prone to be misled. Then to learn by experience so to love the light as to partake its very nature, and so to become the children of the light.

II. A WARNING. "That darkness overtake you not." A traveller in a lonely desert or a dangerous country is anxious to travel by daylight, and to reach his halting-place or his destination before nightfall. Making use of this similitude, our Lord enjoins all who value his counsel to speed their onward way, lest, if they be slothful and inattentive to Divine guidance, they be overtaken by the night of judgment and destruction. The darkness to be dreaded is the darkness of spiritual insensibility. The soul that shuns the light learns to hate the light. And such a moral failure to use aright the precious advantages conferred involves the privation of privilege. Thus the unfaithful is brought into the darkness of Divine displeasure and death. How the warning of Christ was fulfilled in the experience of Israel as a nation, history has recorded. The destruction of Jerusalem, and the dispersion of the once favoured nation, show that "darkness overtook" them. No more solemn warning exists against negligence and unfaithfulness.—T.

Ver. 36.—"*Sons of light.*" This remarkable expression occurs four times in the New Testament. In Luke xvi. 8 the Lord Jesus contrasts with the children of this generation the sons of light. In this passage he holds out the prospect before those who believe on the Light that they will become sons of light. Paul, in Eph. v. 8, admonishes Christians to walk as children of light, and in 1 Thess. v. 5 assures Christians that they are all sons of light. The designation is instructive and appropriate as indicating—

I. THEIR ORIGIN; FOR THE GOD OF LIGHT IS THEIR FATHER. God is Light; he is the Author of natural light, for he first said, "Let there be light: and there was light." He too "hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

II. THEIR ILLUMINATION; FOR CHRIST BY THE HOLY SPIRIT ENLIGHTENS THEM. In the forty-sixth verse it is recorded that Jesus said, "I am come a Light into the world, that whosoever believeth on me may not abide in the darkness." Not only does Christ as the Light of the world shine upon us in spiritual glory; but the Holy Spirit illumines the inner nature by opening the eyes of the understanding to perceive the truth and grace of heaven.

III. THEIR CHARACTER; FOR THEY ARE LIGHT IN THE LORD. Christians possess the light of *knowledge*, distinguishing their state from the darkness of ignorance; the light of *holiness*, by which their condition contrasts with that of those who love and do the works of darkness; the light of *happiness* and spiritual joy, for they are delivered from the gloom of despondency and of fear.

IV. THEIR CALLING AND WORK; FOR THEIR MISSION IS TO SHINE UPON A BENIGHTED WORLD.

> "Heaven doth with us as we with torches do—
> Not light them for themselves."

It is distinctive of true Christians that they not only receive the light, but diffuse it abroad. They thus adorn their profession, become the agents in the salvation of others, and glorify their God.

V. THEIR FINAL GOAL AND HOME; FOR THEY ARE PREPARING FOR AND HASTENING UNTO THE HEAVEN OF LIGHT. There is a sense in which this present state is the night, which is far spent; the day is at hand. The fulness of light is where God is in his glory, and where he purposes that his people shall be with him, and see his face. The prospect before the sons of light is none other than "the inheritance of the saints in light."—T.

Vers. 44, 45.—*The knowledge of the Eternal through Christ.* The world's great want is to believe in God. Men believe in power, in wealth, in pleasure, in prosperity, in science; that is to say, they believe that such things are desirable and attainable, and worth trying and toiling and suffering for. These are prized, and therefore sought. They are more or less good. Yet they cannot satisfy, they cannot bless, man; for he has a spiritual and imperishable nature, for which all earthly things are not enough, which they cannot meet and satisfy. Yet multitudes of men have found nothing better. Some believe that the good things of this world are man's highest good, and strive to bring down their souls to this level. Others know that this cannot be, and are most unhappy, because they are strangers to aught that is higher and better; because they are not convinced of their own spirituality and immortality; because they do not feel assured that there is in the universe a Being greater, holier, and more blessed than they are. It is the childish fashion of the day to doubt all save what is often a most doubtful kind of knowledge—the knowledge which we have by sense. What men chiefly need is to believe in a Being who is both in and above all things seen and temporal; who administers and governs all; who is ever revealing himself in all things, and to all his intelligent creation; who has purposes, and purposes of wisdom and of love, towards all his children in every place. In a word, what they need is to believe in God. This is faith, and faith is the essence of religion. Faith in a living Person, conscious and moral; not in an impersonal intelligence (whatever that may be) inferior to ourselves; but in a Father in heaven, in whom is every moral excellence which we admire in our fellow-men, only in measure exceeding our imagination and

indeed altogether beyond measure. If men live, as millions do, without this faith, they live below the possibilities of their nature and calling. It is this faith that gives to the human heart peace, strength, and hope; and to the human life and lot meaning, stability, and grandeur. Without it, man is not truly man; with it, he is a son of God himself. Yet this faith is not easy to any of us; to multitudes it is, in their state, barely possible, perhaps not possible at all. God knows this, and pities our infirmity. Hence his interposition on our behalf, his revelation of himself to our ignorant, necessitous, and helpless souls. His mercy, his compassion, his Fatherly counsel, have provided for this emergency. The supreme manifestation of himself is not in lifeless matter or in living forms, is not even in the universal reason and conscience of mankind. He has come unto us, and spoken in our hearing, and made himself known to our spirits, in the *Person of his Son*. In him he appeals to us, summoning and inviting us to faith. No longer is he hidden from our sight, no longer distant from our heart.

I. CHRIST'S PRESENCE AMONG MEN IS THE PRESENCE OF GOD. This, indeed, is the meaning of the incarnation of our Lord. God's works we see on every side, proofs of "his eternal power and Godhead"—witnesses without which he has never left himself. But God himself no man hath seen at any time. Yet he would have us know him; not only know something about him, but know himself. Hence "the Word became flesh, and dwelt among us, and we beheld his glory, the glory as of the Only Begotten of the Father, full of grace and truth." He is "the Image of the invisible God," "the Brightness of his glory, and the express Image of his Person." Christ was conscious of this relation, and both assumed and declared it. Nowhere in language more definite and simple than here: "He that seeth me seeth him that sent me." What wants were met in this manifestation! One fancies the exiled Hebrew, panting forth his heart's deep want, exclaiming in religious fervour, "My heart and my flesh crieth out for the living God! When shall I come and appear before God?" Some glimpse of his majesty and his grace the devout psalmist might hope to gain in the temple, which was the scene of his presence, his service, and his praise. But what language would that ardent spirit have found to express its wondering gratitude, could the vision of Immanuel have flashed upon it? One fancies the Athenian philosophers, "seeking the Lord, if haply they might feel after him and find him;" the Athenian poet, by a stretch of imagination and in a rapture of natural piety, rising to the conviction, "We are also his offspring." But what satisfaction, what joy, would have come to such hearts, yearning for the unknown God, had the Divine Man come to them, with the declaration of marvellous simplicity and grace, "He that hath seen me hath seen the Father"! But this was a revelation, not only for saints and prophets, for sages and for poets, but for all mankind. When the husbandman hailed the rising sun, and the seaman gazed upon the steadfast pole-star, this question must have arisen—Is this the handiwork of God? When the father looked upon the lifeless form of his beloved child, what thought could soothe and temper the bitterness of his bereavement and his woe, except his confidence in the supreme Father's care and love? And when the old man came to die, what could light up the dark future into which he was hastening, save the uncreated light which comes from the unseen? In their manifold questionings and doubts, sorrows, infirmities, and fears, men have looked above, and we do not say they have not received some tokens of Divine sympathy and love; they have "cried unto God with their voice," and he has heard and succoured them. But how dim has been their vision! How faint their faith! How inarticulate the response which has reached them from afar! They would fain have believed; from many a soul went up the eager and intense inquiry, "Who is he, that I might believe?" Nothing did they so deeply desire as to see him, who is the Author of all being and the Arbiter of all destinies; but as they strained their vision, it was as those peering into the scarcely penetrable twilight, with eyes suffused with tears. Who can by searching find out God, or know the Almighty to perfection? Why this want was at once awakened, and allowed to remain so long unsatisfied, we cannot tell. It is one of those mysteries upon which eternity may shed some light; for time has little to yield. It is enough for us that "in the fulness of the time God sent forth his Son," that this Son of God is the one Object of human belief, the Centre attracting the gaze of all eyes, and the love and reverence of all hearts. In human form, through human life and death, with human voice, God,

the unknown, makes himself known to us; God, the unseen, makes himself visible to us. For we can believe on Christ, our Friend, our Brother; we can behold him, the human Immanuel. We greet him as he comes to us from heaven; we listen to him as he speaks to us in earthly language. For us the problem is solved, the chasm is bridged, the impossible is achieved; as Jesus says, "He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me." Some persons have found it hard to believe that "God was manifest in the flesh." But it seems far harder to believe that God was *not* in Christ, that Christ was *not* "God with us." It seems hard to imagine how otherwise we could be brought to realize the unspeakable nearness of our heavenly Father, how otherwise we could look into his face, recognize his voice, love him and delight in him. God is in nature; but can it be said, "He that believeth in physical law, that seeth material glory, believes in and beholds the Father above"? He spake by the prophets; but could Moses assert, or Elijah, "He that seeth me seeth him that sent me"? The incongruity must strike every mind; such language from human lips would send a shock through every Christian heart. There are good men living now; will the best of them stand up before the world, and, claiming to come from God, declare, "He that seeth me seeth him that sent me"? But how naturally do such words come from Jesus of Nazareth! How simple! How free from exaggeration and assumption! And how justly and confidently do many hearts rest in his Divine, his welcome, his precious, his authoritative assurance, "He that hath seen me hath seen the Father"!

II. CHRIST'S WORDS ARE THE WORDS OF GOD. This is indeed the meaning of the ministry of Jesus, as a ministry of teaching. In the context this truth is brought out with special distinctness and power. "I have not," says the great Teacher, "spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. . . . Whatsoever I speak, therefore, even as the Father said unto me, so I speak." It is true that all human language is imperfect, and that, if it is not capable of expressing all the thoughts, and especially all the feelings of men, it is not reasonable to expect that it shall utter in completeness the mind of the infinite God. This objection is brought by some against a revelation in words—against the Bible itself. But it is no valid objection. Because the most high and eternal God cannot make himself fully known to man, inasmuch as no means by which he can communicate can do other than partake of human imperfection, shall he therefore refuse to commune with us at all? His fatherly pity will not consent to this. He "spake to the fathers by the prophets," and "in these last days he has spoken to us by his Son." And what words they are in which our Lord has addressed us! Who can believe them without believing the Father, who sent as Messenger his own honoured and beloved Son? He is indeed "the Word," being, in his own faultless Person and sacred ministry, the very speech of the Divine mind, appealing to humanity with the summons, "He that hath ears to hear, let him hear." His words were true. Of himself he could speak as "a Man who telleth you the truth." The unbeliever may come to believe his words, and so to believe in himself; the Christian believes in him, and therefore receives his utterances with an unquestioning faith. On the highest themes, on themes of the deepest and most imperishable interest for man, Christ has spoken; and his words are final, never to be questioned, never to be disproved. His words are words of power. As he himself declared, "The words which I speak unto you, they are spirit, and they are life." His words are immortal. "Heaven and earth," said he, "shall pass away, but my words shall not pass away." His words are more than human. The officers were conscious of the authority of his teaching, when they returned and said, "Never man spake like this Man!"

III. CHRIST'S LOVE IS THE LOVE OF GOD. This is the meaning of the ministry of Jesus as a display of character and disposition, as a constant extension to men of healing, pardon, grace, and help. Our Saviour struck the key-note of his ministry in the words he addressed to Nicodemus: "God sent not his Son into the world to condemn the world, but that the world through him might be saved." The worst evils which men suffer they inflict upon themselves; the greatest blessings which they experience are given them by God. How could men be convinced that God is a Saviour? The best answer to this question is the fact that they have been so convinced by the mission and the ministry of Christ. As he "went about doing good;" as "he

healed all manner of sickness and disease among the people;" as he pronounced to the contrite and believing sinner the gracious words, "Be of good cheer; thy sins be forgiven thee!"—men felt, as they had never felt before, that God was visiting and redeeming his people. Human sorrow awakened the response of Divine sympathy, and human sin the response of Divine clemency and forgiveness. It was not the timely but casual interposition of a human friend; it was the one typical eternal intervention of a God. The ministry of our Redeemer in Judæa and in Galilee was the outward and visible sign of the unchanging pity of our Father's heart. It was "the acceptable year of the Lord," but it was a year that has no end. In Christ, the God of all grace is for ever addressing mankind in the language of an unfailing gospel, and is saying, "Look unto me, and be ye saved, all the ends of the earth." "Herein is love, not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins."

IV. CHRIST'S SALVATION IS THE SALVATION OF GOD. This is the meaning of Immanuel's death and sacrifice. What it is wished especially to draw from this passage, as elucidating redemption and salvation, is this—that in the cross of Christ we do not so much behold Christ reconciling us unto God, as God in Christ reconciling us unto himself. The gospel is the setting forth and publication in time of the great truth and reality of eternity—that God is a just God and a Saviour. To believe in Christ is to believe in God's *purposes of mercy*; God's *method of mercy*; God's *promise of mercy*. What follows from the truths now stated? How do they practically affect us?

V. THE ACCEPTANCE OR REJECTION OF CHRIST IS THE ACCEPTANCE OR REJECTION OF GOD. These words were uttered at the close of our Lord's public ministry in Jerusalem, probably on the Wednesday of the Passion week. On the whole, Christ's teaching had met with unbelief and hostility. Pharisees and Sadducees had been rather silenced than convinced. Many of the chief rulers, indeed, believed on Jesus, yet they had not the courage and honesty to confess him. In this very chapter, whilst we read that "many believed" on Jesus, we are informed of others that "they believed not on him." It is clear that there was general interest in Christ's teaching and claims; but that those who acknowledged the Prophet of Nazareth as the Messiah were few and timid, whilst his opponents were bold and bitter and determined. It was the very crisis of our Lord's ministry. His "hour was come." The cycle of his public teaching and beneficence was complete. He had now only to lay down his life, and thus to carry out his fore-announced intentions, and to finish the work his Father had given him to do. And these words and those which follow are Christ's final testimony to the Jews. He sums up in a brief compass the truth concerning himself, and then the practical bearing of that truth upon his hearers. He has come from God. He has come, with Divine authority, as the world's Light, and as the world's Saviour. He has come with everlasting life in his hands, as Heaven's choicest gift. Yet he sees around him, not only those who hear, believe, and receive him, but those also who reject him. It is not for him to judge; for he has come to save. But judgment awaits the unbeliever. And what is the witness which the compassionate Saviour bears as his last solemn message to mankind? How does he bring home to their souls the awful responsibility of association with him, of enjoying a day of Divine visitation? He does this in this sublime statement, in which he identifies himself with the Father from whom he came. No one can disbelieve and reject him, can close the eye to his glory, without in so doing rejecting God, turning away from the sight of God, and stopping the ear against the voice of God. This was, and is, a truth at which men may well tremble. Here we are brought face to face with the great probation, the great alternative, of human life and destiny. Only those who are thoughtless or hardened can think of this truth without the deepest seriousness and solemnity. It may justly be said to men, "You have been so framed by the Divine Maker of all that you must either accept or reject him. In either case it must be your act, and you must be answerable for it. And there is no third course open to you; for not to acknowledge, honour, and trust the Christ of God, to be indifferent to him and to his salvation,—this is to spurn the most sacred privilege, to neglect the most precious opportunity with which God himself can favour you. It is to shut the eyes to the light of heaven; it is to disbelieve and to reject the eternal God himself."—T.

Vers. 3—8.—*The immortal box of ointment.* We have here—

I. THE OFFERING OF LOVE. "Then took Mary," etc. 1. *This offering of love is made to its Object.* Jesus was the Object of Mary's supreme love, and him she now anoints. We may look at her act as: (1) An expression of her *profound personal esteem.* Esteem for his character, his life, and his Person. (2) An expression of her *profound gratitude.* Gratitude for many acts of kindness, for many words of Divine wisdom, comfort, and guidance, and especially for his matchless miracle of power and friendship in the restoration to life of a dear brother. (3) An expression of her *profound homage and submission.* She anoints Jesus as the Sovereign of her heart, the King of her soul, the Lord of her life, the Messiah of the nation, and the Saviour of men. Inward love will ever find an outward expression. 2. *This offering of love somewhat corresponds with the love it expresses.* Think of this ointment, the offering of Mary's love. (1) Think of its *quality.* It was most precious and genuine; the best that could be found even in the East, the land of delightful perfumes. (2) Think of its *costliness.* It was very costly. According to Judas's valuation (and who knew better?) it was worth "three hundred pence"—about £10 of our money. (3) Think of its *quantity.* "A pound." A pound of many things would not be much, but a pound of this genuine and costly ointment was a large quantity. But it was not too genuine in quality, too costly in value, and not too much in quantity, to satisfy the loving impulses of Mary's heart. Doubtless there was a tear of love trembling in her eye at the time, because the offering was not worthy of her affections, and especially not worthy of their supreme Object. 3. *This offering of love was made in a very suitable and interesting manner.* (1) It was *deliberately made.* Whether the ointment was originally bought for the purpose of anointing Jesus or for private use cannot be decided. The latter supposition adds value to the offering. In any way, it was either deliberately bought, or preserved and appropriated as an offering of love to Jesus. It was not an accident or an impulse of the moment. (2) It was *most heartily made.* "She took a pound," etc., or, according to another account, "she brake the box." Some think that all was not used. If so, it is strange that Judas did not propose to sell the remainder. This supposition is rather against the narratives, and certainly against the genius of genuine and burning love. A heart broken with love for its object naturally breaks the box over his head. (3) It was *most self-obliviously and gracefully made.* "She wiped his feet with her hair." Self-oblivious, forgetful of the laws of etiquette, unmindful of the presence of those around her, and not having a towel at hand, not one at least in her esteem worthy of the occasion, she so wiped those feet, at which she so often sat, with the long tresses of her hair—an act of tender womanly kindness, unsurpassed in the richest records of romance and the finest fancies of poetry. Love often rises above the rules of social etiquette, and dares to be original and natural, and consequently most pleasing and attractive. What a picture we have here of the offering of simple and ardent love! Never feet had a softer towel, and never a towel had worthier feet to wipe than those of him who went about doing good.

II. THE OBJECTION OF AVARICE. 1. *It came from an unexpected quarter.* "Then saith one of his disciples," etc. One would think that any token of love to the Master would be hailed by the disciples with satisfaction and joy; but it was not so. It came from one of them, but our surprise is lessened when we are told that this disciple was no other than the betrayer. 2. *It was most indignant.* (1) It *commenced within.* The soul of Judas took fire, his passions were all ablaze, and this was to some extent contagious. (2) It soon *found outward expression.* In angry looks, in disapproving gestures, in condemnatory whispers, and at last it thundered forth in the betrayer's question, "Why," etc.? (3) *The mouthpiece of the question was its originator.* Judas was the originator as well as the mouthpiece of this foul objection. The breaking of the box broke his heart. The sweet perfume of the ointment stank in his nostrils, and burnt in his soul, and broke out in burning indignation. The other disciples were but his innocent victims. 3. *It was most plausible.* (1) It was apparently *an unprofitable act.* Christ was not better after than he was before it was performed. (2) *An unprofitable act at a great expense.* Three hundred pence were wasted to no purpose. (3) There was *a worthy cause for which the money might have been appropriated*—the ever worthy and crying cause of the needy poor. What cravings of hunger might be satisfied with what was spent merely to please a woman's whim! What a glaring and an

unpardonable offence was the whole affair! The objection is most plausible, and worthy of a benevolent philanthropist. We are not surprised that it moved the other innocent disciples into indignation, and emboldened the traitor to make it with confidence of being justified in the eyes of his Master. 4. *It was most false and selfish.* "This he said, not," etc. The objection in itself is natural, but as coming from Judas it was most selfish and insincere. When he said the poor he really meant himself. In this fair garb of philanthropy lurked the vile demon of sordid gain and selfish avarice. It is one of the mysteries of iniquity that it can speak the language of holiness. Avarice can utter the sentiments of benevolence. "All is not gold that glitters." Judas valued the ointment more highly than he valued his Master. The former he would not sell under three hundred pence, but sold the latter for thirty pieces of silver. His nature was miserably false and selfish. This act of love ripened and revealed his character. The loss of the ointment hurried him to sell his Master. Thus we have the stench of avarice in the same room as the perfume of love.

III. THE DEFENCE OF JESUS. "Then said Jesus," etc. This defence is addressed, not to Judas but to the other disciples. Jesus could now scarcely hope to extinguish the fire which was raging in Judas's soul, but could stop it from damaging other premises. In his defence: 1. *A sound advice is given.* "Let her alone." There is implied here: (1) The *goodness of the deed.* This is expressed by another evangelist. Jesus could not tolerate evil, not even let it alone. (2) His *sympathy with the performer.* Her feelings were hurt, and he at once stood between innocence and the foul tongue of slander, and between love and the cold touch of avarice. (3) The *proper conduct of the disciples.* "Let her alone." When we cannot understand and agree with our brethren in their way of manifesting their love to the Saviour, our duty is clearly to let them alone. Between them and him: 2. *Love's offering is explained.* (1) As having *a reference to his death and burial.* "Against the day of my burying," etc. How far the death of Christ was understood and believed by Mary we cannot say. However, it is evident that she was now inspired by love to perform on him an act which he looked upon as a befitting preparation for his burial. (2) As having *a symbolic reference to his resurrection.* The symbolic language of the offering rhymed with that of prophecy concerning him, "that his soul should not be left in hell," etc. (3) As having *a symbolic reference to the benefit of his death and his sovereignty over men.* He was anointed as their King. She brake the box on Jesus. Jesus brake the box of Divine love on Calvary. "The house was filled," etc. The world will be filled with the odour of his sacrifice—the infinite sacrifice of Divine love. Mary did what the nation ought to do, and what the world has been gradually doing ever since. She was partly unconscious of what she did. Love to Jesus is often blind, blinded by its own dazzle—especially by the dazzle of its glorious Object; but its instincts and its intuitions are very strong, correct, deep, and far-reaching. Jesus can see in the offerings of love more than the offerers themselves. They may often ask, "When saw we thee an hungered," etc.? but he answers, "Inasmuch," etc. (4) As *being made to the proper Object.* To him, and not to the poor. For: (*a*) In any act of kindness to him the poor were recognized. Who was poorer than he? And yet he was the poor man's Friend. When love pours the ointment on him, it shall return to them with interest. Whatever is done to the poor, Jesus counts as done to him; would not they willingly now return the compliment? (*b*) Opportunities to serve the poor were many and permanent. "The poor ye have always," etc. (*c*) Opportunities to honour Jesus personally were few and brief. He was a Pilgrim in the land, only just passed by. Any act of personal kindness to him must be done at once or never. (*d*) When the claims of the poor come into collision with those of Jesus, the former must give way. While their claims are fully admitted, his are supreme. They are to be ever helped, but he is to be anointed King of the heart and enthroned in the affections. The claims of the poor and those of Jesus can never come into collision but by the cunning opposition of avarice, or the thoughtless blunders of friendship. (5) As *being made in time.* The offerings of genuine and ardent love are never after the time; they are often before, as in this case. Mary performed an act of kindness to her living Saviour. Many mourn over the graves of those they worried in life; but Mary anointed her living Lord. She was determined that he should taste the sweets of human kindness and smell the perfume of human love and homage ere he passed away, and, being inspired with the thought

that this might be the last opportunity, she poured the ointment on his sacred head and feet.

LESSONS. 1. *No genuine offering of love to Christ can be a waste.* It was not so in this case. To Mary it was a most delightful exercise; to the disciples a most important lesson; to Christ a most gratifying deed; to the world a most beneficial teaching. It was only waste to him who was the son of waste. 2. *Those who manifest self-sacrificing love to Christ must ever expect opposition.* Opposition even from quarters they would least expect. There is a Judas in most societies, and avarice is eternally opposed to benevolence, and selfishness to love. 3. *Any objection to the offerings of love, however plausible, should ever be regarded with suspicion.* Avarice can often argue better than benevolence. Benevolence is often too timid to defend itself, but is bold enough to break the box of ointment. Let it do this, and Jesus will ultimately and successfully defend it. The offerings of love are more than a match for all the objections of avarice; the latter petrify, and are increasingly obnoxious; while the former are increasingly odorous and sweet—they fill the house and the soul of Jesus with their sweet odour. Avarice never yet found an object worthy of its generosity. It is ever shifting. An offering which has the preponderating appearance of love, listen to no objection against it. If you cannot heartily commend, let it alone. 4. *We can well afford the objection of others if we have the approval of Jesus.* What need had Mary to care after Jesus said, "Let her alone," etc.? 5. *Those who are in responsible positions should be on their guard.* Office tests, forms, and reveals character. The "bag" is a tree of life or death to all who have to do with it. How many can trace their ruin to a bag? Judas can do so. He began to take what was in it; little thinking that what he took from the bag was small compared with what the bag took from him—took his soul. The bag was the greatest thief; but Judas was the responsible one. 6. *Rather than be too hard upon Judas, let us humbly and prayerfully examine ourselves.* We are also men. The most courteous opponent Judas ever met was Jesus. Instead of meeting his selfish objection in the scathing language it justly deserved, he met it with peculiar mildness. Judas has suffered most from himself and his family. The celebrated Judas of history has been a scapegoat for many modern ones. Their denunciations of him have been only a cover to do the same, and something even worse.—B. T.

Vers. 9—11.—*Jesus and his enemies.* Note here—

I. THE ATTRACTION OF JESUS. "Much people of the Jews," etc. 1. *He was attractive in his work.* In the sick he had healed, the blind to whom he had given sight, and the dead he had restored to life, especially in his last miracle on Lazarus. In this he manifested: (1) His *complete mastery over death.* Death had done its work completely; decomposition and corruption had set in. Lazarus had been in his grave for four days. The mastery of Jesus over death was complete in the miracle. (2) His *complete mastery over life.* This was the secret of his mastery over death, because he possessed all the resources and energies of life. As the Prince of life alone he could be the Master of death. Death will only yield to almighty life. (3) His *unquestionable Divine power and mission.* If this would not prove the Divinity of his Person and mission, no act of power ever could. It had this effect on all who were open to conviction. The supernatural and the Divine brought to counteract the forces of nature are ever attractive. They were pre-eminently so in this instance. 2. *His work was attractive in him.* Lazarus restored to life was his immediate and undeniable work, and Lazarus was attractive, and the people came, "not for Jesus' sake only, but that they might see Lazarus also," etc. Lazarus was attractive: (1) As *the subject of the most wonderful changes.* From life to death, and from death back to life again; and all the changes had taken place in a short period of time. He had only just returned from the land of death. A most wonderful phenomenon! (2) As *the subject of supposed strange experiences of life and death and restoration.* His experience, perhaps, could not be related. All to him was like a pleasant dream of flitting beauty—broken music and delightful sensations which could scarcely be reproduced in human language but in very general and indefinite terms. He was only a babe four days old in the spirit-life. The first thing, probably, he could distinctly remember was to hear the voice of Jesus say, "Lazarus, come forth!" Many questions were doubtless put to him on the subject of his strange experiences, but nothing is recorded only as, having experienced

such dispensations, he attracted many. (3) As *the living monument of the most wonderful power—the power of Jesus of Nazareth.* They came to see Lazarus also, but he was attractive on account of what Jesus had done to him. He had many monuments, but this was his masterpiece, and from it every reflective and earnest mind would turn with reverence and awe to the great Artist. 3. *He was very attractive at this time.* (1) He attracted *very many people.* "Much people of the Jews," etc. They came to know where he was. The miracle of Bethany had stirred up Jerusalem. He could not be hid. His fame now blazed with pecular brilliancy. (2) He attracted many *in spite of difficulties.* There was much popular prejudice and unbelief. He had the bitterest opposition of the leading spirits of the nation; wealth, learning, power, and authority in Church and state were against him. Every obstacle to the flow of the populace to him was placed in their way, but in spite of all, Bethany mightily attracted Jerusalem in those days. (3) He attracted many *to faith.* "Many of the Jews believed on him." To attract attention, curiosity, general interest, and personal presence and attendance was but little to him, after all. Many came to Jesus, but believed not on him; they admired and even believed the work, but not on the Worker; but he attracted many to real faith—faith which was spiritual and lasting.

II. THE OPPOSITION OF HIS FOES. "The chief priests," etc. 1. *Their opposition was really to Jesus.* (1) They opposed *Jesus in Lazarus.* The Master in the disciple; the great Operator in his work. They had nothing personally against Lazarus; but thought that they could not so effectively strike Jesus as through him. He became the target of their hatred. This is not the first time, and certainly not the last, Jesus is persecuted in his followers, and his followers persecuted on his account. (2) They opposed *Lazarus because he was a loss to them.* Because on his account many of the Jews went away—left them. The miracle of which Lazarus was the living monument attracted many from them. Their ranks were quickly thinned, and their reputation on the wane. This enraged their anger against Lazarus. (3) They opposed *Lazarus because he was a gain to Jesus.* Many on his account left them and believed on Jesus. This, after all, was the sting of his offence. They could bear their own loss better than his gain; their own ebb than his flow. They would rather backsliding adherents should take any direction than this. This was a mortal offence. In connection with Jesus Lazarus had become intolerable. 2. *Their opposition was most wicked and cruel.* (1) It involved *murder.* The taking away of life. This was the bitter end. They could go no further. They had no right to this. Life is sacred. (2) It involved *wilful murder.* "They consulted how," etc. Anyhow, only let Lazarus be put to death. It was not the impulse of the moment, the outburst of passion, but the deliberate and united act of the will. "They consulted," etc. (3) It was the *wilful murder of the innocent.* Jesus was innocent; but if to perform miracles and attract the people constituted real guilt, he was guilty. But what had Lazarus done? Was it an offence to be raised from the dead and breathe the old air, mix with old acquaintances, and enjoy the old life once more? True, he was a most genuine and dear friend of Jesus; but a most quiet and undemonstrative one, much beloved by his nation in life and mourned in death. In a sense he was the passive monument of a most benevolent and Divine power. And what could he help that his miraculous restoration engendered faith in Jesus? Blind and cruel bigotry could scarcely select a more innocent victim, nor contemplate a more wicked deed. 3. *Their opposition was increasingly wicked and cruel.* (1) The death of Jesus was *already determined.* His life was already doomed as far as the Jewish authorities were concerned. There was a reward already offered for his capture. (2) The death of Lazarus was *now contemplated.* Lazarus was the first contemplated martyr for Jesus on record. We have no proof that they carried out their purpose; probably not. They had Jesus, and this satisfied them for the time, and Lazarus escaped. (3) *One sin leads to another.* Sin generates and multiplies very fast. The determination to murder Jesus led to the determination to murder Lazarus. (4) *The capacity to do the greater involves the capacity to do the less.* If they can put Jesus to death, they can easily put Lazarus. The violent death of Jesus made the violent death of his follower a comparatively easy matter. 4. *Their opposition was most foolish.* Reason was off its throne. For: (1) The death of Lazarus *could not undo the miracle and its results.* The miracle by this time was an established and an admitted fact. It had in a sense gone from Jesus and Lazarus and was a public

property, and, whatever would become of them, the miracle would still remain. It was well known to these authorities, and there is no attempt to deny it, but a most foolish attempt to destroy it. (2) The death of Lazarus *could not prevent the performance of another miracle.* It is foolish to attempt to dry the stream while the fountain is still springing. It was foolish to put Lazarus to death whilst Christ was still alive. They could not send his spirit so far to the invisible world that his voice could not reach and recall it. They could not hope to mangle his body to such an extent that the chemistry of his Divine power could not reunite it. He could cause Lazarus to appear before them and scare them, till they would be only too glad to let him alone. (3) *Lazarus was not the only monument of Christ's Divine power.* He had hosts of them throughout the whole country. The destruction of all these monuments would involve such a massacre as would be beyond their power and authority to perpetrate. Their opposition was foolish. 5. *Their opposition was pitiably futile.* (1) Physical death cannot destroy *Divine life and energy.* (2) Physical death cannot destroy *Divine purposes.* They flow on like a mighty river, increasing in magnitude and force, and sweeping every opposition before them. The futile devices of priests and stratagems of Pharisees are seen carried away on its crested and sweeping flood. (3) Physical death cannot destroy *spiritual principles*, but rather increase and intensify them. Faith, hope, and love can thrive in chains, feed on flames, and leap with life, even in death. If Lazarus were put to death and fell a martyr to these priests and never again return, thousands would leap to life from his grave and feed upon his ashes. The futility of physical opposition to truth was aptly expressed by the Pharisees, when some of that sect said, "Perceive ye not," etc.? 6. *Their opposition came from an unexpected quarter.* "The chief priests." (1) They were in *the best position to examine the genuineness of the miracle and understand its meaning.* As a class they were educated and highly privileged. They were the leaders of religious thought, and one would naturally expect that they had sufficient philosophical insight and integrity, apart from their religious position, to inquire into such a strange phenomenon and accept its plain and inevitable teaching. (2) They *should be the foremost to accept the claims of Jesus*, see in him the promised Messiah, the fulfilment of prophecy, and the substance of all sacrifice—the Lamb of God. (3) *What ought to breed faith bred in them murder.* The reason which led others to believe in Jesus, led them to hate and oppose him. The miracle of life revived in them the vilest passions for death. What stronger proofs of Christ's Divinity and Divine commission could they wish or have? How could faith be satisfied better than by an outward sign? And yet the reason for faith they want to destroy, and the light of faith they want to extinguish; the monument of faith they want to overthrow, and the object of faith they want to murder. What moral depravity and blindness does this reveal!

LESSONS. 1. *The leaders of the people have often been the bitterest opponents of truth and progress.* They have opposed every true reform, and instead of leading the people to the light, they have stood between the people and it, and have attempted to extinguish it. 2. *If the leaders of the people are so opposed to truth, what can be expected of the people themselves.* 3. *When they will not lead the people, the people should lead them and help themselves.* 4. *All people, learned and unlearned, rich and poor, have a true Leader in Jesus.*—B. T.

Vers. 27—30.—*Through trouble to triumph.* I. JESUS IN TROUBLE. He was not a stranger to trouble, but this was a special one. 1. *Trouble arising from a vivid realization of his approaching death and sufferings.* They already cast their awful shadows upon his pure soul. The unparalleled tragedy of his death, with all its sinfulness on the part of his foes, and all its cruelties, agonies, and shame, was now acted in his soul, and it caused him to shudder. He was far from being a coward, but quite so far from being a heartless Stoic. He was courageous, but human; most heroic, but still most sensitive. 2. *Trouble arising from the immediate effect of his death on others.* The Gentiles were already knocking at his door for admission; but the opening of the door involved his death and the rejection of that people whom he came to save. The more remote joy of his death was hushed in its immediate effects upon his own nation. This judgment which his death involved troubled him. 3. *Trouble which affected his whole nature.* "Now is my soul troubled," etc. The soul here represents his whole

human nature, of which it is the highest and most important part, and most capable of refined and spiritual sufferings, and even his flesh quivered at the prospect of such treatment at the hands of those from whom he expected and deserved kindness. There is a close connection between the soul and the body—sympathy between them. Suffering is contagious.

II. JESUS IN PRAYER. 1. *It was a prayer in trouble, and trouble sent him naturally to his Father for succour.* Inward and outward trouble naturally drives the devoted soul to God. It had this effect on Jesus now. And who could approach God with such confidence and certainty of success as he? He had not brought the trouble upon himself, but bore it for others in accordance with the eternal will. 2. *It was a prayer in which he found it difficult to express himself.* "What shall I say?" This difficulty arose: (1) From *the troubled state of his soul.* When a man is in great trouble, accurate expression to God or man is difficult. It will be inaccurate, or he must pause and ask, "What shall I say?" (2) From *a severe conflict between the flesh and the spirit.* Jesus was thoroughly human, and was now young and in the bloom of life, and also innocent and pure. In him the claims of life and the terrors of death would be naturally great. There was a severe conflict between the weakness of the flesh and the readiness of the spirit; and the natural prayer of the former would be, "Father, save me from this hour," etc. (3) From *the conflict between the possibility of escape, and the law of obedience in his heart.* The possibility and advantages of escape were now doubtless presented to his mind—one of the last temptations of the prince of this world. The temptation in the wilderness was not the only one he encountered. It was only the introduction. He was tempted through life. His own power and superiority were used as instruments of temptation. The possibility and present advantages of escape were presented to him to the last; and, if such a consideration triumphed, his natural prayer would be, "Father, save me," etc. (4) *The ruling principles of his soul immediately triumphed.* The question, "Shall I say, Father, save me from this hour?" The loyalty of his soul immediately answered, "No, I shall not say that, because for this cause came I to this hour." Such a prayer would be a contradiction to his whole spirit and history before and after the incarnation; would be against the very purpose of his coming, which was well known to him; would be a victory for the enemy. But his loyalty triumphed, and the prince of this world was cast out. 3. *It is a prayer, the burden of which is his Father's glory.* "Glorify thyself." This implies: (1) An *intense desire that his Father should be glorified.* This is the prayer of his soul and the soul of his prayer, and the affectionate cry of his agonies, that the Divine power, wisdom, goodness, justice, mercy, and love, should be crowned, and the reputation of the Divine name should be advanced. (2) An *intense desire that his Father should be glorified in him—in his life and death;* that he should be the medium of his glorification; that in his incarnate life and death his Father's glory should be increased here and everywhere. (3) A *self-sacrificing submission to his Father's will.* He is entirely lost in the Divine will. His prayer is not, "Father, save me," but "Glorify thyself." In what is coming never mind me; take care of thy Name. He would not be saved at any risk to the Divine Name. He offers himself a willing Sacrifice on the altar of his Father's glory. Selfishness is conquered, and love is all ablaze. (4) The *highest note of devotion.* "Glorify thy Name." This, as uttered by our Lord, is the highest note of human devotion, the climax of human worship, and the sweetest music of self-sacrifice.

III. THE PRAYER OF JESUS ANSWERED. 1. *The answer is full and direct.* "I have both," etc. We have here the glorification of the Divine Name in Jesus. (1) In relation to *the past.* "I have," etc. His past life and work had been in the highest degree acceptable and efficient, and satisfactory to the Divine Being, and served the highest interests of the Divine nature. (2) In relation to *the future.* "And will," etc. Jesus's past is only an earnest of even a brighter future. In him the Divine Name will be ever glorious, the Divine glory will ever shine, and the Divine attributes blaze with special and increasing brilliancy. In him the Divine nature will reach its highest and brightest manifestations. 2. *The answer was immediate.* "There came a voice," etc. There was no delay. The prayer went up in agony, and immediately came back in glory. Jesus was near heaven when on earth, and heaven was near him, and ever ready to respond. Heaven is ever near and responsive to the prayers of earnest faith. 3. *The answer was audible.* "A voice," etc. The prayer went up in a voice, and in a voice

the answer returned. This was the third time Heaven spoke audibly respecting Christ—at his baptism, transfiguration, and now at his Passion. (1) *All heard it.* "The people who stood by and heard." It was loud enough for all to hear. This is like Heaven; when it speaks, it speaks in clear and mighty tones. When the material heaven speaks, it often speaks in storms and thunders. (2) *A few only understood it.* To the majority it was a mere sound like thunder. To some it suggested the broken articulations of an angel, whilst to the disciples, and perhaps many others, it was the very voice of God. John fully understood it, and copied its Divine meaning, and handed it down to us. Only those who have ears to hear can hear and understand what the Spirit saith. John had a good ear for the Divine voice. What seems to us only thunder may be the immediate voice of God. 4. *The answer was audible for the sake of others.* Jesus required no voice from Heaven. He understood the language and thoughts of Heaven intuitively. Christ was not dependent upon the human voice as a medium of revelation. He knew what was in man; he was conscious of what was in God. God spoke in him; but man requires a voice, and Heaven supplied it now. (1) As a *public testimony to the life and death of Christ.* (2) As a *test and confirmation of faith.* (3) As a *Divine indication of the special importance of the hour which included the Passion of Christ.* Its importance to earth, to heaven, to the Gentiles, to Jesus, to the Father, and to the universe.—B. T.

Ver. 32.—*The saving influence of Christ.* Notice it—

I. IN SOME OF ITS CHARACTERISTIC FEATURES. 1. *It is the influence of the greatest Person.* "And I," etc. To know something about influence, let us ask who influences? (1) *The Son of God.* The eternal Word, who was in the beginning with God, and is God. Thus the source of the influence is Divine, infinite, and exhaustless. (2) The Son of God *in human nature.* The eternal Word manifested in the flesh, assumed the nature he came to save, and in that nature taught men by precept and example, and manifested before them the most powerful and fascinating attributes of the Divine and human, in a beautiful combination, and led them on to their highest destiny. (3) The Son of God *in personal contact with the human race,* with a full knowledge of, and an intense sympathy with their spiritual wants, inspired with the purpose of salvation, and a passionate desire to advance their spiritual welfare. Thus the fallen human nature is brought again within the moral attraction of the Divine. 2. *The influence of the greatest Person, having made the greatest sacrifice.* "And I, if I be lifted up." The incarnate Word laid down his life as a sacrifice for sin. This sacrifice is infinite, perfect, and matchless. (1) It is *the manifestation of the greatest love.* Divine love for the salvation and happiness of the fallen human family. The tongues of men and angels together could not set forth the greatness of the Divine love so eloquently as the Divine sacrifice offered on Calvary. If it be asked how great is God's love towards fallen man, the most expressive answer is in the words of the evangelist, "God so loved," etc. (2) It *removes all difficulties to reconciliation with God.* In it all Divine claims are satisfied, and human enmity slain, and the mightiest hindrances to Divine attraction are removed. (3) It *furnishes the most powerful motives to reconciliation.* In the light of this sacrifice sin appears most hateful, its consequences most disastrous, while virtue appears most charming, and God most attractive. As an instrument it is calculated in the highest degree to arouse the conscience in condemnation of sin, to melt the heart, to bend the will, and to attract the whole nature from sin to holiness, from the kingdom of darkness to that of light. The supreme and all-conquering motive furnished by it is God's love. (4) It *procures the most powerful helps to reconciliation.* The Holy Spirit, with all his influences, gifts, and blessings. All that man requires in order to return to God is furnished through Christ and the sacrifice of his blood. 3. *The influence of the greatest person in the most advantageous position.* The lifting up from the earth refers to the consequent exaltation as well as to the crucifixion. (1) A position of the *most complete triumph,* a triumph achieved under the most disadvantageous circumstances, on a cross, achieved over the mightiest foes of God and man, and achieved on behalf of God and man. Man now has only a conquered foe to encounter. (2) A position of the *highest honour and glory.* Glory won through shame, life procured by death, the glory of victory and self-sacrifice. If he achieved so much on a cross, what can he not do under a crown? (3) A position of the *greatest authority*

and power. Authority and power native and acquired. "All power is given me," etc. All the realm of spiritual forces, good and bad, is under his control. 4. *The influence of the greatest Person exercised in the most efficient way.* "I will draw," etc. Man is to be drawn, not driven. The saving influence of Christ is voluntary, not compulsory; it is moral and spiritual, influences man through his mental and spiritual nature, and binds the heart and will with the cords of love, and gently draws them Godwards.

II. IN ITS GLORIOUS TRIUMPH. This we see if we consider: 1. *The objects of its attraction.* In order to estimate the drawing power of any influence, let us consider who are drawn, and from what. (1) The greatest sinners *sunk in the deepest sin.* (2) *Inspired with the deadliest enmity against God and virtue.* (3) *Backed up by the mightiest spiritual opponents of God and virtue.* But in spite of all, "I will draw," etc. 2. *The completeness of the drawing.* "Unto me," etc. (1) Unto *faith in him.* (2) Unto *his character and likeness.* (3) Unto *his position and society.* The drawing will be most complete; hence the glory of the influence—his triumph. 3. *The extensiveness of the attraction.* "All men," etc. Jews and Gentiles? More than these. We shall not, in the presence of the cross of our Lord, venture to limit this phrase, but let it tell its simple but grand tale of the glorious triumph of saving grace through Christ. (1) This extensive idea is in perfect harmony with *human need.* All have gone astray from God, and require to be drawn to him. The greater the want, the greater the mercy. (2) It is in perfect harmony with *the Divine will.* "Who willeth that no man should perish, but that all should turn," etc. (3) It is in perfect harmony with *the infinitude of the sacrifice.* Is it not naturally adapted to draw, and does it not deserve to be universally successful? (4) It is in perfect harmony with *our highest notion of the supreme Being as a God of infinite love.* (5) It is in perfect harmony with *many other expressions of God's revealed will.* (6) It is in perfect harmony with *our highest notions of the ultimate glory of God.* 4. *The certainty of the attraction.* This lies: (1) In the *Divine purpose.* (2) In the *Divine provision.* (3) In the *Divine promise.* Jesus has not promised to do more than he has purposed, is willing, and fully able to do.

LESSONS. 1. *What the foes of Jesus thought would punish him, was the very thing to advance his interests.* They said, "Crucify him, and his influence will be at an end." He said, "Crucify me, and I will draw," etc. 2. *Time and eternity are on the side of Christ, and also the superior power of Divine principles.* Truth is more powerful than error, good than evil, and the attractions of Jesus mightier than the evil one. Let Christ have time, and his promise will be fulfilled, and Divine love triumphant. 3. *It is better for the sinner to yield now than to battle with Divine love.* It would be far better for the prodigal to return soon after leaving his father's house, than after experiencing the keenest pangs of hunger. Return he did at last.—B. T.

Vers. 44—50.—*Christ's farewell sermon to the public.* Notice—

I. THE MISSION OF CHRIST IN RELATION TO FAITH. 1. *Faith in the Son involves faith in the Father.* "He that believeth on me, believeth not on me [only]." (1) Christ *reveals the Father as the supreme Object of faith.* The Son as yet was a Revealer of the Father as the supreme Object of faith. (2) His mission naturally and directly *led faith to the Father.* (3) Faith in him was as yet *a stepping-stone to faith in the Father.* The introduction—the first resting-place of faith on her upward flight to the Supreme. There would be a time when Christ would be revealed as the special Object of faith; but now the Father is revealed as such, and the Revealer keeps in the background. (4) Yet faith in Christ involves *faith in the Father.* No one can believe in Christ without believing in the Father. There is such an essential and official connection between the Sender and the Sent that faith in one involves faith in the other. When faith embraces the Son it finds the Father. 2. *A spiritual vision of Christ involves a spiritual vision of the Father.* "He that seeth me," etc. (1) Christ is the *express Image of his Person,* (2) The *express Reflection of his character and attributes.* (3) The *express Revelation of his will and purposes.* 3. *Faith in Christ alone made full faith in the Father possible.* (1) *Knowledge is essential to faith.* We must know God to some extent before we can exercise an intelligent faith in him. Indeed, appropriated knowledge is faith. "This is life," etc. (2) Christ alone *fully revealed God to mankind, and furnished them with knowledge concerning him.* "I am come a Light into the

world." (3) Faith in Christ, as the Light, alone can *result in faith in the Object which it reveals.* "That whosoever believeth on me," etc. The enjoyment of light can alone save us from darkness, and bring us face to face with the objects around us. The enjoyment of Christ by faith alone can bring us to enjoy the Father.

II. THE MISSION OF CHRIST IN RELATION TO UNBELIEF. 1. *Unbelief develops itself in two ways.* (1) In *attentive hearing but non-observance.* (Ver. 47.) (2) *Entire rejection.* (Ver. 48.) 2. *Both these classes incur judgment.* (1) Not directly by Christ. "I judge him not." (2) The *primary purpose of Christ's mission was not judgment.* (3) Its *primary purpose was salvation.* 3. *The unbeliever's judge is Christ's message.* "The Word that I spake," etc. (1) Judgment is *the secondary result of Christ's Word.* Its primary and natural result is eternal life. Man turns it into judgment by rejection. When it fails to save on account of unbelief it judges and condemns. (2) The judgment of the Word is *partly present.* "He hath," etc. Now the unbeliever is condemned by his own reason and conscience, and in the light of the Word he is self-condemned. (3) It is *more suitable that the Word should judge now than if Christ were to do so.* He could not directly judge and save at the same time. But his Word must condemn when it fails to benefit. (4) The *final and full judgment of the Word will be in the future.* "At the last day," etc. Then the judgment by the Word will be published, and reach its finality. The Word, like Christ, is unchangeable. The rejected Word will judge. It will be the same at the last day as now, and will deliver its final verdict.

III. THE MISSION OF CHRIST IN RELATION TO HIMSELF AND THE FATHER. 1. *His mission was purely Divine.* (1) It was *not self-derived.* "I have not spoken of myself," etc. This in his case would be an impossibility, for he and the Father are one. (2) It was *not a mixture of the human and the Divine.* (3) It was *purely the will of the Father.* 2. *His mission was minutely defined.* (1) It was *embodied in a Divine command.* (Ver. 49.) (2) This command *embraced the minutest details of his mission.* "What I should say and speak," etc. (3) This command was *ever present to him in his inward consciousness, written as a law in his heart.* It was the inspiration of every thought and the burden of every word. It was, in fact, a part of himself. 3. *His mission was fully understood by him.* "And I know," etc. (1) Understood in *its natural results.* "Life everlasting." (2) Understood in *its awful importance.* The fate of the human family hung on his message. (3) Understood *most absolutely.* "I know." It is not "I think or believe." 4. *His mission was most faithfully discharged.* (1) Without any *additions.* (2) Without any *deductions.* (3) With *the most devoted fidelity.* With regard to its substance and spirit, it was discharged with the greatest care. There was no partiality for favours, no evasions on account of frowns, no pandering to taste, no fishing for praise; there was no attempt to please any one but his Father.

IV. THE MISSION OF CHRIST IN RELATION TO ITS LAST PUBLIC NOTES. 1. *There was intense earnestness.* "He cried," and why? (1) There was *great danger.* Judgment was at hand. (2) There was a *slight possibility to avert it.* There was a little intervening time. It was brief, but must be used, and his message must be published. (3) It was *his last opportunity.* His farewell sermon to the public. 2. *A special effort is made.* "He cried." (1) He was *intensely desirous to gain hearing and attention.* (2) He was *intensely desirous to be understood.* (3) He was *intensely desirous to be believed.* Hence he did what was unusual for him—"he cried;" and the ministry to this day is the echo of that cry of Jesus.—B. T.

Vers. 1—8.—*A good work wrought in season.* When Jesus lay, a helpless Infant, in the manger at Bethlehem, there came strangers from the East and poured rich offerings at his feet—gold and frankincense and myrrh; and now that he was about to leave the world, an unexpected act of homage was done to him, not indeed by a stranger, but by a gentle and unobtrusive disciple. The occasion was this. Our Lord, weary with his journey from the country beyond Jordan, his last long earthly journey, was resting the last sabbath of his earthly life at his favourite Bethany. There they made him a supper, and the disciples were present, and Martha was in waiting, and Lazarus, as might be expected, was a noted guest. It was then that Mary took her pound of ointment of spikenard, very costly—we may well suppose the most precious thing which

she possessed—and poured it on Jesus' feet as he reclined at the banquet, and wiped his feet with her hair. The evangelist takes care to note that "the house was filled with the odour of the ointment," and it has been beautifully said that "the Church, which is the house of God, still smells the fragrance of that woman's spikenard;" for how wonderfully have the words of Jesus, which we may borrow from another Gospel, been fulfilled, "Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be told for a memorial of her"! And how does the consciousness of his own Divine authority burst forth in these words of Jesus! Who else was ever certain that by a simple word he could make an action memorable till the end of time? Consider—

I. THE MOTIVES OF MARY'S ACT OF HOMAGE. One of them at least lies on the surface. Jesus had not been in Bethany since he raised Lazarus from the dead; and when Mary saw her brother sitting at the same table with him who turned her mourning into joy, could any gift be too great or precious to express her gratitude?

> 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."

This was enough; but there was a deeper obligation still. It was not in vain that Mary herself had sat at Jesus' feet and heard his Word. She knew that he was *the Christ*, the Saviour of the world. He had come to deliver her and all believers from a deeper darkness than that of the tomb, and a death more terrible than the death of the body. Gentle and amiable as she was, she could not receive the gift of eternal life without "dying unto sin;" and who can doubt that it was with a contrite and forgiven heart that she poured her precious ointment on the feet of Jesus? *This* gave the alabaster box its highest value. "The sacrifices of God are a broken spirit." But once more. Had Mary the impression that so fitting an opportunity of testifying her gratitude to the Redeemer might never occur again? She was not called, like his disciples, to follow him from place to place as he went about preaching the kingdom, and the visits of Jesus to Bethany were necessarily few in number. She could not, indeed, have foreseen all that was coming so soon—the conspiracy, the betrayal, the cross of agony and shame. She could not have known that on the very next sabbath her beloved Master would be lying cold and still in Joseph's sepulchre. But, on the other hand, Jesus had spoken again and again to his disciples of his approaching death and departure to the Father. They indeed were incredulous; but some report of his words would reach Mary's ears. An undefined presentiment that her Master was not to be long upon earth may well have arisen in her mind, and all the more eagerly would she seize the present opportunity of doing him honour. Hence "she did what she could."

II. THE GENERAL MURMUR. While the house was filled with the odour of the ointment, a murmur of dissatisfaction arose. It came first from the lips of the traitor. "Why was this ointment not sold for three hundred pence [about £10], and given to the poor? and this he said, not that he cared for the poor; but because he was a thief," etc. This picture of the son of perdition is almost too painful to dwell upon. His blindness to the moral loveliness of Mary's action. His vexation at losing an imagined chance of plunder. His avarice, his jealousy; and, worst of all, his mask so readily assumed of zeal for the cause of the poor! So ripe was he for Satan's last temptation, that the next thing we read of him is his stealing away to the priests at Jerusalem to bargain with them about his Master's blood, and sell his own soul. "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." But while Judas stood alone in his covetousness and hypocrisy, we learn from the Gospel of Matthew that others joined him in his censure of Mary of Bethany. The disciples said, "To what purpose is this waste?" Their common thought was, "This sacrifice is too great, too costly for the occasion. The spikenard is of great price. Surely it would have been better to bestow its value on the poor. To spend it on an evanescent fragrance is extravagance and waste." Here pause for a moment. Are we certain that, had we ourselves been present, we might not have joined in the rising murmur? At all events, how often has the spirit of the censure broken out afresh? It is not so long ago since the Churches of our own country awoke to the duty of

preaching Christ to the heathen world. But missions are costly things, and often they produce but little visible fruit for many days. They seem to spend their fragrance on the desert air. And how long and loud was this complaint!—"'To what purpose is this waste?' Might not the money and labour of Christian people be better bestowed? Are there not poor at home to be fed and clothed? and are there not home-heathen to be taught? Let such duties as these be exhausted before thinking of 'the regions beyond.'" No! Utility is one standard of action; but both in the service of God and man it is far from being the only standard.

III. THE VERDICT OF JESUS. "Let her alone: against the day of my burial hath she kept this." Instead of directly rebuking the disciple, he contents himself with vindicating her whom they were wounding with their words. But there is more in his words than meets the ear. "Let her alone," he seems to say to Judas, "for there is nothing in common between her and you, between a child of light and a child of darkness. And let her alone, ye unthinking disciples. Allow her gratitude to flow unchecked in the channel which it has worn for itself. Why trouble ye the woman at such a moment as this? She hath done what she could, and she hath done more than any of you are aware of, for my hour is near at hand. If ye saw her do this on the day of my burial, would ye say to her then, 'To what purpose is this waste?' Would ye think then of balancing the claims of common charity against the claims of unbounded gratitude? But since she has come beforehand with her offering, it is all the more precious in my sight. She alone has grasped the thought that my earthly ministry is drawing to a close. The poor ye have always with you; she alone has laid it to heart that me ye have not always." Thus Judas was silenced, and the disciples were overawed, and Mary was comforted, and the poor were not forgotten. What lessons are taught by this episode in the gospel history? In its outward form and substance the act of Mary can never be repeated. It stands alone. A few days came and went, and never again was Jesus to be indebted to the sons of men for a place where to lay his head; never again were his feet to be wearied with the hot and dusty paths of this world. Henceforth those who knew Christ in his humiliation were to know him so no more; and we need not say that to idolize his empty sepulchre, or to pray towards it as some do, or, saddest of all, to waste the blood of Christian nations in fighting for its possession, is at best to seek the living among the dead. "Hearts on high!" was the watchword of the ancient Church. "Christ being raised from the dead dieth no more; death hath no more dominion over him." 1. But ask yourselves—Have you anything of Mary's spirit in your hearts—the spirit of love and gratitude to the Redeemer? Where that spirit exists it will tend to diffuse itself over the ordinary duties and charities of life, so that what you do you will "do heartily as to the Lord, and not unto man." But more than this. It is of the nature of love to be ingenious and original in its ways of expressing itself, and opportunities will sometimes occur of honouring Christ in ways which no one could prescribe to you—it may be in supporting his cause, it may be in showing kindness to his people; and these you will think it a privilege to embrace simply for his sake. Nothing was further from Mary's thoughts than the fame which followed her action; any such calculation of consequences would have spoiled the sacrifice. And so it will ever be with the good works that spring from love to Christ. The impulse which inspires them comes from within, and not from the world without. Hence they will evermore be spontaneous and free, and yet all the more, in the apostle's language, they will be as "the odour of a sweet smell, a sacrifice acceptable and well-pleasing to God." 2. When you witness any act of self-sacrifice in a great or good cause, beware of the spirit of jealousy and detraction. Let a work be ever so good, it is always possible to find fault with it on one ground or another—to call generosity extravagance, and zeal ostentation. Ah! there is a kind of criticism which sees some mote in the most honest eye, some vein of selfishness in the kindest heart, which is quick to detect unworthy motives, and "vaunteth itself" in its own acuteness in so doing. Verily this wisdom cometh not from above, and yet how strangely congenial it is to our fallen nature! It was in a moment of hallowed enthusiasm that Mary poured her spikenard on Jesus' feet; but even Jesus' disciples murmured till the Master stamped the offering with the broad seal of his approbation, and called it "a good work"! 3. We do no dishonour to the affecting words, "Me ye have not always," if we allow them to suggest to us the homely counsel, "Be kind to your friends while you have them." Are there

not some who have nearer, dearer claims on you than all others? It may be an aged parent, a brother or a sister, or one closer to you still. Providence marks out that person for your special sympathy, for a tenderness to which the rest of the world has no claim. *Do what you can* for that friend. The tie may any day be broken, and only the memory of it remain. See that no negligence or impatience on your part may yet tinge that memory with self-reproach. "The poor ye have always with you," but no kindness to the outside world will atone for the neglect of personal claims. There are those who will not be with you always. Christ seems to say to you, "Remember them."—G. B.

Vers. 24, 25.—*Mors janua vitæ.* "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone," etc. These words belong to the day of Christ's triumphant entry into Jerusalem—the day of palms. Amidst the general enthusiasm, certain Greeks, who had come up to worship at the feast, asked the Apostle Philip to obtain for them a private interview with Jesus. Philip consulted with Andrew, and the two together laid the request before their Master. Our Lord was deeply moved—his reply even thrills with emotion; and why was this? Here were representatives of the great Gentile world waiting for him, seeking after him, ready, it would appear, to enter his kingdom. But not till he had been rejected by his own, not till he had been *glorified* by his death and resurrection, could he open his arms to receive them. Hence he regarded the request of the Greeks as a sign that the crisis of his course was at hand; not that he needed such a sign, but he hailed it and welcomed it as it came, even while his "soul was troubled" as he looked through the vista which opened up between him and the joy set before him. "The hour is come," etc. (ver. 23). For Christ's way to glory was through death. Yet a few days, and his own disciples and the inquiring Greeks, and all who loved and admired him, would be appalled by the dread spectacle on Calvary. How, then, was our Lord to speak of what was coming in the presence of the people who surrounded him? How should he foreshadow the glory of his cross and the everlasting fruitfulness of his precious death and burial? He chose to do so in words dark indeed and mysterious at the moment they were uttered, but which would cling to the memories of those who loved him, and which were soon to be explained for them and for all mankind.

I. Our Lord's first saying is this, that HIS DEATH AND RESURRECTION HAVE A PERPETUAL EMBLEM IN THE KINGDOM OF NATURE. "Except a corn of wheat fall into the ground and die," etc. This language is, of course, popular and familiar (for it takes no notice of the invisible germ in such a seed that does not die). But plainly a grain of wheat must cease to be a grain, *it must undergo a death-like change, a death-like transformation,* before it springs up and bears its appointed fruit. Suppose one such seed carried to some region of the earth, if such there be, where wheat is still unknown; let it be kept and treasured up as a precious thing, and year after year it abides alone, perfect in itself but fruitless for mankind. But let the same seed fall into the ground—"taste cold and darkness and oblivion there," and ere long it will enter on a higher life and bear fruit and multiply itself, and in after years it may be said that all the harvests of the land sprang from that single seed. With the words, "Verily, verily!" with a twice-repeated "Amen!" our Lord applies to himself this mystery of nature. In him was treasured up the life of the world—"the bread of God that cometh down from heaven." But only by the sacrifice of himself could he impart this life to others. Without death his ministry would have remained unfulfilled for its highest ends. His bright and beautiful example taken by itself would have founded no kingdom. Had he abode on earth on some mount of transfiguration, and then been translated like Enoch, so that he should not see death, then, like a golden grain of wheat, he would have remained alone, without a ransomed Church on earth or a triumphant Church in heaven. But such was not the object of his mission. His heart was set on bearing much fruit, and even now he foresaw the harvest. Looking down the stream of time and abroad on the great world, he saw the Churches of the Gentiles, each with its company of believers springing into life through his death and resurrection, and spreading in wider and still wider circles in the regions beyond. In crowded cities and in quiet villages, in far-off lands and in the islands of the sea, they should be found. And as in nature the fruit ever resembles the seed, so it is in the kingdom of grace. Christ's spiritual

offspring must needs bear his image and likeness. This was the harvest that filled our Lord's field of vision—a great multitude, which no man can number, each one of them washed by his blood and sanctified by his Spirit. This was the joy that he set before him when he endured the cross and despised the shame. Dying, he should rise again, and *bear much fruit*.

II. Our Lord's second saying is this, that HIS DEATH AND RESURRECTION HAVE A PERPETUAL LESSON IN THE KINGDOM OF GRACE. (Ver. 25.) "He that loveth his life shall lose it; but he that hateth his life," etc. Now, no doubt when we read these words, we naturally think first of all of the noble army of martyrs, each of whom added his dying "Amen!" to them. We cannot forget that in many ages and in many lands certain of Christ's disciples have been called literally to drink his cup and to be baptized with his baptism, sealing with their own blood their testimony to his cause. This they did on the faith of his promise, believing that where Christ is there shall also his servants be. And we may well remember, too, how fruitful their example has been. The blood of the martyrs has been called, from early times, the seed of the Church. Not in vain did they lay down their lives. "Fear not, brother Ridley," said Latimer, on the way to the stake; "we shall this day light a candle in England which will never be put out." But this sharp paradox is not merely a watchword for the forlorn hope of the army of the faith. In one form or another it was repeatedly on Jesus' lips, addressed too, as it is here, to all his disciples. Its meaning is this—"The life that is hoarded up for selfish ends must needs be a lost and barren one; and it is only hating such a life that we can bring forth fruit for God and eternity." But even thus explained this is a hard saying. For what is the kind of life which Christ's disciples are forbidden to love? Surely our Lord does more than condemn a life of vicious indulgence and wild extravagance, or of grasping greed and oppression. It needs no paradox to impress on us that such a career is self-ruined and thrown away. No! he is speaking more widely and sweepingly of a life of self-seeking and self-pleasing—such a life, in fact, as is natural to us all. We need no one to teach us how to lead it. The spirit of the present world fosters it and feeds it, and even natural conscience offers all too feeble a protest against it. The self-centred enjoyment of an earthly portion seems to the multitude the one thing needful, and their posterity approve their sayings. You all know the parable which describes this favourite type of happiness and success—the busy prosperous worldling who heaped up treasure for himself, and was not rich towards God; and many of you may remember Tennyson's poem founded on the parable—

> "I built my soul a lordly pleasure-house,
> Wherein at ease for aye to dwell;
> I said, 'O soul, make merry and carouse,
> Dear soul, for all is well.'"

Ah! such a life may be stained by no crimes; it may be enriched by intellectual culture and adorned with the spoils of art, but yet, weighed in the balances of Heaven, it is found wanting. He that loveth such a life as this *is losing it;* and when it is all spent and gone an awful voice will say to him who made it his portion and idol, "Thou fool!" But this is not the life of Christ's disciples. In coming to him they renounce it at the first; in following him they learn to mortify it day by day. They must hate it as a soldier would hate the life purchased by cowardice before the enemy, or as a patriot would hate the life bought by treason to his country; and lest they should forget this, our Lord puts it more sternly before them in those words of his. And where shall we find the motive—the deep secret of this "great renunciation"? I reply—In the death and resurrection of our Lord Jesus Christ. For while that accepted sacrifice of his stands sublimely alone as an atonement for the sins of the world, it has at the same time a wondrous transforming influence on all who come to him by faith. The "mind of Christ" is given to them by God's Holy Spirit. The love of Christ constrains them. In view of him who died for their sins, their old self-seeking life loses its attraction; in view of him who rose again and lives for evermore, they see before them what is far better—a life which has God for its Centre, and love for its ruling principle, and eternity for its boundless horizon. Ah! this is the true life of man, the chief end of his creation; and while it was partly revealed under the old covenant, when there was a cloud on the mercy-seat and a veil on the holy of holies, we may say with the highest

truth that it was *manifested* in Christ Jesus, and *brought to light* in the gospel. "The life was *manifested*, and we have seen it."

APPLICATION. Now, this great lesson of Christ's appearance among us is one which Christians are never done with in this world. 1. *Beware of forgetting it in the day of prosperity.* When projects succeed, and riches increase, "and men are praising thee because thou doest well unto thyself," remember that your true life consists not in the abundance of the things that you possess, but in receiving Christ's fulness and being inspired by his Spirit. How shall you be preserved from abusing the kindness of Providence, and from wasting and spoiling God's common gifts and mercies? Where shall you find a perpetual motive to being rich in good works, patient in service, unwearied in well-doing? Think of your Master and of what he has done for you. No doubt you are softened into gratitude and love when you meet with others at his table, and take into your hands the memorials of his body and blood. But these emotions, if they are true, will ripen into deep principles within you. Think what an example he has left, that you should follow in his steps. He was certainly no ascetic like John the Baptist, dwelling in a lone wilderness estranged from social life and the companionship of friends. But "even Christ pleased not himself." Wherever he went some blessing fell. The aim he kept in view was not his own ease nor his own glory, but the will of him that sent him. Oh! put on the Lord Jesus Christ if you would spend and be spent in the service of God and man. 2. *Remember this lesson in the day of sifting trial.* You are by no means called to invent crosses for yourselves, or perversely overstep God's providential path in quest of them. But there are times in the life of every disciple when the plain path of obedience is hard. Christ may call you to forego for his sake some friendship, some advantageous opening, and you may think this a cruel sacrifice. His voice may summon you to leave your quiet nest of coveted repose, and spend time and sympathy on ungrateful people and amidst uncongenial scenes. Unbelief whispers that you will only labour in vain, and spend your strength for nought. Why impoverish your life for such uncertain returns? Why scatter precious seed in such unpromising soil? Yet think again what a world it was to which he came, and how poor you would be without him; and listen to his own words, "If any man serve me, let him follow me, and where I am there also shall my servant be."—G. B.

Ver. 3.—*A sister's expression of gratitude.* What a remarkable company was here gathered together! 1. Jesus, within about a week of his death, and distinctly apprehending what was before him. 2. His host, Simon the leper, not mentioned here, but mentioned by Matthew and Mark—a man who, in all probability, had his own occasion of gratitude to Jesus. 3. Lazarus, just brought back from the grave, and in company with Jesus, who was going down to it. 4. Martha and Mary. 5. The disciples. So the company was neither a small nor a commonplace one, and in its midst there was done a deed which Jesus said should be told as a memorial of the doer wherever the gospel was preached.

I. MARY HAD THE VERY STRONGEST REASON FOR DOING SOMETHING. No doubt Mary had done all she could in the way of words. But just because words are so easy and inadequate, the real grateful heart wants to *do* something in addition. Araunah offered David a place for an altar, and oxen for burnt offerings; but the king replied in a way that was kingly and right: "I will not offer burnt offerings unto the Lord my God of that which doth cost me nothing." And so Mary seems to have said, "I will not offer to my Master and Benefactor thank offerings which cost me nothing." The occasion, the raising of a brother from the dead, certainly was not beyond the deed. And we too have occasion for *something great* in the way of thank offering to Jesus. Doing nothing, or next to nothing, for Jesus, we give a pretty clear proof that Jesus has not been allowed to do his great work for us. Mary had yet a richer thank offering to make for a greater service. Jesus had to bring back Mary herself from another death, even her own death in trespasses and sins, and in due time she would learn to present her own self a living sacrifice, a reasonable service.

II. THE FAULT FOUND WITH MARY'S THANKSGIVING. Judas, it is very plain, looked upon Mary's act as one that had robbed him of a fine chance of thievish gain. But at this time the disciples had not found him out. We read in Matthew, that the other disciples had indignation, and said, "To what purpose is this waste?" Judas was

doubtless the leader, and the others readily chimed in. As it has been said, "Censure infects like a plague." Nor must we look only at the *positive fault-finding*. If no fault had been found, still there would have been lack of appreciation. The absence of blame is not the presence of praise. It was peculiarly a woman's way of showing gratitude. It took a Being like Jesus, who understands all the movements of the heart, in woman as in man, to appreciate the gift and act of grateful Mary. Even Martha would hardly understand Mary, though it was not an occasion for her to say anything.

III. MARY FINDS A MIGHTY DEFENDER IN JESUS. "The Lord God is a Sun and Shield." Jesus had risen, a true *Sun* of quenchless light, on the dark, dark night of Mary's sorrow—a night that seemed without a single star; and now he comes as a Shield, to shelter her from the darts of an avaricious foe. Mary did her best, according to knowledge and opportunity. Jesus cared very little for the fragrant spikenard in itself; the perfume from a thousand gardens is his. The fragrance was not in the gift, but in the giving. And who can tell but what Mary was really helping the poor? If she spent three hundred pence and more with the growers and makers of spikenard, that would help to prevent them getting poor. It is better to do this than help the poor when they are poor. But Mary was also doing more than she knew. The deep impulse of love was also an impulse from above. Jesus indicates how *we* are to show our gratitude. Judas helped him to the hint. We can do nothing for Jesus according to the flesh. Gratitude to Jesus is now to be service to men. The One that could be anointed went from the earth long ago; but the One that can be served and pleased in a thousand ways is here still.—Y.

Vers. 12—15.—*The triumphal entry.* I. WHAT PRECEDED THIS TRIUMPHAL ENTRY. All the Galilæan and other ministries outside of Jerusalem must have contributed to this enthusiastic demonstration. It is often taken as an illustration of popular fickleness that the multitude said "Hosanna!" one day, and the next day, "Crucify him!" But it is very doubtful if the component elements of the multitude were the same. Those who cried "Hosanna!" were people who had seen Jesus do wonderful works in their own cities and villages. Some of them, doubtless, had known in their own persons his healing power. More still would have occasion to be thankful and happy for mercies vouchsafed to their relatives. Those whom Jesus blessed directly and indirectly during his ministry of flesh and blood must have been indeed a multitude. To them the kingdom of God had indeed come in power, and they had the best right to expect still greater and deeper manifestations when things were ripe for them.

II. THE EXPECTATIONS OF THE PEOPLE. They had been blessed individually. Now they wanted to be blessed as a people, nationally, collectively. Praise and prayer would be combined in their "Hosanna!" They would welcome Jesus as already a royal Victor, and at the same time signify their belief that he had greater victories yet in store.

III. JESUS ACCEPTING THE HONOUR. Jesus was now doing what he had declined to do in ch. vii. 6. His time had fully come—the time of crisis and publicity. The time had come for Jesus to take to him his great power and reign. Therefore, though he knew well how deluded the people were as to the true nature of his mission, yet he accepted their homage and jubilation as directed toward the right Person, and offered at the right time. Not, of course, that Jesus cared for this exhibition in itself. His true joy and satisfaction were clearly from purer sources than the applause of the multitudes. But this triumphal procession was symbolical of that glad, triumphant attitude which the true people of Jesus are ever able to maintain. The kingdom of God in Christ is ever coming; and the multitudes who watch and acclaim its growth are ever swelling in numbers, and uttering louder and heartier shouts of welcome. What Jesus has done, truly measured, may well make us confident of his resources for the mighty work that has yet to be done.—Y.

Ver. 24.—*The fruitfulness of the dying Jesus.* These words come very abruptly into the narrative. But looking carefully into all the circumstances, the fitness of the words is soon seen. If these Greeks had come earlier, and come into Galilee in the thick of the Galilæan ministry, Jesus would have said, "Let them come and welcome. They shall see the works of the Christ in great abundance." But they have come just too

late. Jesus has done his last great work in the body according to the flesh—he has raised Lazarus from the dead. These Greeks have come a little too late for one set of experiences, and a little too soon for another. Any day up to the time of sowing the seed you may see it; but when sown, you must wait to see the seed in the glory of the fruit that comes from it.

I. SEASONS WHEN THE WORDS ARE SPECIALLY SUGGESTIVE. 1. Sowing-time. 2. Reaping-time. There might be an ecclesiastical calendar according to the order of nature. Jesus would have us think specially of his death at the sowing-time, when the corns of wheat are being scattered abroad over so much of the surface of God's earth. What an immense quantity of grain finds its way into the soil the wide world over! And every one sowing, and every one who sees the sowing, is invited to consider that most wondrous of all seed-corns laid away in the soil when Jesus breathed his last natural breath. And as to natural emblems and reminders of the resurrection, there is a long time in which to study them. The moment we see the delicate blades timidly peeping above the surface, then the word comes to our hearts that Jesus also rose from the dead; and then at last, when, instead of the seed that was sown, we behold the stalk with its hundredfold, why, we are helped to feel what a difference there is between Jesus in the days of his flesh and Jesus according to his resurrection from the dead.

II. WE MUST LOOK AS CLOSELY AS POSSIBLE AT THE WORDS. The more closely, the more encouraging and inspiring they will be. Put a corn of wheat away in a drawer. Leave it for twelve months, and then look. It is there still, *abiding alone*. But put that corn of wheat into a flower-pot. Let it grow till it is ripe, and then you have a great company of grains of wheat exactly similar to the one you sowed. This indicates just what Jesus wants as the greatest result of his presence among men. He wanted to see countless multitudes with a spirit and a character like his own—holy as he was holy, loving as he was loving, and becoming fit for the glory to which he himself was going. During the days of his flesh, he remained like the unsown corn of wheat, alone. He produced nothing like himself. People would not say of his disciples when they met them, "What good, holy, lovable men these are!" How could anybody say that of them, seeing that not long before their Master's death they were wrangling which should be the greatest? But what a difference when Jesus has died and risen again! Jesus no longer abides alone. He is truly the Firstborn among many brethren. If we be true Christians at all, we are more like Christ than we are to those of our fellow-men who are not Christians. Jesus sees great differences where we see great resemblances, and *vice versâ*. It is demanded of all the children of the heavenly Father that they should be fruitful, and to this end they are to be as branches in the vine. And he who is peculiarly the Son of the Father sets the example that makes our fruitfulness possible. The risen Saviour himself brings forth much fruit. A handful of corn has been sown in the earth on the top of the mountains, and the fruit thereof shakes like Lebanon. There is a double resurrection. Not only did Jesus rise again in his own proper personality; he has also risen again in that great multitude concerning every one of whom this is true, "I live; yet not I, but Christ liveth in me." There is no way of making Christians except through the Spirit of the living Christ working in them. A stalk of wheat cannot be got save by sowing the seed from which it is to spring. And so, too, Jesus himself must be the principle in us of a new, a holy, and an eternal life.—Y.

Ver. 28.—*The Father glorifying his Name.* I. THE DESIRE OF JESUS FOR HIS FATHER'S GLORY. Jesus did not seek that the eyes of men should be fixed in admiration on him. With powers such as never belonged to any other being of flesh and blood, he never used them for his own advancement among men. The pleasures of human ambition and human fame were far from his heart. No one truly glorifies Jesus unless he glorifies the Father of Jesus. Jesus was glad to find men drawn to him in ever-increasing numbers; he would be glad to find such as these Greeks who had just been inquiring for him; but all the time he felt how there was another Name and another power to which human attention needed to be increasingly directed. The name of Jesus had been already made glorious after a fashion; men had made it glorious. They talked about Jesus; no name would be better known through the land than his;

but all the time Jesus felt that he was getting the fame which was only his in part. It was right and serviceable that men should talk of him; but that talk would only lead into delusion and disappointment unless they could talk of his Father also.

II. THE EFFORTS OF JESUS TO GLORIFY HIS FATHER. How he kept the Name of his Father before his disciples! He talked of the Father as of One with whom he was in constant and most familiar connection. But men could not see the Father as they could see Jesus, and hence the Father-Name remained but a name. And thus we have this strange fact to notice, that whereas Jesus came to reveal the Father, he rather seemed at first to hide him. The fact was that Jesus hid the revelation of the Father for a while in himself, just as the revelation of the full-developed plant is hidden in the seed. Jesus had to speak of things which his audience understood not as yet; but those same things would by-and-by be unveiled, and not only unveiled, but the brightest light of heaven would be cast upon them.

III. THE FATHER GLORIFYING HIS NAME. The hour was impending when Jesus would appear to the natural man utterly weak, shorn of his habitual strength and resources, just as Samson was when he lost his locks. Many a one would be puzzled to reconcile the Jesus, so mighty in doing wonderful works in Galilee, with the Jesus seemingly so helpless in the hands of his enemies at Jerusalem. But eclipse is not the same thing as destruction. Jesus went into obscurity for a little while that the glory of the Father might more distinctly appear. When Jesus breathed his last, the Father got the opportunity, to be fully used, of glorifying his Name. And then the Church entered fully upon its privilege, and was permitted to behold the Father glorifying himself in the Son, and the Son correspondently glorified in the Father.—Y.

Ver. 32.—*The all-attracting Jesus.* I. THE AIMS AND HOPES OF JESUS DIFFERENT FROM THOSE TO WHOM HE SPOKE. Those who questioned and criticized him cared for no country but their own. Not that they were ignorant of other countries, for they went to live in them, but they still kept communion and close touch with Jerusalem. The Jew liked to make money out of the Gentile, and so he would go and live in the Gentile city, but it never seemed to strike him that the God of the Jew was God also of the Gentile, and that the Christ for whom the Jew waited was needed by the Gentile just as much. But Jesus, being himself the Christ, longed inexpressibly for the hour when he should begin to draw all men to himself. Even in the days of his flesh he began to draw the Gentiles. For even as Jews went to dwell in Gentile lands, so Gentiles came to dwell in the Jewish land; and when Jesus went about doing good, humanity in all its pressing need overleaped the bounds of nationality, and came to him for help.

II. OUR AIMS AND HOPES ARE ALSO DIFFERENT. Most part of men certainly do not care to be drawn to Jesus. Jesus is interested in everybody, while our deep, underlying desire is to get as many people as possible interested in us. We are mightily grieved if other people do not think almost as much about us as we do about ourselves. But it is not quite so much a matter of course to be interested in other people. And to be interested in Jesus, to set ourselves in real sober earnest to find out all we can about him, may strike us as an eminently unpractical thing.

III. LOOK AT THIS DRAWING POWER IN THE EXERCISE OF IT. 1. The *purpose* of Jesus is clear. He made that abundantly plain while he lived under the conditions of ordinary humanity. The times of retirement and avoidance of men were only exceptional. The miracles of Jesus were advertisements in the best sense of the word. His wondrous works were things that people talked about, and were meant to have this effect. 2. The *motive* also is clear. *All* were to be drawn, because of the need of all. We all need Jesus, just as every growing plant in the field needs the sunshine and the rain. As none can live the natural life without air and food, so none can live the higher life without Jesus. We can never be what we were meant to be, until Jesus the Christ is using us for himself. We are like unlighted candles, and Jesus alone can light us. The glory of a candle is in its burning, and the glory of a human being is in his shining Christianity. We ourselves feel the paramount claim of need upon us, and shall Jesus not feel it? 3. The *means* must be noticed. *Drawing*, not *driving*. The only effectual compulsion is that of love. We must be drawn because we cannot help it. So long as we prefer self-indulgence, ease, mere drifting, we shall not be drawn. We

must come within the circle of which Jesus is the Centre. Then shall we ever tend more and more toward that Centre.—Y.

Ver. 35.—*A warning to the traveller.* I. A HINT THAT HE IS MAKING NO PROGRESS. We are in this life like travellers, who have so much of their journey to do in so many hours. There is ample time if only they will keep steadily on, remembering that the sun does not stop, waiting on their convenience and their indolence. While these Jews were disputing, doubting, and deferring, their opportunities were slipping away. They talked as if their decision affected Jesus rather than themselves, as if the validity of his position depended on their assent, whereas it was the validity of their own position that came in question. Jesus was the Christ; he needed not to discuss that point among men, save as discussion made it clearer to them. And if men in their perversity chose to deny that Jesus was the Christ, assuredly they would get no other. We have to come to Jesus at last. We may think we have light among us, but if that light be darkness, then how great will that darkness be. We may be moving, but mere movement is not progress. Year after year finds no advance; we are older, that is all; but nothing nearer to the reward and crown of all true work.

II. WHAT MUST HAPPEN WHERE THE LIGHT OF JESUS IS TRULY USED. That light is not merely to exhibit what would otherwise be dark and hidden. Light comes that we may use our eyes, but use of eyes leads to use of hands and also use of feet. The word of Jesus here must be compared with his similar word in ch. ix., where he says, "The night cometh, when no man can work." The light of Jesus is given to us that we may make safe and speedy progress in all the activities of life. Thus we make the very best that can be made out of life's short opportunities.—Y.

Vers. 42, 43.—*Believing yet not confessing.* Here we have one of the mighty hindrances, one that explains a very great deal indeed, to the full acceptance of Jesus as Lord and Christ. Between the bold believers and the open unbelievers there is a very large class, which cannot but believe, yet will by no means avow its belief. Human beings are not so stupid and insensible in the presence of Jesus as they often seem to be. None can see better the fallacies and follies of unbelief, but they lack the courage and self-denial which turn belief into a full and profitable act. Such were many of the chief rulers of Jerusalem after the resurrection of Lazarus.

I. WHAT THEY DID. They believed, but did not confess. If they confessed not, how did John know their belief? We find the answer in a very common experience; people will say things in private which you never can get them to utter in public. The now numerous companions of Jesus would be in constant communication with the outside world. Thus they knew how there was really a great deal of secret admission that Jesus was the Christ. And this is just what we might expect. If Jesus did these things he is reported to have done, with ample means for knowing it by multitudes of people, then certainly many must have been convinced, whatever they did with their convictions. We are never to estimate the lodgment Jesus has in the minds of men just by the number who confess him. Many feel in their hearts that Jesus is right. They know that if only they were brave and resolute, and counted truth as dear a treasure as human heart can hold, then they would come out and be on his side. Those who know they ought to be Christians, and yet are not, must be very many indeed.

II. WHY THEY DID IT. John goes into the whole matter, right down to the bottom of it. There is the reason people themselves would be ready to give, and there is also the real reason deep underneath the surface. People would be quite willing to admit that they dare not risk being put out of the synagogue. To express it in modern language, they would be excommunicated. They would be shut out from certain religious privileges. The doorkeepers of the temple would have orders to turn them away. The Pharisees knew what they were doing when they sent out word that if any man confessed Jesus to be the Christ, he should be put out of the synagogue. Though they could not stop people from believing, they might stop them from confessing. Nothing considerable has ever been done for Jesus without stirring up a nest of hornets. But John knows there is a deeper reason than the fear of excommunication. Our attitude to Jesus is determined as much by what we love as by what we fear. Those who believed and did confess were drawn to Jesus by an irresistible affection. The

same excommunication hung over them, but it did not deter. The disciples might not yet have come to the perfect love that casts out fear; but they knew this much—that faithful fellowship with Jesus was a pearl of great price, worthy to be kept, though in the keeping all visible possessions and temporal interests had to be surrendered. Love, not fear, must rule in our hearts, if we are to keep faithful to Jesus. Jesus himself was always above the threatenings of men, and he must lift his followers to the same elevation. When we really love Jesus, nothing can separate him from our love. Threats operating powerfully upon the man of this world never move the Christian.

III. THE RESULTS OF THIS SMOTHERED CONFESSION. Some present gain, but an incomparable future loss. The evil day has only been put off, to be more evil than ever. What most who hear the gospel need is courage and decision. And those who do confess had better look into things, and make sure that their confession is grounded in reality. It must not be a mere external and temporary consequence from the gregarious nature of mankind. We never can know the abiding gain without being ready for the passing loss.—Y.

EXPOSITION.

CHAPTER XIII.

IV. THE FINAL MANIFESTATIONS IN WORD AND ACTION OF THE LOGOS INCARNATE, EXPRESSING ITSELF ABSOLUTELY AND TO THE UTTERMOST AS LOVE. (Ch. xiii.—xxi.)

In two divisions—

A. *The inner glorification of the Christ in the presence of those who received and believed on him.*

*** The Logos incarnate as life, light, love, and sacrifice, lavishing all his grace upon his own (ch. xiii.—xvii.).

B. *The outer glorification of the Christ in his Passion and resurrection.*

*** The fully manifested love laying down life that he might take it again, and lift these disciples into vital union with the risen life (ch. xviii.—xxi.).

A. THE INNER GLORIFICATION OF PERFECT LOVE.

Vers. 1—17.—1. *Love in humiliation.*

Ver. 1.—**Now before the Feast of the Passover**; a phrase far more applicable to the 13–14th of Nisan than to the 14–15th, even though the Lord was desiring then to eat the Passover with a great desire before he suffered; therefore "before" the Passion, which would coincide with it. This supplies a chronological note, which is not exhausted by the mysterious and pathetic act which is described, but embraces the entire communion of soul with his disciples, and with the Father in their presence, detailed in ch. xiii.—xvii. Commentators have differed greatly as to the reference of this phrase—whether to the εἰδώς, as Kling and Luthardt, or to the ἀγαπήσας, as Wieseler and Tholuck; both these interpretations limit the meaning of the passage. Christ's knowledge that his hour was come was not kept from him till that moment, nor was his love to his own disciples limited or qualified by the advent of the Passover. It is far better, with Westcott, Godet, Meyer, and Lange, to take the phrase, πρὸ δὲ τῆς ἑορτῆς, with the principal verb, ἠγάπησεν. This becomes more obvious if εἰς τέλος be taken, as it generally is taken, in Greek, to mean "unto the uttermost," "absolutely," "perfectly." Godet and Lücke add to the idea of ἀγαπάω here the *manifestation*, or *proof*, of the intensity and tenderness of the Divine love. Meyer doubts this signification of ἀγαπάω. The whole of the intervening sentence is in apposition with the subject of the sentence. The evangelist was eyewitness of the manner and look of his Lord, and ventured to say what was passing in his mind. He was justified by what followed, and threw back into the spirit of this strange and solemn action the account which the Lord afterwards gave of himself. Throughout the whole passage we detect the extraordinary blending of Divine and human of which John was the witness. **Jesus knowing** (as he did know) **that the hour was**[1] **come**—an hour for which he had been long waiting, and to which frequent reference has been made. The crisis has arrived, the breach with the authorities was final, the disciples themselves were trembling in doubt, the great law had been uttered, the glorification of the Son of man must now be accomplished by departure rather than by longer ministry, by death rather than by universal acclaim—**that**—ἵνα here notes the Divine purpose, or what is not infrequently introduced by ἵνα, "the contemplated result" (see Canon Evans on

[1] Tischendorf (8th edit.), R.T., and Westcott and Hort read ἦλθεν, with ℵ, A, B, K, L, M, in place of ἐλήλυθεν of T.R. and later uncials.

"the use of ἵνα in the New Testament," *Expositor*, vol. iii. 2nd series)—**he, Jesus, the Son of man, should depart out of this world** (this is one theme of the following discourse, one of its key-notes, ch. xiv. 12; xvi. 28; xvii. 11, and many other passages) **unto the Father.** If so, death was not an ending of life, but a departure to the Father—a coming into closer and more intimate relations and communion with the Father than was possible, even for him, in this sinful and evil world. Frequently the demonstrative pronoun is used to designate this transitory, perilous, sad state of being. Further, Jesus **having loved his own,** his very own, whom the Father had given him, **who were** and would continue **in the world,** and have tribulation there (see ch. xv. 18—20; xvi. 1—4, 33; xvii. 11, 14, 18), and all the more so because of his departure and the cessation of his earthly manifestation and ministry. Here the sentence ends with the climacteric expression, **He loved them utterly**; *i.e.* he manifested, and that before the Paschal Lamb should be slain for them, his absolute, extreme, unutterable love. Archdeacon Watkins has made an interesting suggestion, that εἰς τέλος represents, in Greek, the Hebrew idiom of the repetition of the action of the verb; whereas the LXX. often presents this Hebraism in literal Greek, as Gen. xx. 17, yet in Amos ix. 8 a similar reduplication is Grecized by the phrase εἰς τέλος; and that what St. John, a Hebrew writing in Greek, meant by the use of it was simply, "He loved them with a fulness of love." This usage is confirmed by 1 Thess. ii. 16, by later Greek and by classical usage. It probably means in Luke xviii. 5 "at last," but not necessarily so even there. Margin of Revised Version gives "to the uttermost."

Ver. 2.—**A supper having commenced**; or, *being then in progress*[1]—without doubt the meal in which our Lord terminated the Old Testament dispensation and introduced the New, and which John discriminates, therefore, from the Passover proper referred to in ver. 1. The evangelist now reverts to the diabolic design which had been injected into the heart of Judas. **The devil having already cast into the heart** (of Judas) that he—Meyer's suggestion that the devil put this design into his own heart, does not lighten the construction, and encumbers the passage with ideas which are foreign to the Bible—(even) **Judas, (the son) of Simon, the Iscariot, should betray him.**[1] The idea came from the devil, but the purpose of the devil was not irrevocable. The evangelist looked through his tears of love to the traitor's face as he sat at meat, and felt how the very excess and uttermost and hyperbole of love was reached and scaled by the contact between the treachery of the one and the Divine humiliation of the other. The contrast between these two mental states is one of the most striking antitheses in the Gospel. But how should John know that Judas had already plotted the betrayal of his Master? Hengstenberg makes the wise suggestion that the fourth evangelist was acquainted with the synoptic tradition of the priority of Judas's bargain with the chief priests (Matt. xxvi. 14—16; Mark xiv. 10, 11; Luke xxii. 3—6).

Ver. 3.—[2] **Knowing**—a significant hint of the complex wonder of the Lord's Person. John felt at this moment that the consciousness of Jesus was receding into the eternal self-consciousness of the Logos when he thus ventures to speak—that the Father—in the great act of his generation—gave [3] **all things into his hands, and that he came forth** (ἀπὸ) **from God, and was going back** (or, *ἀγειν*) **to God,** in the glory of his incarnation and the mystery of his death and resurrection. The whole of the incarnate ministry of Jesus was a separation, to some extent, from God, just as the close of it, in the death and resurrection, was a return to the glory which he had with the Father before all worlds. We must admit the extraordinary quality of the evangelist's assertion. He here throws

[1] T.R. here reads, with A, D, Δ, 1, 33, and all the ancient versions, δείπνου γενομένου; but, on the authority of ℵ, B, L, X, Origen, and Nonnus, Tischendorf (8th edit.), Meyer, Westcott and Hort, and Revised Version read γινομένου. Godet does not accept the reading, thinking that it is a correction, intended to put the washing at the beginning rather than at the end of the feast. Lücke, on the same internal grounds, justifies the translation, "during the meal," "when the supper took place" (*geschah oder war*).

[1] T.R., with A, D, Γ, Δ, and Syriac Versions, here transposes the sentence, thus: Ἰούδα Σίμωνος Ἰσκαριώτον ἵνα αὐτὸν παραδῷ, "of Judas son of Simon the Iscariot to betray him." The text of Tischendorf, R.T., and all modern editors rests on ℵ, B, L, M, X, Vulgate, and numerous quotations from Origen.

[2] Griesbach, Lachmann, and others sustain the reading ὁ Ἰησοῦς, on the authority of A, Γ, Δ, Λ, Π, and numerous versions. Tischendorf (8th edit.), Tregelles, and R.T. omit it, with ℵ, B, D, L, X, with Vulgate and Æthiopic.

[3] The Revised Version translates "had given," though reading ἔδωκεν, with Tischendorf (8th edit.). Westcott and Hort, T.R., and Lachmann, with A, D, X, etc., read δέδωκεν.

back into the majestic manner of the Christ the hints which the subsequent discourse of our Lord must have given him of the Divine greatness which flashed at times from his sacred Person, and conferred a boundless significance on the subsequent act of humiliation. Christ gave the highest proof of his Divine self-consciousness in this display of his condescending love, this voluntary abasement to the lowest place in the household of faith. The use of εἰδώς twice over (vers. 1 and 3) is contrasted with the γνώσῃ of ver. 7. The vast confessions here made are declared to be matters of absolute intuitive knowledge, not the results of long experience. Christ did not "come to know;" he "knew" all these facts about himself. It must not be supposed that this was a theological idea which came into the writer's mind afterwards. St. Paul, in the Epistle to the Philippians (ii. 6—8), had adequately grasped the same thought long before St. John penned this Gospel (cf. 2 Cor. viii. 9).

Vers. 4. 5.—Commentators differ as to the motive which induced our Lord to perform this menial act, to adopt the gesture, girding, and duties of the δοῦλος, to divest himself of his ἱμάτια or upper garments, and to appear and veritably to act as a slave. Strauss regards it as a mythical representation of one of our Lord's discourses on humility. Lange, with much pertinence, believes it to correspond to the pain which he manifested, at the very last Supper, with the unseemly contest for pre-eminence among the apostles (cf. Luke xxii. 27, "Whether is greater, he that sitteth at meat, or he that serveth? . . . I am among you as he that serveth"). Others, like Meyer, see no such reference, and require the presence of no such motive. It is remarkable that at such a season this dispute could have arisen at all. Having undoubtedly broken out on more than one occasion, our Lord chose the midst of this feast, when we learn from other sources there was such an outbreak, for this emphatic revelation of the royalty of service. Wünsche ('Erl.,' p. 550) says that both "before" and "after" the Passover festival it was customary, in order to demonstrate the equality and liberty of the guests, to practise mutual interchanges of the ordinary menial service of *hand*-washing ('Pesachin,' fol. 108). In this verse every sentence is a distinct picture. **He riseth from the supper, and layeth down his upper garments, and when he had taken a towel, he girded himself** (Edersheim and Wünsche both give proof that the Talmud repeatedly Grecizes the word here rendered "towel," λέντιον, "linen cloth," by the word *lentith* or *alentith*) after the fashion of the humblest slave; **then he poureth water into the washing-basin** (νιπτῆρα), the article of furniture in the room ("Nihil ministerii omittit," says Grotius. Thus he discharges every part of the duty, while the disciples wonder at the new revelation). **And he began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded.** Westcott refers to the rabbinic commentators on Ezek. xvi. 9, "Among men, the slave washes his master, but with God it is not so." So then the inversion of all human social relations forced on John's mind the deep truth that we are here face to face with the Divine—with the Divine-human. John here strains his words to give some conception of what passed in his own mind when he saw our Lord's face, and witnessed this great revelation of his character. Though this evangelist did not record the "Transfiguration," there were moments in Christ's history which produced a still profounder impression upon him, and in which he veritably saw the glory of the Only Begotten of God in his Master's form. On this occasion the highest conception of his Divine Personality, origin, and destiny, was blended with the deepest descent of the Lord's entire humanity to the level of weakness, pollution, and sin. The greatest manifestation of God was in the revelation of the exceeding limits, the infinite depth, which love could compass. We may see a little further on what were the special steps our Lord took to give this sense of love "to the uttermost" on the part of him to whom all the universe had been entrusted, who had come from, and was going back to, the Father.

Ver. 6.—It cannot be determined with whom our Lord commenced the feet-washing. Some of the older expositors have said it was with Judas. The οὖν might denote that several of the disciples, in awestruck wonder, had submitted without a word, and **then** (οὖν resumptive) **he cometh to Simon Peter.** But the great bulk of ancient and modern expositors suppose that Peter was the first to whom this great grace was offered. At all events, in his impulsive manner always rushing forwards, and ready to give his Master advice, and to be the mouthpiece of otherwise unuttered feelings, Peter was the first to exclaim, (and[1]) **he saith unto** *him*, and with strong emphasis on the Σύ and the μου, **Dost thou wash my feet?** The protest was natural. It corresponds with many another scene in Peter's life; as when he said, "Depart from me; for I am a sinful man," or cried, "That he far from thee," and later on in this chapter, "Why cannot I follow thee now?" or, "I have never eaten anything common or un-

[1] T.R. and Lachmann read καί, with ℵ, A, and other authorities. They also add ἐκεῖνος.

clean." This trait in Peter's character is wonderfully accurate, and corresponds with the portraiture of the same man in the synoptic narrative (see Introduction, p. cxv.). There is here an analogous blending of reverence and self-will, of outwardness and forwardness—a new illustration of one who would distinguish himself by the greatness of his humility.

Vers. 7, 8.—**Jesus answered and said to him, That which I am doing thou knowest not now**—thou hast not absolute knowledge of, thou hast not seen through as yet; **but after these things**, afterwards when I shall have completed my present undertaking, **thou** (*γνώσῃ*) **shalt** come by clear proof and full discovery and intimate acquaintance to **understand**. This is sometimes referred to the subsequent illumination of the Holy Spirit, or even to the higher life of the future world (Luthardt), but the above interpretation is more consonant with the context. The *μετὰ ταῦτα* may (as Westcott suggests) point to the whole manifestation of love as it should complete itself on the cross, and become illumined by the Resurrection and by the gift of the Spirit, when the same mind should be put into Peter that was in Christ Jesus; consequently we may reasonably apply this great word to many of our earthly experiences. God's ways, Christ's government of his Church, and the mystery of our lot, are often so puzzling that we cannot be said to know them objectively or absolutely. We know (*γινώσκομεν*) but in part, and see (*βλέπομεν*) by means of a mirror (1 Cor. xiii. 12); but eventually in the fulness of the Divine manifestation we shall know (*ἐπιγνωσόμεθα*) completely, subjectively, in the depths of our personal consciousness. **Peter saith to him**, with more emphasis than before, with an intensity of double negative and *εἰς τὸν αἰῶνα*, **Thou shalt not ever wash my feet**—"not while eternity lasts." "A praiseworthy modesty," says Calvin, "were it not that with God obedience is better than worship." This vehement, Peter-like burst showed that even yet he had not learned his profound dependence upon his Lord. Exuberant utterance of a love which in its superlative enthusiasm was in danger of severing the relation between his Lord and himself, elicited from Christ a reply which went far beneath this purely symbolic washing, and gave even to it a moral significance which it had not possessed before. **Jesus answered, If I wash thee** (not thy feet) **not, thou hast no part with me**—no *μέρος*,[1] no portion, no share, no communion, no common inheritance with me in the honours and blessings of the kingdom. This may be understood in two ways: either, "If I do not by my grace cleanse you from your defilement, wash you in a deeper sense, in a more abundant and effectual manner than by giving you this practical lesson, there is utter misunderstanding of my relation to you—you have no part nor share with me." And this ver. 11 seems to favour. Hengstenberg strongly defends this view as a reference by Christ to his power on earth to forgive sins, and confer the pure and new nature (cf. Ps. li. 4, 9—11); and this doubtless lies in the solemn tone of the Lord. A refusal to accept the Divine cleansing is the only ground of exclusion from the benefits of the bloodshedding. Still another more obvious meaning arises, "If you refuse this manifestation of humble love from me, if you put your own pride between yourself and me, if you disdain this act of self-surrender, claiming to understand me and our mutual relations better than I, you have no part with me. This is a symbol of my love to you, and of what is to be your love to one another (ver. 15); if you refuse to accept it from me, you will then have no part with me in the manifestation of the spirit of self-sacrificing love which I have come to inaugurate." Peter must learn the beauty and glory of service for the sake of others; and if he were unable to understand and accept this act of love, he must separate himself from all share in the Master's work. This truth dawned upon him, but only in part, and it led to the extraordinary revulsion of feeling which followed.

Ver. 9.—Simon Peter makes another impetuous and characteristic outburst, and another of his almost glorious mistakes. Once more he will go before and give advice to his Master. The very same Peter who drew the sword in Gethsemane and then fled, who went to the high priest's palace and then denied his Lord; the very same Peter who rushed into the water and then cried, "Lord, save me, I perish," who cried, even on the Mount of Transfiguration, "Let us build three tabernacles;" and when our Lord spoke of his cross said, "This shall not be done unto thee;"—the same Simon Peter now **said to him**, "If it comes to the primal experience of being washed by thee in thine unutterable love, if there be any question of part and share with thee in thy work, I will (cf. ver. 37) go with thee to prison and to death, then, blessed Lord, not **my feet only, but also my hands and my head**; *i.e.* all my uncovered body; seeing that my power of thinking and all my capacity for service alike need cleansing." Peter not

[1] Discriminate *ἡ μερὶς* from *τὸ μέρος*, the former used in the LXX. (see also Luke xi. 36; xii. 46; Matt. xxiv. 51; see also Josh. xxii. 24, 25; 2 Sam. xx. 1; 1 Kings xii. 16).

unreasonably felt the weakness and corruption of his nature, and cried out, as we all are often disposed to do, for renewal and sanctification of every faculty and energy of his being. In this he showed a lack of realization of the new world into which grace had brought him, and once more needed correction. Chrysostom says, "In his deprecation he was vehement, in his yielding more vehement, but both came from his love." But even here we see the same eagerness to go beyond the Lord, and dictate the course to be pursued.

Ver. 10.—**Jesus saith to him.** Christ's answer here undoubtedly shows that he is speaking of something far more important than the foot-washing. He goes back to the spiritual meaning which Peter attributed to his words. **He that has been bathed** (λελουμένος) is indeed washed from head to foot, **hath no further need than to wash his feet,**[1] **but is altogether clean.** By personal communion with the Lord and belief in him, by the word which he had spoken to his disciples, they were (καθαροί) clean (ch. xv. 3). They had been washed from the defilement of their old nature, they had undergone a thorough moral and spiritual change, by moral union with Christ. They were reconciled and cleansed; they therefore did not need a fundamental change to be wrought daily in head, hands, and life. Just as a man who had thoroughly bathed only requires the removal of the soil contracted in the daily walk; so a regenerated and forgiven man is clean, and, like Peter, should not need, being καθαρός, more than the foot-cleansing which Christ in Divine condescension had then granted. It was inevitable that some of the Fathers (Augustine, Theodore) and many modern expositors (Hengstenberg, Godet, and Wordsworth) should see here a reference to baptism, and speak of Peter's having overlooked the grace of his baptism. When it is remembered, however, that nothing but John's "baptism unto repentance" had been administered to the disciples, and that this cleansing is, in ch. xv. 3, distinctly referred to the *word* of Christ, it is a very unnecessary trifling with the text to find in this λελουμένος baptism or any sacramental or symbolic act. Lampe and Cocceius, in rendering λελουμένος, substitute for baptism, the regeneration of the Spirit, and treat the washing of the feet as equivalent to the daily forgiveness of sins of infirmity. Archdeacon Farrar, 'Early Days of Christianity,' vol. i. p. 126, suggests that this intensely interesting scene may account for Simon Peter's picturesque expression (1 Pet. v. 5, ἐγκομβώσασθε), wherein he enjoins on Christians to "tie on humility like a dress fastened with knots;" and also for the apostle's "insight into the true meaning of baptism, as being, not the putting away the filth of the flesh, but the answer of a good conscience towards God." **And ye are clean;** and therefore these words and this principle apply to you. Dr. Westcott finds in this phrase a reference to the purity of the *visible* Church, notwithstanding, *i.e.*, the presence of Judas in the group; but the exception itself which follows shows that the Lord did not regard Judas as λελουμένος or καθαρός. The suggestion of the passage is precisely contrary to that so often drawn. **But not all.** This reference to Judas may have been one more warning to the man who was plotting against his Master's life.

Ver. 11.—**For he knew who was betraying him; therefore he said, Ye are not all clean.** That Christ should have been ignorant of the devices of Judas, or of his true character, is repeatedly denied by all the evangelists. John certainly calls attention to the Lord's knowledge of the secret of Judas, and justifies thus his Divine prerogative. That Strauss, Hilgenfeld, and others should see here an innuendo against Peter, and the charge against Peter of advocating a kind of Ebionitic daily ablution of the whole body, is wilful and uncalled for.

Vers. 12—17.—The Lord gives other practical instructions based on his own humble self-obliterating discharge of a duty which it was obvious that, in their desire to be great, they had one and all abstained from doing even for their Lord. Out of it he draws the great lesson of mutual love and brotherly regard.

Ver. 12.—**So when he had washed their feet**—the interruption of Peter had brought forth the wonderful and weighty replies, and then, in awfulness and great amazement, the process went on. John and Judas as well as Peter submitted. Matthew and Thomas, Philip and Nathanael, and the rest yielded and received the deep, ineffaceable impression—**and taken his garments** he was no longer in the form of a slave, but of their Teacher and Lord—**and again reclined**[1] at their head, he

[1] Tischendorf (8th edit.), on the authority of ℵ, omits the words εἰ μὴ and τοὺς πόδας, and thus alters the meaning of the whole passage. Lachmann, Tregelles, Westcott and Hort, R.T., and others retain these words in the text, on the ground that ℵ gives a correction to harmonize the saying with καθαρὸς ὅλος, and from not drawing distinction between λελουμένος and νίψασθαι.

[1] R.T., Westcott and Hort, Tischendorf (8th edit.), etc., read ἀνέπεσε in place of ἀναπεσὼν, with ℵ*, B, C*.

said unto them, Know ye what I have done unto you? They must consider the meaning of it all. There was no affectation of humility about it. The purpose of the Lord was distinctly practical and ethical. So when he ceased his manifestation in the likeness of sinful flesh, and was set down on the right hand of God, he sent his Spirit to teach them all things. Moulton calls attention to the trinal arrangement. *Three* particulars precede the great utterance that follows (cf. vers. 1—3; cf. also ch. xvi. 6; xvi. 8, etc.; xvii. 22, 23), as well as the three topics of the intercessory prayer; also the three words from the cross (ch. xix. 27—30) and three appearances to the disciples (ch. xxi. 14). This may be compared with the use of three throughout the Apocalypse.

Ver. 13.—**Ye name me the Teacher and the Lord.** "Rabbi and Mara," the names of reverence which disciples of the Hebrew teachers were accustomed to offer to their masters. Φωνεῖν means to name, and the two nominatives are used appellatively, not as vocatives. Tholuck regards them as vocatives. Scholars dared not address their teachers without some marks of respect. Διδάσκαλος is John's equivalent for רבי, my Master (see ch. i. 29; xx. 16). **And ye say well; for so I am.** At this supreme moment he does not repudiate this high function, nor abate any of his lofty claims. He was most obviously the highest in his condescending love. He had given no more amazing proof of the originality and supremacy of his nature than this inversion of all ordinary relations. So I AM — more, indeed, than "the Teacher," "the Saviour," more than "the Master," as Peter said on a memorable occasion, "God was with him," and he was Immanuel—"God with us," and "Lord of all" (Acts x. 37, 38).

Vers. 14, 15.—**If I then, the Lord and the Teacher, have washed your feet; ye ought also to wash one another's feet: for I have given**[1] **you an example, that ye should do as I have done to you.** Καθώς, "as," "like as," was used by our Lord rather than ὅ, "that which." The ὑπόδειγμα[2] shows that he had not before his disciples a parallel, an example, a symbolic type of the service they were to render to one another, and was not establishing a custom or exact ordinance. The washing of the feet was an Oriental custom of great antiquity as a mark of hospitality (Gen. xviii. 4; xix. 2; Abigail, 1 Sam. xxv. 41; see also Luke vii. 38, 44). In 1 Tim. v. 10 there is trace of such a custom of Christian hospitality. Considering the ease with which the Church has established a ceremonial from an isolated text, it is remarkable that no more literal use has been made of this injunction. However, *Maundy Thursday*, a name derived from *Dies mandati*, was celebrated as the day on which this great command, or that contained in ver. 34, was given — *Mandatum novum do vobis*—and the feet of the newly baptized were washed. The endeavour to make Augustine the authority for this religious practice is doubtful; but the Council of Toledo (A.D. 694) mentions this particular day as that on which it was appropriate. In the early Gallican Church there was such a ritual, and the forms of *pedilavium* observed are to be read in early Gothic and Gallican missals. Bernard of Clairvaux tried to convert the ceremony into a sacrament, but without success. And it would seem that some effort was made to introduce it into Spain. "In 1530, Wolsey washed, wiped, and kissed the feet of fifty-nine poor men at Peterborough. The practice was continued by English sovereigns till the reign of James II." (Westcott). No traces of it are to be found in the Ambrosian ritual, but the preservation of the custom is found now in the Russian imperial palace, in the ceremonies of the holy week at Rome, and in the palaces of Vienna, Madrid, Munich. The practice was for a time retained by the United Brethren and Mennonites, and the Tunkers of Philadelphia (see 'Dictionary of Christian Antiquities,' vol. i. arts. "Baptism," §§ 34, 67, and "Maundy Thursday;" Herzog., 'Encyc.,' art. "Fusswaschung," by H. Merz; and Schaff's 'Herzog.,' art. "Tunkers"). The Church has for the most part looked below the mere form to the real substance of the Lord's teaching, and only thus can we appreciate it adequately. The very injunction would be an inadequate, burdensome one where the feet are covered, and would become impossible and valueless in the Northern and Western world. The service demanded is the self-forgetting ministry of love, which places the interests of self behind and below those of others. Nothing is more theoretically easy and acceptable than this principle, but nothing more difficult of accomplishment. This sentence of our Lord is a noble illustration of the method in which a great principle is made by him the basis of a small duty (cf. Paul's vindication of his

[1] Δέδωκα, perfect, on the authority of ℵ, A, K, M, Π, 1, 33, and many cursives, is preferred by Tischendorf (8th edit.), and R.T.; but Tregelles, Lachmann, Westcott and Hort, preserve the aorist ἔδωκα, with B and six other uncials and several Fathers. The aorist has the power of the perfect in this place.

[2] Ὑπόδειγμα is found in Polybius, as well as in the New Testament. The older classical word is παράδειγμα, an example, pattern, memorial, specimen, and is used by Sophocles in this sense.

own truthfulness and freedom from ἀλήθεια, 2 Cor. i. 17—20; he based it on God's own faithfulness to promise).

Ver. 16.—The **Verily, verily** reveals the solemnity with which our Lord touched the frequently quoted aphorism (Matt. x. 24; Luke vi. 40; and again ch. xv. 20). **The servant**—the slave—**is not greater than his lord**; you have already called me Lord, and so I am; **neither is** (one that is sent) **an apostle greater than he that sent him** on his great mission. Therefore if I, your Lord and Teacher, have set forth this principle of self-abnegating service, *a fortiori* should ye in love serve one another, the greatest should render even menial service to the humblest; he that would be first to him that is the last, and each to all. This is one of the essential marks, and ever will be, of the mind that was in Christ Jesus (comp. Matt. x. 23, 24, where an analogous phrase justifies the disciples in expecting and fleeing from persecution—a step in which they would simply be following their Lord's example; cf. a very different use of the proverb in Luke vi. 40, where it is used to warn a blind man from assuming the office of a guide, and the resemblance of the character, etc., between the Teacher and disciple).

Ver. 17.—**If ye know these things, blessed are ye if ye do them.** Knowing and doing are often perilously divorced (cf. Matt. vii. 21, etc.; Luke vi. 46; xii. 47; and Jas. i. 25). The sublime principle by itself may be something, but if it be never put into practice, the last great beatitude is forfeited. Mere admiration of an ethical or a Christian principle degenerating into a heartless and fruitless ceremony is hardening to the heart and deadening to the conscience. The same truths had been taught independently of parable and symbol, in Matt. xxiii. 8—12; xx. 28.

Vers. 18—30.—2. *The exclusion of the faithless disciple.* This paragraph draws the circle of his cleansed ones, of those who accept him as Master and Lord in the fullest sense, more closely about him. But the proceeding is tragic in the extreme; one of the twelve chosen as apostles is a traitor in disguise. The foot-washing has been an awful insufficiency in his case. He must depart before the greatest depth of the Master's love and truth can be revealed.

Ver. 18.—**I speak not concerning you all.** There is one who, though he knows these things, will not do them, is now indisposed to see any Divineness in the act and spirit of love which I am laying down as a fundamental law of my kingdom. **I know whom**[1] (or, *the individuals whom*) I chose for apostles—(in ch. vi. the same statement is made with less definiteness, "Have I not chosen you twelve, and one of you," etc.?) Judas among them—**but.** It is difficult to follow this construction, and to decide on the antithesis to this disjunctive. (1) We may add, *this has happened* (τοῦτο γέγονεν)—*i.e.* this choice has been overruled, and so in its issues corresponded with the Divine purpose (ἵνα)—*so that the Scripture might be fulfilled, He that eateth my bread,*[2] or, *bread with me, hath lifted his heel against me;* (2) we may take the ἵνα πληρωθῇ as a parenthesis, and link the ἀλλ' with the quotation, "He that eateth," etc.; or (3) we may, with Meyer, suppose that ἐξελεξάμην αὐτούς, "I chose them," is mentally involved here: "I chose them, and Judas among them (ἵνα), *in order that the Scripture,*" etc. This connection would suggest a destiny and purpose which Christ knowingly corresponded with, harmonizing his plan with the Divine and prophetic programme. Emphasis must be laid upon the ἐκλέγεσθαι. It refers to Christ's choice of apostles, not to the eternal election to salvation. This interpretation corresponds more closely with the text, though it savours of a fatalism foreign to the Scripture. There is, however, a true sense in which the evil-disposed man is so placed that, if he will sin, he must sin along certain well-defined lines. The forty-first psalm, from which the quotation is made, is not strictly Messianic; it is descriptive of the ideal Sufferer, the holy but outraged man, whose melancholy condition is sure to be characterized by treachery among his familiar friends. Christ implies that, if he were to fulfil this portraiture, then this bitter dreg would be put into his cup; and so he humanly made this choice, *i.e.* he took steps which in their tenderness of love might have saved Judas from the worst, but which were really part of a Divine plan which would vindicate his own foresight and the method of Divine government. A full understanding of the formula in Matthew and John, ἵνα ἡ γραφὴ πληρωθῇ, will save us from putting into these words a hopeless fatalism. Notice that the LXX. reads this passage differently, and is not so closely

[1] T.R. and R.T. both read *οὓς*, with A, D, Γ, Δ, and other uncials and Latin versions; but Tischendorf (8th edit.), Westcott and Hort, Tregelles, and Alford read *τίνας*, with ℵ, B, C, L, M, and 33, with Origen, laying greater emphasis on the individuality in each case.

[2] *Μου*, with B, C, L, is read by Westcott and Hort, R.T.; but *μετ' ἐμοῦ* is preferred by Tischendorf (8th edit.), with ℵ, A, D, the Vulgate, etc.

allied to the Hebrew: "He that eateth my loaves hath magnified against me his surreptitious despite, his tricky antagonism." Great beauty is given to the passage by the R.T. μου instead of μετ' ἐμοῦ, for it suggests the idea that Christ was the real Host of the twelve, the Father and Provider of his family. Christ must be regarded as the Father and Host of the entire group of guests, and the treacherous treatment of a host throughout the East is regarded as a sign of peculiar obduracy.

Ver. 19.—**I tell you from henceforth**—ἀπ' ἄρτι of Matt. xxvi. 64 corresponds with Luke xxii. 69, ἀπὸ τοῦ νῦν; the word also implies that our Lord would again recur to the subject. This is the true meaning of ἀπάρτι in the New Testament (ch. i. 52; xiv. 7; Matt. xxiii. 39—before it come to pass, that ye may believe when it is come to pass, that I am; *i.e.* I am what I have said, none the less, but all the more, the Son of God (cf. Isa. xliii. 11—13; ch. viii. 24, 28, 58). It is more than the words will bear to make the ἐγώ εἰμι the equivalent of a Divine claim to equality with Jehovah; but "all that I have said of myself, and all you have admitted to be true," It is not a promise of continual prevision of events, but a startling proof that in this case our Lord had completely fathomed the mind of Judas, and was communicative of what he saw there to the rest of the disciples, so that when the tragedy should be consummated, this peculiarity, instead of shaking their faith in him, will prove that he was taken by no surprise, and throughout his great career was what he said he was.

Ver. 20.—The connection of the solemn utterance that follows is not easy to seize. **Verily, verily, I say unto you, He who receiveth whomsoever I shall send receiveth me; and he that receiveth me receiveth him that sent me.** In the earlier utterance of an analogous saying (Matt. x. 40), δεχέσθαι is used instead of λαμβάνειν. The ἐάν τινα πέμψω suggests that those who may receive his commission need not, and will not, be confined to the twelve apostles, although including them. The words reveal a claim to issue such commissions, and to confer upon his apostolic and other representatives something of his *own* dignity and glory, viz. the glory of sacrifice for others, the dignity of service. He may have intended: (1) To comfort those who are bewildered by the thought of the treachery within their enclosure, and to assure them that such conduct on the part of an apostle must not be allowed to lower their estimate of apostolic duty. Certain ecclesiastical interpreters find here that the unworthiness even of Judas did not destroy the Divine character of his testimony, and that the immoral character of the minister now does not annul the commission he has received. This dogma is essentially hostile to the teaching of the New Testament (Matt. vii. 17—21). (2) The royal power of the dying Christ; and (3) the bold identification of his own claims with those of his Father. Few more wonderful sayings were uttered by Jesus, if we ponder the connection in which they stand; but let it be observed that we do *not* owe to the Fourth Gospel the *matter* of this saying. It must have been familiar to the readers of John from the solemn records of the Gospel of Matthew.

Vers. 21—30 correspond with the scene which Matthew describes (xxvi. 21, etc.) as occurring during the Paschal meal, and preceding the departure of Judas before the Supper was instituted—"as they did eat." The ὁ ἐσθίων μετ' ἐμοῦ in Mark xiv. 18 corresponds and finds its explanation in the scene described by John, as also his quotation from Ps. xli. It does not follow, because the synoptics omit the "feet-washing," that they were ignorant of it; John's purpose was to record that which they had omitted. On the other hand, John does give some very significant indications of the same general current of inner life in the mind of Jesus and of the twelve. Matthew (xxvi. 14—16) shows that at this very moment Judas had so far given way to his avarice, impatience, disappointment, and innate pride and selfishness, as to be simply seeking his opportunity to betray his Master in the absence of the multitude. He had his price; he was meditating treachery. Granting the mixture of motive which may have agitated him, we condemn the pleading of numerous modern writers, who almost extenuate his malice and represent him as victim of the violent vulgar passion of the multitude for a triumphant secular Messiah. Every touch or stroke in the evangelic narrative shows how utterly impervious to goodness the traitor really was; and John gives us a further hint, in addition to that supplied by the synoptists, as to the very commencement of the agony, the details of which they prolong into the night. **Jesus was troubled in the spirit** (cf. notes on ch. xi. 33). This is one of the strongest expressions used of the sorrows of Christ; the ταράχη even was deeper down in his nature than what is expressed by ἀδημονεῖν, λυπεῖσθαι of Matthew. The distress penetrated from "body" to "soul," and then to inmost "spirit." The Lord was terribly perturbed, not merely with approaching agony aggravated by treachery and desertion, but by the contrast between his love and the issue, between an apostle and his doom. **And he testified, and said, Verily, verily, I say unto you.** A close specification of coming events takes the place of the more vague utterances of vers. 17—19. One of

you shall betray me. The synoptic account introduces the vivid scene of humble and heart-rending inquiry, "Lord, is it I?" to which the reply was made, "The one that dippeth his hand in the dish with me shall betray me," followed by a still more awful warning, and imprecation calling the self-consciously guilty man to hesitate, to pause for his own sake (Matt. xxvi. 24). And, further, we learn that Judas received the answer, unheard by his fellow-disciples, that it was he who was in this imminent danger. This scene, however, was so impressive to the majority that the synoptic tradition failed to record a briefer side-scene, of which John was the principal witness, and which he here describes. **The disciples (therefore)**[1] **were gazing on one another, being in perplexity concerning whom he spake.** They were looking on in mute or whispering amazement and tribulation upon one another, being in sore bewilderment (*ἀπορούμενοι*), but as yet they did not suspect Judas. **There was lying,** says our text, reclining at the table, **in the bosom** (*ἐν τῷ κόλπῳ*)—*ἐπὶ τὸ στῆθος*, "against the breast"—**one of his disciples whom Jesus loved.** Observe, this sacred designation occurs in ch. xix. 26; xx. 2; xxi. 7, 20. In ch. xx. 2 it is "the other disciple whom Jesus *ἐφίλει*, *amabat*, implying that the love of Jesus was not confined to John, but embraced Peter also; whereas *here* we have *ὃν ἠγάπα*, the higher love of respect and affection, *diligebat*. We can have no doubt, from the enumeration of the group in ch. xxi. 2, etc., that it is one of Zebedee's sons. Now one of these, James, as we learn from the narrative of Acts xii., soon passed away. The author of the Fourth Gospel does undoubtedly mean to refer to John, and to represent the disciple *ἦν ἠγάπα ὁ Ἰησοῦς* as no other than himself. The *attitude* so carefully described had been adopted by the Jews at table. It shows that John was seated, or was reclining, next to Jesus on his right, and therefore could, more easily than his next companion on the left, have sought and received an answer from the Lord. Whether this was Peter or Judas does not appear certain. Edersheim has represented Peter's place as on the opposite side of the horseshoe table. Words from that distance could have been overheard by all. At the celebration of the Passover, the guests were accustomed originally to *stand*; but after the Captivity the custom fell into desuetude.

Ver. 24.—**Simon Peter therefore beckoned to this (disciple), and saith to him.** Wherefore he must have been far enough off to beckon, and near enough to speak. Westcott imagines that Peter was on the *left* side, in the place of real honour (?), though not in such proximity as, unobserved, to ask the question. Edersheim also speaks of the *left* side as the place of honour, but assigns no adequate reason for such a violation of universal usage and metaphor. The natural impetuosity of Peter would have induced him, if he had been so near, to have asked the question himself. It is more probable that Judas himself was there, judging from the language of Matt. xxvi. 23, and from the act which follows. Either with T.R., **He spake to him, to ask who it might be;**[1] **or, saith, Tell (us) who it is concerning whom he speaks;** as though Peter had rushed to the conclusion that John knew. This is singularly like Peter, and John may tacitly have been supposed to be better acquainted than the rest with the mind of Jesus.

Ver. 25.—[2] **He, leaning back as he was against the breast of Jesus, saith unto him, Lord, who is it?** Meyer explains, "He, raising himself from the *κόλπος* of Jesus to his breast, nearer to his ear, draws close to him, and asks in a whisper." This turns on the special rendering given by Meyer and others to *κόλπος*, as meaning the fold of the garment above the girdle, as in Luke vi. 38; but the fundamental meaning of *κόλπος* is bosom, womb, embrace, and this secondary meaning need not be pressed (cf. ch. i. 18; Luke xvi. 22, 23).

Ver. 26.—**Jesus (then) answered**—"then," *οὖν*, is introduced by the modern editors, as well as *βάψω* for *βάψας*—**He it is for whom I shall dip the sop** (or, *morsel*), **and give it him; so** (*καὶ ἐμβάψας* is exchanged, on very strong authority, into *βάψας οὖν*, and *ἐπιδώσω* into *δώσω*) **when he had dipped the sop, he taketh and giveth it to Judas the son of Simon, the Iscariot.** The *ψωμίον* was the morsel of meat or bread dipped into the charoseth, a mead

[1] Lachmann and others maintain *οὖν*, with ℵ*, A, D, and many other uncials; but Tischendorf (8th edit.) and R.T. reject it, with ℵc, B, C, and some uncials seldom elsewhere agreeing with them.

[1] T.R., with A, D, Γ, Δ, and many other uncials, Syriac Versions, Armenian, etc., read, *πυθέσθαι τις ἂν εἴη*; while Tischendorf (8th edit.), Westcott and Hort, Meyer, Lücke, Tregelles, and R.T., read, *εἰπὲ τίς ἐστιν περὶ οὗ λέγει*, with B, C, L, 33. ℵ gives a blending of the two readings.

[2] T.R. and Lachmann read, *ἐπιπεσὼν δὲ*, with A, E, F, and many other authorities; Tischendorf (8th edit.) reads *οὖν*, with ℵ, D, L, M, X, numerous cursives, Latin Vulgate. The *οὕτως*, introduced by Tischendorf (8th edit.) and R.T., is omitted by ℵ. The *ἀναπεσών* of R.T. and Westcott and Hort, but not Tischendorf (8th edit.), rests on ℵc, B, C*, K, L.

of wine and fruit used at the Paschal meal. The usage is illustrated by the LXX. version of Ruth ii. 14 and Job xxxi. 17. In the New Testament *ψωμίζω* is used for distribution of food, Rom. xii. 20; 1 Cor. xiii. 3. The act of Jesus was almost contemporaneous with the "Thou sayest it" of the synoptists It was twofold in meaning, explaining to John what he wished to know for Peter's sake, and giving Judas one more gracious chance to repent and believe in the Divinity of love rather than that of display, power, and pomp. Judas had been dipping his hand into the same dish with his Master, eating his bread. Instead of resenting such effrontery the blessed Lord gave him in pity the last opportunity to escape. He puts the morsel sopped in the acid wine, the bread of fellowship, into his very lips, and the miscreant received it. The name of Judas, and of his father, and of the place cursed by being his birthplace, are once more introduced at length (cf. ch. vi. 71).

Ver. 27.—**And after the sop**; not *with* it. By no magical or demoniacal rite was the man rendered the slave of Satan; *post hoc* is not *propter hoc*. After the sop, after this last final proof of the unutterable friendship and love of the Divine Lord—*τότε*, *then*, "at that moment," as though goodness was turned into wrath, and the conflict with evil closed, the incarnated fiend resolved that he would wait no longer. **Then Satan** (the only place in the Fourth Gospel where Satan is mentioned) **entered into him.** How could this be known? The evangelist clearly saw what he thus described—he saw the malign and unrelenting expression on Judas's face; he suspected that some devilish plot was hatched, some hideous purpose finally formed. It is the evangelist's way of saying what he personally saw and afterwards concluded. Up to that moment of supreme forbearance, the character was not irretrievably damned, but *now* he had sinned against knowledge and love, and even Jesus gives him up. "It were better for him that he had never been born." There is no more awful or tragic touch in the whole narrative, nor any more symbolic of the curse which the corrupt heart can make and bring down upon itself out of the greatest blessing. There is no advantage in trying to determine the amount of figurative sense conveyed by the expression, "Satan entered." The ethical state consequent either upon the sop or the devil is clear enough. The moment when it was induced is signalized in this tragedy. The vehement effort which the traitor must have made to resist all gracious influences opened the way for the powers of hell and darkness to take possession of him. **He strengthened himself to do evil. Jesus therefore said to him, That thou doest, do quickly.** Questions have been raised as to the sentence—whether it was a solemn command or a permission at once to carry out the purpose that was in his heart (as Grotius, Kuinoel, and others suppose); but Moyer here is more penetrative (so Moulton): "Jesus (as a man) actually wishes to surmount as soon as possible the last crisis of his fate now determined for him." Jameson ('Profound Problems in Theology and Philosophy') urges that it was the prolongation of the struggle which was the bitterest element in Christ's sufferings. The decision at which he had arrived brooked no longer delay. As if he had said, "If you have any manhood in you, and you are not altogether incarnate dæmon, make haste, let me remain no longer in suspense; carry out the purpose now and at once." Ambrose, Lücke, Tholuck, suggest that he meant to separate Judas from the eleven, and be rid of his presence. His removal from the group is undoubtedly the condition of our Lord's highest revelations of himself.

Vers. 28, 29.—**Now not one** (*οὐδείς*, not even John) **of those reclining at table knew with reference to what matter** or behoof **he said this to him.** The *τοῦτο* is very emphatic, and, on the supposition of the authenticity of the narrative, John expressly disclaims the knowledge. It is arbitrary for Keim to say that John *must* have known. The whole of this "aside" was the work of a moment. **For certain of them were supposing, because Judas held the purse**—or, *box* (see note, ch. xii. 6)—**Jesus said to him, Buy the things we have need of for the feast**; or, (he spake) **in order that he should give something to the poor.** (See Introduction, p. xcii., for an explanation of this passage, and the use that has been made of it to settle the question of the day of our Lord's death.) If the great feast of the Jews was to be held on the following day, and this was the 13-14th of Nisan, this advice would be perfectly comprehensible, whereas, if it was the 14-15th when Jesus and also all the Jews were celebrating the Passover, the purchase of any articles would have been contrary to law; and on both grounds the conclusion is drawn that this was the evening of the 13-14th, and that the Paschal meal had certainly been anticipated by Jesus; but this is not absolutely conclusive, because, even though this were the Passover meal, it is certain that further sacrifices, called "Passovers," were consumed on the great day of unleavened bread that followed the Paschal meal, and it is not perfectly certain what was the custom of the Jews with reference to purchase. Talmudic authorities may be quoted both ways; and a large number of distinguished commentators (Hengsten-

berg, Tholuck, Lange, M'Clellan) take the latter view, harmonizing John with the synoptists; but considering all the other difficulties that arise, Meyer, Godet, and Westcott take the former view. The supposition of a gift to the poor from the little stock is very suggestive of the almsgiving spirit that had pervaded all the habits of disciples taught by Christ (cf. ch. xii. 5; Gal. ii. 10). Hengstenberg urges that the night of the Passover was that above all others on which the poor needed help to rejoice before the Lord.

Ver. 30.—**He then having received the sop went out straightway: and it was night.** There is no advantage to be secured by omitting the οὖν, and connecting the ἦν δὲ νύξ with the ὅτε (συν) ἐξῆλθε, nor is it preferred by the later editors. The immediate departure of Judas when he had taken the sop is compatible with all the context—a horror of the shadow of death falls on the tragic scene. He at least passes out into the outer darkness, apt symbol of his soul and of his deed. Hengstenberg imagines the Lord's Supper to have followed the previous words, and that the εὐθύς must be interpreted with some laxity, leaving time for the sacred meal to have been instituted and the solemn song to have been sung. It is difficult to say where the Eucharistic service is to be introduced, and every possible suggestion has been made. The statement of Luke xxii. 21, 22 makes it probable that the traitor was present at it. And all the synoptists make the indication of the traitor follow the institution of the Eucharist, and two of them place it on the very way to the garden of Gethsemane. Bengel, in harmony with his chronological scheme, supposes that the traitor went out and returned. According to Keim, the Eucharistic meal may be supposed to be introduced at the close of ch. xiv. and before the discourse on the vine; but that discourse follows a summons of Jesus to his disciples to leave the upper chamber. And every attempt to find a place for it in the midst of the valedictory discourse is unsatisfactory (see these amply discussed in Godet, Lücke, Meyer). Thus Paulus, etc., place it after ver. 30. Lücke and Meyer, between vers. 33 and 34; but Peter's question looks back to ver. 33, allowing no such break. Neander and Ebrard place after ver. 32. Tholuck, after ver. 34. Lange identifies it with the new commandment; and Bengel makes the discourse down to ch. xiv. 31 precede Christ's journey to Jerusalem to keep the Passover, so that no clashing takes place. I think that the simplest solution of the difficulty is to put it at the commencement of the feast, and in the folds as it were of the sentence in ch. xiii. 2, which tells us that Jesus loved his disciples to the uttermost (εἰς τὸ τέλος). The endeavour made by Strauss, to argue from the silence of the fourth evangelist that he knew nothing of the institution of the Eucharist, is a great exaggeration. The synoptic tradition must, *ex hypothesi* of the late authorship of the Gospel, be well known to the author, and 1 Cor. xi. 33, etc., was ample proof of its historic basis. There was, in the entire representation of this Gospel, an intense perception of the inner meaning of the Eucharist, and of the new covenant and commandment based on the assumption of the Passion and death of the incarnate God; so that instead of describing the ceremonial, he expounds its ideas (see Introduction, pp. cv., cvi.).

Ver. 31—ch. xvi. 33.—3. THE VALEDICTORY DISCOURSES OF THE LORD.

Vers. 31—33.—(1) *The glorification of the Son of man, and of the Father in the Son.*

With ver. 31 the solemn valedictory discourse of our Lord commences—a veritable *evangelium in evangelio*, and by the aid of which we come more closely to the heart of Jesus. "Here," as Olshausen says, "we are entering the holy of holies in the Passion-history." We have, indeed, come through the courts of the temple, we have left the courts of the Gentiles, of the women, of the priests behind us, and have been waiting in the holy place of sacrifice and incense and ablution; now we follow our great High Priest to the veil over the holiest of all, and he prepares us to listen to the intercession that he makes before the unveiled majesty of the Father's love. The first section, extending from ch. xiii. 31—xiv. 31, reports a series of questions by Peter, Thomas, Philip, Jude, which all turn more or less on the anticipated separation which he teaches them to regard as a veritable glorification of the Son of man, and also as a higher revelation to them of the nature of his own Person and of those relations between "the Son" and "the Father" which are imaged and shadowed forth in those between "the Son of man" and "God," which they could more readily understand. This prepares the way for the discourse and prayer which followed, in which the future spiritual union between the victorious Lord and his own disciples, between a sanctified humanity and the eternal Godhead, is exhibited, distinguished by wonderful blending of intuitive insight

and supernatural revelation. The discourse is consistent with the stupendous conception which the evangelist had formed of the Person of Christ. Hilgenfeld and others regard this address as utterly incompatible with the valedictory discourses of Matt. xxiv., xxv., and Mark xiii. We have already seen that they are but different aspects of the same mysterious and wonderful Personage; that the synoptists are not silent concerning the spiritual presence of Christ in and with his disciples till the end of the world; and, on the other hand, that the fourth evangelist is perfectly alive to the reality of his kingdom in the world and to the true nature of his second coming. (On the historical character of this discourse, see Introduction, pp. cxxvi., cxxvii.)

Vers. 31, 32.—(The *οὖν* is not omitted by T.R. or Westcott and Hort. It stands on great authority. The different punctuation of Stephens, *νὺξ ὅτε ἐξῆλθε*, dispensed with the *οὖν*; but this arrangement is not followed by modern editors.) **When therefore he (Judas) was gone out,** and the Lord was left with his trembling but faithful eleven, his heart yearned over them without reserve or exception, and he speaks as though his Passion had begun, and even ended too. **Jesus saith, Now is the Son of man glorified, and God is glorified in him.** The aorist *ἐδοξάσθη* suggests more than "is glorified." Bengel says, "Jesus passionem ut breve iter spectat et metam potius prospicit." As Son of man, he has secured the highest glory of the most tender, humiliating self-sacrifice, has cast out of the covenanted fellowship the hateful, baneful virus of a carnal triumph. To his eye as Son of man the end is secured, just as in ch. xvii. 10 he says, "I have been glorified in them."[1] The thought is certainly complete without the clause appended in T.R., which simply reiterates the last clause, in order to make it the basis of a further thought: **God will glorify him in (himself[2]),** if his suffering and sacrificed humanity has been the scene and material of a glory given to God, because a new manifestation of the Divine fulness in humanity; that is the reason why his very humanity will be lifted up into the Divine glory, itself becoming one with it, exalted far above these heavens, that he might fill *all things*. Elsewhere we read that "Christ is hidden in God" (Col. iii. 3; Acts iii. 21). All his earthly sufferings will now be seen to be a forth-streaming of Divine love, the fullest revelation of the innermost essence of God (cf. Isa. xlii. 1). Godet says, "When God has been glorified by a being, he draws him to his bosom and envelops him *in* his glory." This expression scarcely sustains the sublime uniqueness of the glory of God in the Son of man, and the glory of the Son of man in God. The words, **and will straightway glorify him** show how imminent was the glorification which is consummated by the new meaning put into death, and into all that leads to it and into the sacrifice involved in it. That "straightway glorify him" is a note of triumph, and this while Judas is completing his bargain (cf. the *παρὰ σοί* with *ἐν ἑαυτῷ* of this verse; cf. ch. xvii. 5).

Ver. 33.—This is the first and only time, in the Gospels that the tender word, **little children,** is used by the Lord (but compare *παιδία* of ch. xxi. 5, and the repeated adoption by John himself in 1 John ii. 1, 12, 28; iii. 7, 18; iv. 4; v. 21; and *τέκνα* in Mark x. 24). The adoption of the gentle love-word is appropriate as a link to the new commandment, and reveals the love of departure, the tender love that wells up in his heart, as he contemplates the orphan-like and bereft condition of his disciples. **A little while am I still with you. Ye shall seek me** in the way of sympathetic love and vivid realization of my spiritual and real presence; **and as I said unto the Jews** (a term that Christ used in this place only when speaking to his disciples, though he had made use of it to the Samaritaness, and would use it to Caiaphas and Pilate), in ch. vii. 33, 34, and viii. 21; but there and then he added, "Ye will not find me," because they would only seek him in carnal ideas and angry disappointment. Observe, he does not here repeat this consequence of the search, because ultimately these disciples would not only seek, but follow and find; nevertheless, he adds: **As I said to the Jews, Whither I go, you are not able to come; so at this time I say to you.** There are two words used for "now"—*νῦν* denotes absolutely the present moment; *ἄρτι* (ch. ix. 19, 25, etc.) denotes here and there, a *period* distinct from past and future, and yet related to both. The time is not yet come for you to enter into my glory; you cannot yet come, you have to

[1] The clause, *εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ*, found in T.R., with ℵ^{c}, A, C^{2}, Γ, Δ, several versions; but it is wanting in ℵ, B, C*, D, L, X, and quotations by Tertullian and Ambrose. It is bracketed by Lachmann and Tregelles; omitted by Tischendorf (8th edit.), R.T., and Westcott and Hort.

[2] Tregelles, Tischendorf (8th edit.), R.T., read *αὐτῷ*, on the authority of ℵ*$^{c\,1}$ b, B, H, Δ, and two quotations of Origen; but Lachmann and Alford, with ℵ^{a}, A, C, D, L, X, and many other uncials, read *ἑαυτῷ*.

continue my earthly ministry, to prolong the testimony which I have given concerning God, and which God has given concerning me. The time will come when "I will receive you unto myself, that where I am, there ye may be also;" but now he prays, "though I am no more in this world, these are in the world, . . . holy Father, keep them" (ch. xvii. 11).

Vers. 34, 35.—(2) *The demand which this glorification would make on the mutual fidelity and affection of the disciples.*

Ver. 34.—**A new commandment I give unto you** (*with the purpose and scope*) **that ye love one another; even as** (or, *seeing that*) **I loved you, that ye** (*also*) **love one another.** The interpretation of this verse largely depends on the meaning given to the καθὼς, if, as many translate it, "even as I loved you;" or, "after the manner and type of my love to you;" then an amply sufficient explanation arises of the *novelty* of the ἐντολή. So new a type of love is given that, as the Greek expositors generally have urged, there is a deeper intensity in the love than can be found in the Mosaic principle, "Love thy neighbour as *thyself*." In this commandment, which embraces the whole law, self-love is assumed, and is made the standard for the love of neighbour. This ἐντολή, on the other hand, would be based on a new principle, and measured by a higher standard, and even mean more than love of self altogether. Christ's love to his disciples was self-abandoning, self-sacrificing love. This view of the passage is urged by Lücke, and really removes all necessity for the varied translations of the καινή, such as "illustrious" (Hammond); "last" (Heumann); "one that is always new" (Olshausen); "renewed commandment," a "renewing commandment" (Augustine and Maldonatus); "the institution of the Eucharist" (Lange). But it is doubtful whether the ideal image of a perfect love constitutes the novelty, and whether the double ἵνα and the transposition of the second ἵνα be found in the simple style of John. If, however, καθὼς ἠγάπησα be taken as "seeing that," or "since I loved you" (see ch. xvii. 2), Christ's love becomes not so much the manner or type, as the motive, ground, and principle of love to one another. As if he had said, "I have loved each of you unto death; in loving one another you are loving *me*, you are loving an object of my tender love. The desire of mere imitation, however strong, is not equal to the demand I make, while the bestowment of the 'new' principle of life arising from a response to my love *is*." For the first interpretation speaks John's own use of the idea (1 John iii. 16). There is a third interpretation, which makes καθὼς ἠγάπησα ὑμᾶς a sentence parallel with the δίδωμι. "Even as up to this moment, and up to my death, and to the uttermost, I have loved you, I give," etc., "in order that ye may love one another, and, inspired by me, may imitate my love one towards another" (Westcott). This is an endeavour to combine both interpretations. Alford suggests that the "newness" of the commandment consists in its "unicity," its being the prime injunction of the new covenant, and the firstfruit of the Spirit (Gal. v. 22; 1 Cor. xiii.). Tholuck sees the expression of self-renouncing love—the love of the highest to the sinful, the love which is more blessed to give than to receive, the all-embracing love.

Ver. 35.—**By** (or, *in*) **this shall all men know that ye are my disciples, if ye have love one toward another.** Not by works of majesty and power, but by love to one another. All commentators refer to the well-known saying of St. John at Ephesus, as recorded by Jerome, "This is the Lord's commandment. If ye love one another it is enough" (Tholuck refers to Tertullian's 'Apol.,' 39; Minucius Felix, "They love before they know each other;" and Lucian, "Their Master makes them believe they are brothers," 'De Mort. Pereg.'). Analogies to the great law of Christ may be found in the Law of Moses, in Talmudical writings, in the Confucian 'Analects,' and in Stoical maxims; but this ἐντολή in its fulness, and as sustained by this motive, or inspired by this pattern, and lifted to this standard, is *new* to the human race: and it is the power which has revolutionized thought, society, and life. So long as this great power prevailed, the Church made astounding progress; when the so-called disciples of Christ began to hate and kill one another the progress was arrested. But, thank God, the "new commandment" has always had marvellous power over the Church of Christ.

Ver. 36—ch. xiv. 4.—(3) *The question of Simon Peter, with the terrible response and bitter grief of the entire group, followed by the consoling promise.*

Ver. 36.—Here follows another characteristic question of **Simon Peter, who said to him, Lord, whither goest thou?** This inquiry points backs to ver. 33, where Jesus warned his disciples that they could not (ἄρτι) *now* follow him. **Jesus answered** (him) (the "him" is omitted by B, C, L, Vulgate, and Coptic, by Westcott and Hort, and R.T.), **Whither I go, thou canst not follow me now** (νῦν), at this crisis; **but thou shalt follow me afterwards.** Peter felt that the central teaching of the entire conversation turned upon the Lord's departure and his separation, not only from the Jews who misunderstood him, but from the disciples

themselves. He wanted something more than the sacred power of love to his own brethren; he yearned after more utter identification with his Master, rather than closer interdependence of love and mutual ministries among the shattered group of half-taught disciples. Whither goest thou? If to the battle-field, to the condemned cell, to the martyr's death, I will go with thee. "Not *now*," is the reply, but "afterwards," after thou hast strengthened thy brethren (see Luke xxii. 32), after thou hast shepherded my lambs and my sheep, and fed the sheep themselves with the finest pasture, then thou shalt come my way. It is very impressive that, in the beautiful legend that has been commemorated in the Church of "Domine, quo vadis?" in Rome, Peter should at the last have been supposed to put his personal feelings before his Master's will. Fleeing from persecution at Rome, he is said to have met his Lord entering the city, and, after putting this question, received the reply, "Ibam ad urbem, iterum crucifigi." The disciple, after his wont, accepted the rebuke, immediately returned to the city, and "then another bound him, and led him whither he would not" (ch. xxi. 18, 19).

Ver. 37.—**Peter saith unto him, Why cannot I follow thee even now? I will lay down my life for thy sake.** Compare the language of Thomas (ch. xi. 16), "Let us go, that we may die with him." Peter thought himself ready to die for his Lord, before his Lord had died for him. He who had seen the glory of the Transfiguration, and the majesty of Christ's power, and the depth of an uttermost love, was ready, as he thought, for any sacrifice, for the most complete self-abandonment; but he miscalculated his strength of will and the tenacity of his purpose. "Quid in animo ejus esset cupiditatis videbat, quid virium non videbat" (Augustine). St. Paul, long before St. John made this conversation known, must have gathered from the known teaching of Jesus the same sublime subtle truth, that it is possible to dare a martyr's death, and yet to be without true love (1 Cor. xiii. 1, 2, 3).

Ver. 38.—With infinite pathos and pity Christ took up the words of Peter: **Jesus answereth, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not have crowed, till thou hast denied me thrice.**[1] In Matt. xxvi. 31—35 and Mark xiv. 27—31 the announcement of Peter's fate is made on the way to the garden of Gethsemane; Luke's account (xxii. 31, etc.) may harmonize chronologically with this statement of John; but from all we know of Peter, it is probable that, after his long silence maintained during the discourse of ch. xiv.—xvii., his love may have been so quickened and deepened as to have once more induced the reiteration of his fidelity and his willingness to die for and with his Master, only to receive again a more explicit warning of his weakness. Towards the close of the sixteenth chapter of this Gospel, the Lord warns all his disciples of their inability to stand the tremendous test to which they would soon be exposed. If we reject the "harmony," and refuse to double the prediction, we should be strongly inclined, with Meyer and Lücke, to accept the higher credibility of John's chronology than that of Matthew or Mark. The extraordinary character of this prediction, recorded in all four Gospels, is one of the most vivid proofs of our Lord's supernatural power, and in its detail and definiteness places him among those who claim attention from their absolute knowledge, and not their vague guess of the future. Yet there was no fate in this prediction; for Peter is afterwards warned, entreated, prayed for even, by Immanuel.

[1] Ἀποκρίνεται Ἰησοῦς is preferred by Tischendorf (8th edit.), Westcott and Hort, and R.T., on the authority of ℵ, A, B, C*, L, to ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, and ἀρνήσῃ for ἀπαρνήσῃ. Φωνήσει of T.R. rests on C, D, E, H, L, etc.; φωνήσῃ on ℵ, A, B, C, and a vast number of other authorities. The latter is adopted by R.T., Tischendorf (8th edit.), Tregelles, etc.

HOMILETICS.

Vers. 1—3.—*Farewell token of Christ's love to his disciples.* We are now to trace the development of faith in the body of the disciples, responsive to the supreme manifestations of his love to them during his earthly ministry.

I. OUR LORD'S KNOWLEDGE OF HIS APPROACHING DEATH. "Jesus knowing that his hour was come." 1. *This knowledge was strictly prophetic.* It was no mere forecast, grounded on a calculation of the extremeness of Jewish hatred. He had often evaded arrest, because "his hour was not yet come." 2. *It is a solemn thing to know the hour of our death.* (1) It is not given to man to know it. The uncertainty respecting it enables man to follow the business of life without distraction. (2) Those who know their end is at hand see in death the most important crisis in their being, ending as it does their

relations with this life, and ushering the soul into an altogether untried mode of existence. For Jesus and for his saints death is a mere transference (μεταβῆ) from one scene to another.

II. OUR LORD'S INCREASING TENDERNESS TO THE DISCIPLES IN VIEW OF THE FINAL SEPARATION. "Having loved his own which were in the world, he loved them to the uttermost." 1. *The disciples, in spite of their many faults, were the objects of Christ's supreme love.* Doubly dear because they were "his own," as given him by the Father. 2. *His love was redoubled at the thought of his approaching separation from them.* (1) They were to be left "in the world," and therefore exposed to its temptations and trials. "In the world ye shall have tribulation." (2) They needed, therefore, a special manifestation of his affection to support them in their isolation. (3) Jesus forgets his own near sufferings in the thought of his disciples' bereavement. This fact is a measure of the intensity of his love to them. (4) The treachery of Judas Iscariot was already in its inceptive stage. "The devil having now put it into the heart of Judas Iscariot, Simon's son, to betray him." (*a*) The devil has power to inject evil into the hearts of men. There is great mystery in the methods of his operation, but the facts of his influence over men are without dispute among those who believe in Scripture. (*b*) Yet the responsibility of Judas for his wicked act was in no degree diminished by this temptation of Satan. He was perfectly free to resist or to yield to the tempter. (*c*) The fact that Jesus washes the feet of Judas, his betrayer, throws a vivid light upon this last token of Christ's tenderness. (5) The explanation of our Lord's act. "Jesus knowing that the Father had put all things into his hands, and that he was come from God, and goeth to God." (*a*) It was because of his Messianic greatness that he now humbled himself to fulfil the office of the lowest. The sense of absolute sovereignty is all the more impressive from the thought of his approaching death. He "was crucified in weakness." The thought of (*b*) his Divine origin and (*c*) his Divine destination made his act all the more impressive, with a force of example that was designed to act irresistibly upon the minds of his disciples through all time.

Vers. 4—11.—*The washing of the disciples' feet.* This affecting incident occurred immediately after the controversy among the disciples as to which of them should be accounted greatest in the kingdom of heaven (Luke xxii.).

I. JESUS TAKES THE FORM OF A SERVANT. He washed the feet of his disciples, though it had been more their place to wash the feet of their Master. 1. *His humility led him to stoop to the most menial offices in the day of his humiliation.* 2. *He has thus consecrated the most menial duties and offices of life for us,* that we should not in our pride decline to discharge them. 3. *His example does not bind us to do his very act*—for the custom was Oriental in its origin and meaning—but to carry the spirit of his act into all our relations with brethren.

II. PETER'S REFUSAL TO ACCEPT THE OFFERED SERVICE. "Lord, dost thou wash my feet?" The question originates: 1. *In the apostle's humility and reverence,* for he feels that it is an inversion of all proper relations for Jesus to do this service to his disciples. He felt himself unworthy of our Lord and of his love. 2. *In the apostle's ignorance.* He does not understand the symbolic meaning of the act. Therefore our Lord says, "What I do thou knowest not now, but thou shalt know hereafter." These words imply (1) that there is always in our Lord's acts much that we cannot understand; (2) that our want of understanding does not neutralize the efficacy of our Lord's act; (3) that the want of understanding speciálly manifests itself in these acts of our Lord which affect ourselves; (4) that our want of knowledge ought not to shake our faith in him; (5) that there will come a time of revelation. The "hereafter" may be soon or late, but it will surely come.

III. SEPARATION FROM CHRIST IS INVOLVED IN THE WANT OF SURRENDER TO HIM. "Jesus answered him, If I wash thee not, thou hast no part with me." 1. *There was a spirit of self-will in the apostle's words.* "Thou shalt not wash my feet." Our Lord's words reprove Peter's opinionativeness. 2. *The first condition of true discipleship is self-surrender.* The apostle is too impulsive to await the further knowledge in store for him. 3. Yet observe *his sudden apprehension of our Lord's true meaning.* "Lord, not my feet only, but my hands and my head." The revulsion of feeling is very characteristic of the apostle. He will not hold back any part of himself from a share in

Divine blessing, nor decline to be identified with his Lord to the fullest extent. 4. *Our Lord's interpretation of his meaning.* "He that is washed needeth not save to wash his feet, but is clean every whit." (1) The apostle's words implied that he was wholly unclean—head, hands, feet—and every believer must repeat the same words. (2) Christ washes all who have an interest in him. (3) All who have an interest in him may be regarded as "clean;" for they are "washed, sanctified, justified, in the Name of the Lord Jesus, and by the Spirit of our God." (4) Yet they all need a daily washing on account of their repeated acts of sin, just as a traveller needs to wash the stains of the road off his feet. 5. *Our Lord's insight into Judas.* "And ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." (1) Jesus did not regard Judas as a justified man. (2) He shows the disciples that he is not the dupe of the traitor's hypocrisy. (3) Our Lord's words might have warned Judas of the way upon which he was bent to his own utter undoing.

Vers. 12—17.—*The explanation of the washing of the disciples' feet.* I. THE ARGUMENT BY WHICH OUR LORD ENFORCES THE LESSON OF HIS ACT. "Know ye what I have done unto you? Ye call me Master and Lord: and ye say well; for so I am." The titles the disciples gave to him have a decisive force. 1. *As he is a Teacher, they were bound to learn in his school with all docility and meekness of wisdom.* 2. *As a Master, they were bound to give him subjection in all matters touching the conduct of life.*

II. THE LESSON OF HIS ACT. "If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." 1. *There ought to be mutual condescension and mutual service among brethren.* Our Lord utterly opposed the idea of hierarchical pretensions among them. Those who sought the highest place ought to do the meanest service. 2. *Christ's example, which is always in a way of self-sacrifice, ought to be regarded as possessing an authoritative force.* "For I have given you an example, that ye should do as I have done unto you." (1) He does not say that we should do the very thing that he did, but do as he did; for we are not now bound to wash one another's feet. The example is in the principle, not in the specific act. (2) The Roman Catholic Church practically misrepresents our Lord's act by a literal obedience to our Lord's commands. The pope washes the feet of twelve poor men on the Thursday of Passion week. (*a*) But why should it be done only once in a year? The act is to be constantly imitated by true disciples. (*b*) Why should it be done only by the pope? It is to be done by all Christians one to another. The act is to be a token of humility, condescension, love, and patience. 3. *The thought of the Lord's dignity ought to incline his servants to a ready acceptance of his example.* "The servant is not greater than his Lord." 4. *The blessedness of doing as well as knowing.* "If ye know these things, happy are ye if ye do them." (1) Our Lord does not command a blind obedience in his disciples. They ought to understand the principles and grounds of their action. (2) The knowledge of God's will ought never to be divorced from the sincere practice of it. (3) Our happiness depends upon the degree in which we correlate our knowledge and our duty.

Vers. 18—20.—*The exception to this blessedness of the disciples.* The thought of their blessedness recalls the fact that there was one in their society with whom knowledge would not have this happy issue.

I. THE TREACHERY OF JUDAS WAS AS YET ONLY MANIFEST TO CHRIST. "I speak not of you all." 1. *Jesus knew the thoughts of Judas's heart.* There was no surprise, therefore, to Jesus in the treachery that was preparing the way for his death. 2. *Judas was not an object of Christ's saving choice.* "I know those whom I have chosen." This cannot refer to discipleship—for Judas was chosen to office just like the other apostles—but to grace and salvation. 3. *The prophetic confirmation of Christ's words.* "That the Scripture might be fulfilled, He that eateth bread with me hath lifted up his heel against me." Whether the reference is to David or Jeremiah, the words refer to the troubles inflicted on the righteous, by the treachery of a false friend. 4. *Christ's foresight of Judas's treachery* would (1) in some degree relieve as well as anticipate the bitterness of disappointment; (2) lead the disciples to trust in him the more implicitly. "Now I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he." If he had not made this declaration, the disciples might have come to

doubt whether his choice of Judas was consistent with his being the Messiah. It is here traced to the will of God.

II. THE ENCOURAGEMENTS OF THE APOSTLESHIP. "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." 1. *The Master's greatness is reflected in the mission of his servants.* They are apostles from him, as he is an Apostle from the Father. 2. *The treachery of Judas, though it might shake their confidence, could not annul the dignity of their apostolic office.*

Vers. 21—30.—*The dismissal of Judas.* The departure of the traitor was necessary to the full disclosure of all that our Lord had in store for his beloved disciples.

I. MARK THE EMOTION OF OUR LORD. "He was troubled in spirit." 1. *Not on account of wounded love.* 2. *Nor from horror at the conduct of Judas.* 3. *Nor from pity for his approaching doom.* 4. *But, as the word (πνεῦμα) signifies, from the shock that was caused by the thought of the fearful crime about to be committed at the instigation of Satan.*

II. MARK OUR LORD'S OPEN IDENTIFICATION OF THE TRAITOR. "Verily, verily, I say unto you, that one of you shall betray me." The statement proved the omniscience of Jesus. Judas had as yet done nothing to excite suspicion of his treachery. 1. *Mark the astonishment and perplexity of the disciples.* "Then the disciples looked one on another, doubting of whom he spake." (1) They doubted their own hearts rather than the ominous sentence of their Master. There is a remarkable humility manifested in their attitude, as each asks, "Lord, is it I?" (2) They never suspected the guilt of Judas. None of them said, "Lord, is it Judas?" The fact proves the skilled hypocrisy of the traitor. 2. *The anxiety of Peter to discover the traitor.* (1) He takes the initiative, with his usual promptitude, suggesting that John should ask the Lord "who it was of whom he spake." (2) Jesus does not name the traitor, but silently identifies him by giving him the sop. (*a*) This act was one more appeal to the conscience of Judas. (*b*) Judas received the sop, as if to mark his fellowship with Jesus; but it only gave additional point to the ancient prophecy, "Mine own familiar friend, who did eat of my bread, hath lifted up his heel against me." (*c*) Judas was thus made known to John only. 3. *The traitor opening his heart to Satan.* "And after the sop Satan entered into him." (1) What a mysterious power Satan exercises over the hearts of sinners! Peter says to Ananias, "Why hath Satan filled thy heart that thou shouldest lie to the Holy Ghost?" (2) It is for the sinner himself to determine whether Satan shall have entry or not. Therefore men ought to "resist the devil" at his first solicitation. 4. *Our Lord dismisses Judas from his presence.* "That thou doest, do quickly." (1) The resolution had been already formed, and Judas does not deprecate the issue for himself. (2) Jesus needed the little space that remained of his last night for the instruction of his disciples in farewell duties. 5. *The perplexity of the disciples at our Lord's command to Judas.* (1) None but John, and probably Peter, knew that the traitor had been identified, therefore the words of Jesus were of doubtful meaning. (2) The disciples imagined that Judas held his old footing as treasurer, and had received an injunction to provide either for the poor or for the observance of the Passover. It is remarkable that Judas should have so successfully concealed his real character and designs from his fellow-disciples. 6. *The departure of Judas.* "He then having received the sop went immediately out: and it was night." (1) Judas bids an eternal farewell to Jesus on the old footing of discipleship. They never meet again till the hour of our Lord's arrest. (2) The night into which Judas stepped forth was but a faint figure of the deeper night of a soul into which Satan had entered.

Vers. 31—38.—*Separation and its issue.* The departure of Judas sets Jesus free to discourse familiarly with his disciples.

I. THE TRAITOR'S DEPARTURE IS THE SIGNAL FOR THE REDEEMER'S GLORIFICATION. "Now is the Son of man glorified, and God is glorified in him." 1. *Jesus regards his death, now so near, as involving his glorification.* (1) The glorification extended over Christ's whole past life. It lay in his voluntary self-abasement. (2) The redemptive work is regarded as virtually completed (ch. xvii. 4). (3) The Father is glorified by the obedience and sufferings of his Son. The sufferings and the glory were closely

linked together (1 Pet. i. 11). (4) The Son will be glorified by the Father in heaven, as he himself glorified the Father on earth.

II. THE APPROACHING SEPARATION OF JESUS FROM HIS DISCIPLES. "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." 1. *The language is that of deep affection and solicitude.* He sympathizes with the disciples in their coming bereavement. They are soon to be orphans. 2. *The disciples would experience a longing to rejoin him after the separation which was now at hand.* 3. *They were not yet ready to follow him.* (1) The search of the disciples would not be finally in vain. "I will receive you unto myself; that where I am, there ye may be also" (ch. xiv. 3). He does not say to his disciples what he said to the Jews, "And ye shall not find me." (2) They had a task to accomplish. "A new commandment I give unto you, That ye love one another." (*a*) The period of his absence was to be a season of spiritual growth. Love to one another, with the mutual sacrifices involved in it, would be the realization of his presence among them. (*b*) The commandment of love was new in its scope and motive, though love was always the principle of the Decalogue. It was new, (α) as it was enjoined after a new model—"even as I have loved you;" (β) as it was love to brethren—to "the new creation;" (γ) as it arose out of a new necessity—"By this shall all men know that ye are my disciples, if ye have love one to another." This love was to be a badge of discipleship. The world would thus understand the true meaning of Christianity.

III. PETER'S ANXIETY TO KNOW OUR LORD'S DESTINATION, AND HIS EAGERNESS TO DIE WITH HIM. "Lord, whither goest thou?" 1. *The question marks the disciple's loving regard for his Master,* from whom he would not be separated in life or in death. 2. *Yet it suggests that his mind was occupied with the idea of his Lord's establishment of a temporal kingdom.* Where was he going? Was not Jerusalem to be the centre of the coming kingdom? 3. *The answer of Jesus declares the separation to be inevitable, but only temporary.* "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." (1) The death of Christ was necessary to Peter's entrance into heaven. (2) Peter, besides, had an apostolic ministry of great moment to fulfil. 4. *Peter's determination to follow his Master to death.* "Lord, why cannot I follow thee now? I will lay down my life for thy sake." (1) He evidently thought that Jesus was about to die, and that his death was in some way to contribute to the establishment of his kingdom. (2) He thinks that he can lay down his life for Christ before Christ lays down his life for him. He came afterwards to know that the two deaths must follow a different order (ch. xxi. 18, 19). (3) He does not dream that his faith might fail in the supreme crisis of his Lord's trial. 5. *Our Lord's prediction of Peter's fall.* "The cock shall not crow, till thou hast denied me thrice." (1) Our Lord does not doubt the sincerity of his disciple, but his spiritual strength and steadfastness. The best of men do not know their own strength till it is tested by temptation. (2) Our Lord rebukes the over-confidence of his disciple. None are so near a fall as those who are so confident of their standing. "Let him that thinketh he standeth take heed lest he fall." (3) Our Lord's prediction had such an overwhelming effect upon Peter that he did not utter another word during all the following discourses.

HOMILIES BY VARIOUS AUTHORS.

Ver. 1.—*Christ's constancy of love.* If there is any time when a man's attention is presumed to be necessarily and properly directed to himself, that time is the time when danger is present and when death approaches. But when our Saviour's hour was come, when the shadow of the cross fell athwart his path, he seems to have been signally unselfish in all his actions, and disinterested in his very thoughts. Humiliation, suffering, and death were immediately before him; but it is beautiful, instructive, encouraging to see how warmly his heart beat for his friends, and how anxious he was to use the closing days of his ministry for their spiritual profit. These words reveal to us *Christ's constancy of love.*

I. ITS OBJECTS. Whom did he love, and love unto the end? 1. They were "his own," *i.e.* those who were called and chosen by him, who were loved and purchased by

him. His own possession and property, his own spiritual kin, these friends of Jesus were attached and devoted to him, conformed to his character, participators in his spirit. 2. They were "in the world." This expression is significant, as implying that Christ's disciples were the objects of his affection, notwithstanding that they were encompassed by life's difficulties and temptations, notwithstanding that in their character they bore traces of this world's influences and assaults. 3. The language used is applicable to others beside the immediate disciples of our Lord. He felt towards others and prayed for others (ch. xvii.) as he felt towards the twelve and prayed for them. All are "his own" who truly trust and love and obey him; and all his own have an interest in his purposes of pity and of grace.

II. ITS WONDER. Marvellous indeed is it that the affection of Jesus should outlast the many trials to which it was put by his disciples, to which it has been put by all of us. There was very much in his followers which was fitted to check, to kill, the love of Jesus.

"Could we bear from one another
What he daily bears from us?
Yet this glorious Friend and Brother
Loves us, though we treat him thus!
Though for good we render ill,
He accounts us brethren still."

"His own" were: 1. Slow to understand his teaching. 2. Slow to appreciate his nature and his mission. 3. Unworthy in their character of his fellowship and his Name. 4. Inconstant, as was shown by their afterwards forsaking him in the depth of his distress and humiliation. Amazing was the love which endured when so tried! Amazing is the love which we and all Christ's people have experienced from him, notwithstanding our unfaithfulness and coldness!

III. ITS MOTIVE AND EXPLANATION. 1. The constancy of our Saviour's affection is not attributable to any qualities in his disciples, which could deserve and retain his interest and attachment. So far as we are concerned, our need, our dependence upon him, are all that have to be taken into account. If Jesus were not faithful to us, where would be our strength, our safety, our hope? 2. For the explanation of this marvellous constancy we must look to Christ's own character, to his faithful, unchanging nature, free from every caprice, from every unkindness. It is his nature to love, and to love without fickleness or weariness.

IV. ITS PROOFS. 1. In the lessons he taught. Christ's was a love that first and chiefly contemplated the highest good of its objects. His aim has ever been the spiritual welfare of those whom he befriends. He teaches (1) by words; (2) by symbols, as in the context, where, first by washing the disciples' feet, and then by instituting the Lord's Supper, he evinces his affectionate interest in his disciples' well-being by imparting to them pictorial and sacramental lessons which were intended to perpetuate to all generations the memory and the blessing of his unchanging love. 2. In the sufferings and death to which he was about to submit. Only constant, unchanging friendship could account for our Lord's willingness to lay down his life for his own. And no one who studies this record can doubt that the sacrifice was willing and cheerful; that our Lord, the good Shepherd, "laid down his life for the sheep."

V. ITS DURATION. "To the end," says John the evangelist, who had good reason to know the Master well. To the approaching end of his own earthly ministry and life, and to the end of his disciples' period of probation and of education. Christ's love is "faithful, free, and knows no end." It is not only mighty; it is immortal.—T.

Ver. 3.—*Christ's consciousness of his mission.* The occasion upon which our Saviour is said by his friend and apostle John to have had a vivid consciousness of his mission is deserving of attention. It was just before his Passion, in the upper room where he was about, by act and language, to inculcate great lessons upon his disciples, and whence he was to take his way to Gethsemane and Calvary. In such circumstances the confidence of a human leader might well have wavered, and his purposes might well have faltered. But Jesus could look forward to what he was about to endure with a touching equanimity, because he knew whence he had come, whither he was going, what was the nature and authority of his mission.

I. CHRIST'S CONSCIOUSNESS OF HIS ORIGIN. He was aware: 1. Of his Divine nature. 2. Of his Divine mission. 3. Of his Divine qualifications.

II. CHRIST'S CONSCIOUSNESS OF HIS DEPARTURE AND DESTINATION. He knew that he was not going into annihilation, into oblivion; that he was not to fail in his work, though he was to die in its execution. 1. His departure was to secure the accomplishment of God's will. 2. And the achievement of man's redemption, which was the special purpose of the Father. 3. And the manifestation of the Father's acceptance. He went to God to be received as God's beloved Son; and he was raised from the dead, and taken to heaven, that it might be evident to all the world that the Father approved his work.

III. CHRIST'S CONSCIOUSNESS OF HIS UNIVERSAL AUTHORITY. 1. In the hour of his suffering and humiliation he knew full well that his hands were all-comprehending and all-powerful, that all power was given to him in heaven and on earth, that his was a supreme and universal sway. 2. He knew, too, that his power should be exercised for the salvation of his people. They should scatter and flee, but he should rally them. He was to be their High Priest, and at the same time their King.

APPLICATION. Learn: 1. The security of those who trust in One so wise and so mighty. 2. The strength of those who work for such a Master. 3. The hope which is before those who seek and wait for his salvation. 4. The encouragement which all who need his countenance and help are at liberty to take from him.—T.

Ver. 13.—*Mastership and subjection.* Equality amongst men is the dream of fanatics. It is true that men should by law have equal rights. But the Creator has not bestowed equal gifts or powers of body or of mind, and no human laws can equalize men's condition, their possessions, or their enjoyments. And in all society there must be authority and subordination; some must rule, and some obey. So is it in the spiritual kingdom of our Lord.

I. THE CLAIM OF CHRIST. 1. *What it is.* (1) Jesus claims to be the authoritative Teacher, the Master of his people and of mankind. He reveals and communicates the truth of God to men. He bids us learn of him. (2) He claims to be the Lord who rules. His authority is not merely over men's beliefs; it is over their actions. He issues laws, and requires homage and obedience. In both these respects Christ is unrivalled and supreme. "One is your Master." 2. *On what it rests.* (1) On grounds of native right. The Deity of our Lord's Person, the Divinity of his attributes, his appointment by the Father, give him a right to teach and to govern his people. (2) On grounds of moral fitness. His wisdom and insight are such that none is so qualified to instruct; his moral authority is such that the conscience bows before him as before none other. (3) Christ's claim rests upon tenderer grounds—upon his love toward his people. What he has done and suffered for us is proof of his disinterested affection, and gives his claim to our devotion an efficacy quite unique.

II. HIS PEOPLE'S ACKNOWLEDGMENT OF CHRIST'S CLAIM. 1. The *character* of this acknowledgment. It is sincere and practical; opposed to resistance and rebellion, and equally opposed to pretence and hypocrisy. The repudiation of the rebel, the enemy, and the pretence and dissimulation of the hypocrite, are alike detestable to Christ. 2. The *methods* of this acknowledgment. Practical submission to Jesus means the studying and reception of his doctrines, and obedience to his commands. Yet there are certain definite ways in which we may recognize Christ's lordship, *e.g.* by honouring his holy Name, and by discountenancing and rebuking profanity; and again by devoutly observing his ordinance, concerning which he said, "Do this in remembrance of me." 3. The *advantages* of this acknowledgment. It tends (1) to the improvement of the individual Christian character; (2) to the unity of the Church, which needs to think less of human leaders and more of the Divine Head; and (3) to the illumination and conversion of the world. On these accounts they "say well" who sincerely recognize Christ's just demands upon them, and prove their sincerity by their docility and their obedience.—T.

Ver. 14.—*Humility and mutual service.* There are certain virtues which are distinctively Christian. Amongst these must certainly be reckoned humility. Christianity has done not a little to elevate this grace of character to a higher position than

it occupied in the esteem of the ancients. The Old Testament, in some passages, extols lowliness of heart as acceptable to the High and Lofty One. Yet this can hardly be deemed a characteristic of even pious Hebrews. But by his example and by his precepts our Saviour has done much to encourage and develop among his followers in every position of life this admirable grace. And in proportion to the prevalence of humility is the disposition to render mutual services. As men forget themselves, they remember others; as they relinquish claims upon their fellow-men, they recognize claims upon themselves for services to be rendered.

I. THE HINDRANCES TO HUMILITY. Christ would not have been at such pains to inculcate this lesson unless there was danger of its remaining unlearned. The fact that he upon a solemn occasion, a crisis in his ministry, deigned to wash his disciples' feet, with no end in view except the inculcation of lowliness and self-forgetting helpfulness, proves that in his view there was urgent need for such instruction. No one who knows human nature can doubt that the lesson is hard to learn. There are dispositions deeply rooted in man's sinful character which are altogether opposed to that humility which our Lord enjoins upon his disciples. Especially is pride, or a high opinion of self, an obstacle to be dealt with. There is also selfishness, or the disposition to concentrate all interest and all effort upon personal enjoyment and enrichment. On the other hand, there is a tendency in human nature to disregard others in proportion as self is magnified. The proud and selfish man is likely to be indifferent to the welfare of his neighbours, to be indisposed to undertake any labour, or submit to any self-denial, with a view to their good. This spirit may degenerate into a positive hatred especially of any who may have been injurious. Such baseneesses as malice, envy, and jealousy may thus enter into and defile the soul.

II. THE NATURE OF HUMILITY. What is the disposition and habit of mind which our Lord thought it so needful to impress upon his disciples as essential to true discipleship? What is the example which he set them for their imitation? As we examine the narrative in connection with our Lord's conversation, we find that the character and conduct here commended have two aspects. 1. With regard to self, the Christian is called upon to cherish meekness and lowliness. If our Divine Lord did not disdain to minister to his friends, if he did not deem it derogatory to act as a servant, his followers may well lay aside those sentiments of vanity and self-importance which are so ruinous to a noble character. If men would but think of their own infirmities and imperfections, of their dependence upon their fellow-men, and above all of their obligations to their Creator and Redeemer, it would not be so hard to abase self. 2. With regard to others, the Christian should cultivate the habit of consideration and sympathy. What beauty and force is there in the apostolic admonition to *look upon* the things of others! Some are "all eyes" for their own interest, but very blind to the concerns of their neighbours. Christianity is not unreasonable. Comte bids men "live for others," as if regard to self were sinful. But Christ bids us "love our neighbour as ourself;" and the welfare of mankind will be best secured by compliance with this twofold admonition.

III. THE PRACTICAL MANIFESTATIONS OF HUMILITY. Looking at these in the light of the context, we may say that true Christ-like lowliness will be displayed in: 1. Services of social courtesy. There may, indeed, be superficial politeness without Christian humility. But the danger with many is lest there should be a foolish and proud bluntness of manner in intercourse with others. There have been those who have deemed it a duty literally to copy the Lord's example by washing the feet of the poor; sovereigns, ministers of state, and popes have endeavoured by such acts to atone for much pride and haughtiness. The form of Christian courtesy will be determined by the manners and customs of the age. Acts which are natural and beautiful in one country and one state of society may become forced and grotesque in another. It is the spirit which is all-important; this will reveal itself in forms suitable and appropriate to circumstances. 2. Services of mutual help. The washing of the feet was regarded as necessary to comfort and propriety; it was, therefore, a real service. No doubt there is a difference of magnitude in the benefits conferred by members of human society upon one another. And there is a difference of kind. But every day brings some opportunity of rendering service of some kind or other to those with whom we associate; the Christian, so far as he follows his Master, will take advantage of such opportunities.

Pride, indeed, will counsel thus: "Let others serve you; it is beneath your dignity to minister to them." Humility will offer very different advice: "Bear ye one another's burdens, and so fulfil the Law of Christ."

IV. THE MOTIVE TO HUMILITY. There are doubtless many motives; but one is so supreme as to leave scarcely any room for any other, *i.e.* in the Christian's heart. The example of the Lord Jesus is to him all-powerful, all-persuasive. This is so when we think: 1. Of Christ's native greatness, and of his voluntary humiliation in his incarnation and advent. 2. Of Christ's whole conduct during his earthly ministry, which, as recorded, affords so many instances of condescension, compassion, and loving-kindness. He took the form of a servant, and he lived the life of a servant. 3. Of Christ's obedience unto the death of the cross, in which he "tasted death for every man." If the Lord of glory deigned to die for men, it is scarcely possible for any disciple of Christ to render service to his fellow-men which shall fairly express the devotion to the Master and the consecration to his service which he has a right to expect. It is in Christ that the Christian finds the motive and the model of unselfishness, humility, and benevolent service.

V. THE REWARD OF HUMILITY. 1. Peace of conscience is one happy consequence of this disposition and habit. Pride is the cause of restlessness and of wretchedness. But the meek and lowly spirit finds true and lasting rest. 2. Honour and exaltation by God himself. He abases the proud; he exalts the lowly and meek. He that humbleth himself shall be exalted. Before honour is humility.—T.

Ver. 15.—*The supreme example.* Imitation is a principle of human nature. It is natural, and therefore the means by which a great part of our knowledge and many of our habits are acquired. It is universal, prevailing in all ranks and conditions of society. It is powerful, moulding character, and controlling and directing life. It is ultimate, not to be explained, but to be accepted upon its own authority. Upon this principle human life develops itself; upon this principle education for the most part proceeds. This principle is manifested in religion; Christianity makes special use of it, and Christ is the Model and Exemplar of all his people.

I. THE CHARACTERISTICS IN VIRTUE OF WHICH CHRIST IS AN EXAMPLE TO MEN. 1. He was faultlessly perfect. Although the Bible gives us many examples of virtue and piety, it has often been noticed that both in Old and New Testament Scripture human character is represented as imperfect. In Christ alone no sin was found. His friends can find no words warm enough to praise him; his enemies can find no faults with which to charge him. How fitted, then, is Jesus, our Redeemer, to be also our Model! If we are to have a model and a master, let us choose the highest and the best. Christ always towers above us, and above all his rivals and all his followers. 2. His example is singularly comprehensive. It must have occurred to the student of Scripture biography that human exemplars are usually quoted as illustrating one or a few excellences; Abraham of faith, Job of patience, Jacob of earnestness in prayer, Moses of wisdom and meekness, Joshua of courage, David of devotion, Daniel of fearlessness, Peter of fervour, Paul of zeal, John of love. In Christ, and in Christ alone, all goodness is conjoined. It is sometimes supposed that our Saviour exemplified only the softer and milder virtues; but this was not so, although for wise reasons this aspect of his character is dwelt upon most fondly by the evangelists. There was in him Divine harmony and symmetry of character, such as can be found in none beside. 3. His example was divinely authoritative. We base this statement upon his own language: "Learn of me," "Follow me," etc. And upon apostolic teaching: "Walk even as Christ walked," "Christ also suffered for us, leaving us an example," etc.

II. THE RESPECTS IN WHICH CHRIST IS AN EXAMPLE TO MEN. There are respects in which we cannot imitate him. For example, in his superhuman knowledge and power, and consequently in his voluntary humiliation. 1. But we may imitate the Lord Christ in his consecration to his Father's will. He came to do the will of him who sent him, and he pleased not himself. This same principle and law it is open for us to adopt; life may be to us high and holy, being devoted unto God. 2. In his personal purity. Jesus lived in a sinful world, and mixed freely with sinful men; yet he was unspotted by the contact. His goodness was not negative only, but positive; every virtue was perfected in his life. Can ordinary men, in the busy life of this

workaday world, be imitators of Christ? There are abundant illustrations of the possibility; the example of Jesus is one which it is practicable to follow. 3. Especially in his humility and condescension. This is the virtue to which in this passage express allusion is made. The lesson which the Lord wished to convey was a hard one; accordingly he taught it, not simply by precept, but by example. A literal fulfilment is not expected, but the spirit of Christ's example may be truly shared. 4. In his benevolence. In the Saviour was not only a kindly disposition, but a habit of active beneficence, a readiness to forgive injuries, and to deal patiently and forbearingly with the slow of heart and the unsympathizing. In these very difficult virtues there is room for Christ's disciples to imitate their Lord.

The work of copying the perfect model is to be a progressive work. It will not be completed here; and this fact points on to the future. The perfect conformity is to be attained in heaven, where we shall be like him; for we shall see him as he is.—T.

Ver. 17.—*The blessedness of intelligent obedience.* Our Lord Jesus taught, practised, and commanded. His teaching was perfectly true and wise; his conduct was perfectly good and right; his directions were perfectly just and authoritative. His instructions were sometimes verbal, sometimes by example, and sometimes symbolical. Christ taught the lesson of humility not only by words, but in his whole demeanour and conduct; nor was this all, for he illustrated his lesson, now by setting a little child in the midst of his disciples as an example, and again by washing the feet of his apostles. Many were the means he used to impress this and other lessons of moral excellence upon his disciples. But he always insisted that true discipleship was not in an intellectual acquaintance with his teaching, but in a cheerful compliance with his will. As Lord of all, he sought to bring the whole nature under his control; and as their Master and Lord, he assured them with authority that their true welfare lay in their not only knowing, but in their doing, his commandments.

I. KNOWLEDGE. Man is made to know. It is his privilege and prerogative to exercise his understanding and reason. Truth is within man's reach—not all truth, but certainly such as is most necessary for his well-being. Of all knowledge, none is so valuable as the knowledge of God in Christ. The highest truth is presented in our Lord's life, his deeds and words, his sufferings and glory. He is the one great Lesson for mankind to study and to learn. The twelve had abundant means of knowing Christ, of becoming acquainted with his character and his will. But through our possession of the New Testament we have sufficient opportunities of learning Christ. In order that our knowledge may be complete, as far as our position allows, we must study the Saviour and his revelation of himself, his declaration of his will, with reverence and meekness, with faith and prayer.

II. PRACTICE. Our nature is not only intellectual; it is also active. Our life is not one of pure contemplation; it is eminently practical. Knowledge without corresponding conduct is vain, is even worse than ignorance. It is like steam which is generated in the boiler, but which is not brought to bear as motive power upon an engine. It is like the blossom which in itself is beautiful, but which is followed by no fruit. Those who believe that there is a revelation should receive it. Those who are convinced that Christ is the Son of God should live by faith in him. Those who are persuaded that Christ's law is the highest standard of morality should obey that law and conform to that standard. Those who believe that there is a future life, and that they are accountable to a righteous Judge, should prepare for judgment and for immortality. Knowledge without corresponding conduct is seen to be useless in every department of life; how reprehensible must it be in religion! A young man may study law through a long series of years, and under the superintendence of able practitioners; of what avail is his knowledge if, when the time comes for him to act for himself, he cannot draw a deed in chambers, or construct a defence for a client in court? The pupil of an engineer may have a good knowledge of mathematics, may be able to make accurate drawings of other men's work; but is his theoretical ability of service to him in practice? That is the important question; for no one will employ a man to build a bridge, or to bore a tunnel, unless he has shown himself capable of carrying out such works. A cadet may pass the preliminary examinations, may study the art of fortification, the laws of projectiles, the tactics adopted by famous generals in historical

campaigns; but all this is preparatory to actual warfare, and he will have studied to good purpose only if, when the time comes, when some unexpected responsibility falls upon him, he is able to lead a force or to defend a city. In like manner young people are taught the Scriptures, are made familiar with the doctrines, the principles, the laws of Christianity. To what end? Surely with the intention that they may not merely call Jesus Master and Lord, but that they may do the things which he bids.

III. BLESSEDNESS. It is wrong to make happiness the one great end of life. Yet happiness is a merciful addition to life—an ornament and a recompense appointed by a benevolent Providence. It is remarkable how often the Lord Jesus pronounced those happy who shared his character and obeyed his will. The pursuit and acquirement of knowledge are attended with happiness; but the truest happiness is the fruit of obedience. 1. This appears from the consideration that those who know and do Christ's will employ all their powers in true harmony. The capacity for knowledge and the faculty for action in such a case work together towards an end, and such co-operation he who made our nature has designed to be productive of a tranquil joy. "This man," says James, speaking of the doer of the work, "shall be happy in his doing." 2. They who know and do Christ's will are happy, because they have a good conscience. If a man feels and says, "I know that I ought to follow such a line of conduct, but I confess that I do not carry out my convictions," how can he have peace? The conviction and reproof of the inward monitor will not let him rest. On the other hand, when there is no schism between knowledge and practice, the voice of conscience speaks approval, and such approbation is blessedness indeed. 3. Obedience as the fruit of knowledge is accepted and commended by the Lord Christ. His approving smile rests upon his true and loyal disciple and servant, who takes up his cross, when so summoned, and follows his Lord. Hereafter the blessedness shall be perfect, for Christ shall say to the faithful servant, "Enter thou into the joy of thy Lord."—T.

Ver. 21.—*A disciple and yet a traitor.* In how many passages of the gospel narrative is there a revelation of the truly human heart of our Lord Jesus! Again and again he was grieved, troubled, indignant; for he was a partaker of our nature and of our sinless feelings. It is observable that most instances of our Lord's deep feeling were occasions upon which others had, by their conduct, displeased or disappointed him. He was bitterly distressed by the unbelief and unfaithfulness of those whose welfare he sought. No wonder that, amidst the complication of sufferings which closed around him as his Passion approached, the treachery of Judas pained his tender and sensitive heart.

I. DISCIPLESHIP MAKES TREACHERY POSSIBLE. It was sad enough for Jesus to know that, among those to whom he ministered, there were many who were incredulous as to his teaching and claims, and hostile to his plans. "He came to his own, and his own received him not." But it was sadder that, in the circle of his chosen and trusted companions, there should be those who, whilst professing allegiance and attachment, were in heart estranged from him, and were ready, when opportunity should offer, to desert and to betray him. And it must be remembered that, although there were enemies without, traitors could only arise from within. An open foe one knows how to treat; one may evade or overcome. But a secret foe, in the court, in the camp, in the household, is far more dangerous. He has, by reason of the confidence with which he is treated, opportunities of injuring a leader, a cause, which no other can use. If all men were either avowed foes or sincere friends of Christ, there would be no danger, for there would be no possibility of treachery. Judas knew the place and the time for finding the Master unprotected; and the open enemies of Jesus made use of the knowledge of his professed friend, who led them to the garden, pointed out the object of their hostility, and betrayed the Son of man with a kiss.

II. DISCIPLESHIP MAKES TREACHERY DOUBLY BLAMABLE. For: 1. The disciple knows the Master, and accordingly knows his excellences and his just claim to reverence and fidelity. There were those among our Lord's enemies who wronged him, not knowing what they did. They had no real perception of his goodness and the Divine beauty of his character. Since they knew nothing against Jesus, they were grievously to blame for the part they took against him. Still they did not sin against clear, full daylight. But Judas was in constant association with his Lord, and knew

how perfectly Jesus merited the warmest attachment and devotion. Yet he betrayed him whom he should have honoured and defended; and on this account his guilt was greater. It may be said of many who have been trained in the Christian Church, who have enjoyed many opportunities of studying Christ's character, and who yet have deserted and calumniated their Lord, that their sin is without cloak. They knew how holy and how compassionate was the Saviour against whom they spoke and acted, and theirs is the greater sin. 2. The disciple has been graciously treated by the Master, and this fact aggravates the guilt of him who, having been so treated, proves traitor. Judas was admitted to the Saviour's intimacy, was even promoted to an office of trust, was permitted to provide for Jesus' wants, and to administer Jesus' charity; yet he betrayed the Lord who had so exalted him. How many are there who, as disciples, have listened to Christ's words, eaten at his table, companied with his friends, yet, in the hour of temptation, have fallen, and have betrayed the dear Lord, whose kindness should have been with them as a sacred amulet to preserve them from defection!

PRACTICAL LESSONS. 1. Let the history of Judas remind us of human infirmity and liability to sin. 2. Let the tempted remember that Christ's knowledge of his people is complete. Whilst he knows the hypocrisy of the false, he knows the danger of the sincere and true friend. 3. Let every disciple hold fast to the Saviour, for in his fellowship only is safety. The peril lies in consorting with Christ's foes, in entering into any complicity with such, in even hearkening to their plans. Better to be in the garden with Christ, than in the council-house with Christ's foes.—T.

Ver. 23.—*The intimate friend of Jesus.* In mentioning himself in this indirect manner, our Lord's beloved disciple displays his modesty, and at the same time gratifies his attached devotion to his Master. The friendship which existed between Jesus and John has been productive of some obvious and signal advantages to the Church and to mankind at large.

I. THIS FRIENDSHIP WAS THE MEANS BY WHICH THERE HAS BEEN PROVIDED FOR US A MEMOIR OF CHRIST DISTINGUISHED BY A REMARKABLE CONGENIALITY BETWEEN THE BIOGRAPHER AND HIS DIVINE SUBJECT. If the first three Gospels contain the popular tradition concerning Jesus, the Fourth Gospel records the impressions received during an association of the closest character, lasting throughout our Lord's public ministry. It is to this fact that we owe the record of conversations and discourses not preserved by the other evangelists, and more particularly of our Lord's wonderful revelations, promises, and prayers preceding his betrayal and crucifixion. The difference, which cannot but be noticed by every reader as distinguishing John's Gospel from the others, must be mainly attributable to John's peculiar opportunities of knowing Christ, and to that congeniality of spirit which enabled him to limn a portrait of his Friend in outlines so clear, in colours so true.

II. TO THIS FRIENDSHIP WE OWE DOCUMENTS PECULIARLY STEEPED IN THE SPIRIT OF CHRIST'S CHARACTER AND EXAMPLE. No one can study John's three Epistles and the Book of Revelation without recognizing, in the compositions of their author, the influence of the Redeemer's companionship and teaching. Not only did John (the eagle of the Christian symbolists) soar into the heavenly, the spiritual world, and discern the Deity and the eternal glory of his Master; he also, by association with him in his humanity and his humiliation, so shared his spirit, that we seem, in reading some of John's words, almost to be reading the words of Jesus himself. Especially is this apparent in the constant inculcation in the First Epistle of the incomparable virtue of Christian love.

III. THE FRIENDSHIP BETWEEN THE MASTER AND HIS DISCIPLE AFFORDS US AN INSIGHT INTO THE VERY HEART OF CHRIST. Our Lord's perfect humanity is here brought very strikingly before us. There are several intimations of Christ's capacity for human love. He loved the young ruler who appealed to him for spiritual direction; he loved the family at Bethany; and he loved the disciple who was wont to recline upon his breast at their social meals. John's was not only the place of distinction and honour; it was the place of affection. We delight to remark our Lord's perfect participation in our human nature, with its sympathies, its tenderness, its personal affections. Jesus appreciated the noble, ardent, affectionate nature of the son of Zebedee; and he

appreciated still more the growth and completeness of his own Divine image in the character of John. All this makes our Saviour more real and more dear to his admiring people.

IV. THE FRIENDSHIP BETWEEN OUR LORD AND HIS BELOVED DISCIPLE IS AN ENCOURAGEMENT TO SEEK A CLOSE AND AFFECTIONATE INTIMACY WITH THE REDEEMER. There is nothing on Christ's side to preclude the possibility at present of such a friendship as that recorded to have existed during his earthly ministry. The conditions of hallowed fellowship with Jesus are such as all Christians should aspire to fulfil. "Ye are my friends," said our Lord, "if ye do whatsoever things I command you." There is no caprice, no favouritism, in our Lord's intimacies. The reverent, the lowly, the obedient, are encouraged to aspire to his precious friendship. His love of compassion is towards us all; that love may become towards any disciple who does his will and seeks his Spirit—a love of complacency, sympathy, and delight.—T.

Vers. 34, 35.—*Mutual love.* Upon our Saviour's departure from the world, he made provision for the perpetuity of his work upon earth and among men. This he did by constituting a society of living persons, who were to be united together by bonds of peculiar strength. The ties which the Lord intended to knit his people together were three, and "a threefold cord is not quickly broken." Faith in Christ, love to one another, and benevolent effort for the world's salvation,—these were the three "notes" of Christian discipleship, the three elements by which the Church was to be cemented into a true unity. Of these the Saviour, in this passage, lays stress upon the second.

I. MUTUAL LOVE IS THE COMMANDMENT OF CHRIST. 1. Who are they of whom this mutual love is required? The admonition here is not to general philanthropy, but to affection towards brethren in the spiritual family. Notwithstanding social differences, notwithstanding diverse tastes and habits, Christians are bound together by ties stronger than all forces which disunite. 2. What kind of love is this which the Saviour here enjoins? It is a disposition contrary to that old nature which displays itself in coldness, suspicion, malice, and envy. It is a disposition which reveals itself in good will, confidence, and mutual helpfulness. 3. Is it reasonable for love to be *commanded?* Must not love ever be spontaneous and free? The answer to this question is that Christian love may be cultivated by the use of means appointed by Divine wisdom. 4. In what sense is this a new commandment? Not absolutely; for the Old Testament enjoins mutual kindliness and benevolence. But it is new as a law of Christ for the government of society at large, new in its range and scope, new in its spiritual sanction and its Divine prototype.

II. MUTUAL LOVE IS MOTIVED BY AND IS MODELLED UPON CHRIST'S LOVE FOR HIS PEOPLE. 1. The motive. It is observable here, as elsewhere, that our Lord refers all duty and virtue to himself. To the Christian, Jesus is the Master in all conduct, the spiritual Power that accounts for the renewed character in all its phases. He loved us with a love in which he identifies his people with himself. We may show our devotion to him by loving his people as himself. 2. The model. Christ alone is the perfect Example; he loved his people with a constant, patient, and forbearing love; with a love active, practical, and self-sacrificing. As he loved us, so he expects us to love one another.

III. MUTUAL LOVE IS A PROOF OF CHRISTIAN DISCIPLESHIP. This is the test which the Master himself has chosen. 1. It is a proof to the Christian himself. "We know that we have passed out of death into life, because we love the brethren." 2. It is a proof recognized by fellow-Christians. Love is a means of recognition; it is the language which tells that we have met a fellow-countryman. It is a claim for sympathy, a summons to responsive kindness. 3. It is an argument which tends to convince the world. The exhibition of mutual love was, as is evident from the well-known passage in Tertullian, early recognized as distinguishing Christians from the unbelieving world. It was felt that Christianity was a new and beneficent power in human society. "Your Master made you all brethren!" Such was the exclamation forced from the beholder. Often as this ideal has been unrealized, still its life and force have not departed, and Christianity must now be acknowledged as the one only moral power which can change hatred into love, and warfare into amity.—T.

Ver. 37.—*Promptness in following Jesus.* There was a reason why Peter could not follow Jesus *then*. He could not lay down his life for Christ until Christ had laid down his life for him. Peter did sincerely aspire to obedience and consecration. But much was necessary before he should be able to realize his aspirations. He must needs learn his own weakness, and prove the strength and grace of his Lord. When these lessons had been learned, he was ready enough to take up his cross and to follow the Master, even unto death.

I. THIS QUESTION REVEALS A JUST CONCEPTION OF THE RELIGIOUS LIFE. 1. It consists in personal relation, as is apparent from the use of the terms "I" and "thee." In order to a right course, it is necessary to understand and to feel that the individual soul has to be brought into conscious and immediate contact with Christ Jesus. The experience of the Apostle Paul may be quoted as exemplifying this: "*He* loved *me*, and gave himself for *me*." If Jesus be the Son of God and the Saviour of mankind, as a personal and living Benefactor, he must be approached in spirit and by faith by every one who would know his power and feel his love. 2. It consists in following Christ. We must confide in him, admire and love him, in order that we may follow him. By "following him"—an expression frequent in the New Testament—is to be understood imitating his example and doing his will. Such conduct is the proof of the reality of the personal relationship presumed. It is not a simple act, but a constant habit, that is intended by this phrase. To follow a guide, a man must follow him in every stage of the journey, until the end is reached. So is it with the Christian's relation to his Lord. It may be that to follow Christ will involve the taking up of his cross, sharing his persecution, perhaps even his death. This Peter learned in after-years. But the question for Christ's disciple is not—Whither will this resolve lead me? but rather—Am I in the way of obedience? in the footsteps of my Lord?

II. THIS QUESTION IMPLIES THE IMMEDIATE CLAIM OF RELIGION. "Even now"—such is the language of Peter's ardent spirit. The summons of God is to prompt, unhesitating obedience: "Seek ye the Lord while he may be found." The possibility of blessing is assured upon compliance with the requirement of immediate application: "Now is the accepted time." The promise is to those who give heed without delay: "To-day if ye will hear his voice." It may be urged upon the young that theirs is the period of life in which it is wise to resolve upon the path of earth's pilgrimage. It may be urged upon the old that the present is almost the only time left for them to obey the voice of Heaven. Some for the first time hear the truth with conviction of the understanding, with emotion of the heart; let such take advantage of this new enlightenment and enthusiasm, lest the unheeded voice of conscience be hushed. Others have often acknowledged the justice of the Divine claim, but have hardened themselves against it by worldliness and sin; let such remember that now may be their last opportunity, and beware lest it pass away and leave them unblessed.

III. THIS QUESTION SUGGESTS THE CONSIDERATION OF THE REASONS WHY HEARERS OF THE GOSPEL DO NOT FOLLOW JESUS EVEN NOW. Of course there are many who have no disposition to seek what is good; but even amongst such as do not deny the claims of Christ, and are not indifferent to those claims, there are to be found some who do not arise and undertake the Christian pilgrimage. This may be explained in one of two ways. 1. On the part of some there is unwillingness to give up the service of sin. The emoluments or the pleasures of sin may have a stronger attraction for them than the voice of Divine love counteracts. Not insensible to the nobility and blessedness of a religious life, they yet suffer themselves to be drawn into what they know is an inferior path, by the fascinations of carnal joys, of sinful society, of worldly interest. There may be in their minds a hope that at some future time, when these attractions have lost much of their power, another course may be taken, a better part be chosen. 2. On the part of others there is a habit of indecision and procrastination. A want of depth of nature, a disinclination for serious deliberation, a weak susceptibility to various distractions, or a habitual fickleness, prevent some from following Christ, in following whom they would be acting in conformity with their highest convictions and with the impulses of their better nature. They are far from denying the truth, from deliberately rejecting the Saviour, from wilfully despising their opportunities, from ridiculing the offers of the gospel; yet they are so foolish as to put off a practical acknowledgment of the claims of Christ until "a more convenient season."

IV. THIS QUESTION SUGGESTS REASONS WHY ALL MEN SHOULD FOLLOW JESUS EVEN NOW. 1. They *may*. The invitations of the Word of God are many and plain and persuasive. What words were more frequent and emphatic on the lips of Jesus than such as these: "Come unto me!" "Follow me!" 2. They *can*. Christ does not call men, and then withhold the grace which is needed to obey the call. The help of the Holy Spirit is necessary, and that help is graciously bestowed. 3. They *ought*. Obedience to the voice which speaks from heaven, to the voice which speaks within, to duty, to conscience, to God, requires us all to follow Jesus "*even now*."—T.

Ver. 1.—*Jesus loving to the end.* Notice—

I. THE SPECIAL KNOWLEDGE OF CHRIST. This was the knowledge respecting his death. Its speciality lies, not in his knowing the fact that he would die, but in certain circumstances connected with it, the knowledge of which was calculated to pain and discourage him. 1. *He knew the time of his death.* This is wisely hid from us; but he knew the hour and the minute. 2. *He knew that the time of his death had already come.* "Knew that his hour was come," etc. Comparatively speaking, he was already within the deadly hour, and had only a few minutes between him and the last conflict. 3. *He knew the awful circumstances of his death.* He knew that it would be by crucifixion, with all its physical torture, public shame, and insult. Earth and hell competed in making his death as painful and ignominious as possible, and his physical sufferings were but a faint shadow of his mental and spiritual, which could only be known to and fully realized by himself. He acted through life in the full knowledge of these, which would naturally paralyze his actions and dry the springs of his energy. 4. *But in his knowledge there were some alleviating features.* (1) He knew that his death would involve his *escape from an evil and hostile world.* He had lived in it now about thirty-three years. He had spent a quiet youth, and the greatest portion of his manhood seemed to have been peaceful and happy; but the last three years he had borne the heat and burden of the day, and experienced the most hostile opposition of the world which he had come to benefit. He knew that his death would involve his escape from this, which in itself would doubtless be a relief. (2) He knew that his death would be only *a change of state*, and not an extinction of existence, nor a cessation of life. He speaks of it, not as an extinction or expulsion, or even a flight, but a departure. The commotion, extinction, and hurry were only outward; in the inner regions there was only a quiet walk into other scenes. (3) He knew that his death would involve his *going home.* We can well imagine this world, even to a wicked man, becoming so disagreeable as to make death comparatively sweet. A leap is delightful, even in the dark; but Jesus knew absolutely whither he was going—that he was going to a happy and to a loving Father. It is sweet to come home from everywhere, even from the brightest scenes and the most delightful society; but sweeter still to go home from a hostile country and a rough voyage. This was what Jesus was conscious of now. To him death was a felt gain and a royal exchange—a hostile world for a happy home, the most cruel treatment for the bosom of an indulgent Father, and the wild execrations of the mad throng for the sweet music of golden harps. (4) He knew that his death would involve *the greatest benefit to the world.* Its cruelty could only be surpassed by the invaluable spiritual blessings which shall ever flow from it.

II. THE SPECIAL LOVE OF JESUS. "Having loved his own." 1. *The special objects of his love.* "His own." The world was his own—it was made by him, and now he had become its tenant. The inhabitants of the world were his own—he had created them in his image; and what sad impressions were his as he saw on every hand the Divine image marred and disregarded! The Jewish nation were his own, but they disowned and rejected him. But his disciples were specially his own. (1) By *special love.* All material objects, the earth, planets, moon, stars, and sun, are the children of his power and wisdom. But his disciples were the children of his care and mercy, the produce and property of his love. (2) By *his Father's gift.* They were given to him to redeem, save, and perfect. (3) By *purchase.* They were bought with a price; the price was paid—he laid down his life for them. (4) By *mutual choice.* He chose them, and they voluntarily chose him. They were his willing slaves. He had loved them so much as to bind them to himself and engage their faith, obedience, and service. (5) *They were his absolutely and for ever.* Nothing could separate them from him.

He would dispense with all his property rather than this. They were specially his own and the objects of his special love. 2. *Some of the special features of his love.* His love to his disciples must be somewhat distinguished from his love to the world. (1) It is the love of *relationship.* He was their Saviour, and they the saved. He was their King, and they his loyal subjects. He was their great Benefactor, and they his grateful dependents. They were his brethren, and he their elder Brother. There was a family feeling. (2) Love of *complacency.* He could faintly see in them his image and that of his Father. He could hear the music of heaven in their voices, and detect the language of Paradise in their conversation. (3) The love of *value.* The esteem of property according to its value. These disciples, although few and poor, were to him infinitely valuable. An infinite price had been paid for them, and infinite benefits would result from the purchase in relation to the grand purposes of his love. They were his jewels, the seed with which to sow his land, the handful of corn on the tops of the mountains, the foundation-stones of the Church, the twelve gates of the heavenly city, and the furniture with which Jesus commenced his life on earth. (4) Love excited by *trouble and opposition.* "His own which were in the world." The world was hostile to and hated them, and the more they were hated and opposed by the world the more they were loved and befriended by Jesus. 3. *The perfection of his love.* "Unto the end." (1) Perfect in *nature.* Pure, disinterested, and self-sacrificing. (2) Perfect in *degree.* It was human in manifestation, but Divine in quality and quantity. His love, as indicated by the sacrifice, was infinite and full to overflowing—an ocean without a bottom or shore. The sacrifice of his love was infinite, its care most tender and watchful, its protection most powerful and safe, and its supplies most benevolent and free. He loved them to the uttermost. (3) Perfect in *constancy and duration.* "Unto the end." Many circumstances cause human love to flag. (*a*) Unworthiness in its objects. But this had no effect upon the love of Jesus. His disciples were weak and imperfect; one of them denied him, and all left him in the hour of trial; but he remained faithful to them. (*b*) The trouble of the parties—of the lover and the objects of his love. But this had no disparaging effects upon the love of Jesus. The trouble of his disciples increased his love for them, and it was intensified by his own. Indeed, on account of his love for them he was crucified. He knew beforehand that his death would be most cruel; still, this knowledge, so far from causing his love to flag, made it most heroic, and to blaze with increasing brilliancy through the gloom. (*c*) Separation of the parties. With human love, it is often "out of sight out of mind." But separation brought Jesus nearer to his disciples than before. The arms of his love embraced them through death, and he carried them away in his heart. He could not go home all the way without sending back two white-robed messengers to direct and comfort them. The distance between heaven and earth only made them nearer. 4. *The elevation of one of the parties.* The chief butler of Pharaoh forgot Joseph after being restored to royal favour. But this was far from being the case with Jesus. He was exalted to the highest position and glory, but forgot not his earthly friends. He ascended, in fact, to receive gifts for them, and, faithful to his promise and punctual to the minute, sent back to them his Holy Spirit, the greatest Gift of his love, and the Executor of his purpose in them. Amidst the music and happiness of heaven he will not cease to love his friends till their faith is complete and their character perfect.

LESSONS. Contemplation of the love of Christ should inspire his disciples: 1. *With the profoundest gratitude to him.* 2. *With the most devoted and self-sacrificing consecration to his Person and service.* 3. *With the most humble but implicit confidence in their salvation through him.* Such love must secure every needful grace, ultimate perfection of character, and full and eternal felicity.—B. T.

VERS. 21—30.—*Jesus and the traitor.* I. A SEVERE TROUBLE. 1. *The trouble of Jesus.* He was troubled in spirit. This was no ordinary trouble, but it was unique in its circumstances, cause, and painfulness. He was troubled in the highest regions of his nature. (1) Because he was *about to be betrayed.* The betrayal in itself was painful. Its personal and general results are not taken into account here, but the black deed in itself, apart from the perpetrator. (2) Because he was *about to be betrayed by one of his disciples.* "One of you shall betray me." It is not a foe or a distant acquaintance, but one of his nearest and dearest friends. "One of you." This made

the edge of the betrayal all the keener, and its poison peculiarly loathsome and deadly. (3) Because he was *about to be betrayed by one whom he had done all in his power to reclaim.* He had given him warning after warning, but gave it in such a general way as not to cause suspicion to point to him and cause him to lose his self-respect. He was not exposed, and was not excluded from the society—he was treated with the same kindness as the rest, and perhaps with more. His indignant objection to the anointing of Jesus was not explained, but left to pass with the remark which was addressed to all the disciples, "Let her alone." The betraying disciple's feet had just been washed by the kindly hand of the Master. All that affectionate and Divine love could do to avert the calamity had been done, but to no effect. (4) Because of *the awful consequences of the deed to the betrayer himself.* Keen as Jesus felt it in his own soul, as severe as it affected him, we venture to say that he felt more, after all, for the traitor himself. He who could weep for a wicked city could not contemplate the self-ruin of even this wicked and inexcusable man without experiencing groaning which could not be uttered. He could not bear to lose anything, and the loss of even the "son of perdition" gave him a most severe pang of anguish. The betrayal, as it affected himself, was not so painful to him as its terrible effects on the traitor himself. (5) All this *plunged him in the greatest trouble.* The betrayal wounded his very spirit, and the betraying kiss was to him more agonizing than the piercing of the sharpest nails or that of the most pointed spears. It was the trouble of a wounded spirit, and that spirit was pure benevolence. It was the trouble of being betrayed by a professed near friend—the trouble of insulted, checkered, and wounded love; trouble arising from the terrible doom of an old disciple, a trusted official, the treasurer of the society. 2. *The trouble of the disciples.* (Ver. 22.) They were in doubt, perplexity, and bewilderment. In fact, they were in trouble similar to that of Jesus, only theirs was as a drop compared to the ocean. (1) Theirs was the trouble of *conscious innocence.* (2) The trouble of *conscious weakness.* (3) The trouble of *personal sympathy.*

II. AN AWFUL REVELATION. The personality of the betrayer was revealed. 1. *This revelation was made in consequence of a request.* (Vers. 24, 25.) (1) This request was *direct.* "Lord, who is it?" Each had asked before, "Lord, is it I?" The charge assumed a general form, and the inquiry was made in a general and indirect way. But now the question is put directly, "Who is it?" "Who is the betrayer?" (2) It was *reasonable.* The charge, as it had been several times made, was general, and it might apply to any of the twelve—to loving John, or honest Peter, or to any of the group. Now they could stand it no longer; they request a definite information at any cost, and it was quite reasonable. This is admitted by the revelation of Jesus. (3) It was *timely.* The disciples were ready for it. Jesus was ready. The awful secret troubled his spirit, and struggled for publicity. He could scarcely keep it any longer. The betrayer was ready. He was ripe for revelation, and, if it was delayed much longer, he would have revealed himself by performing the terrible deed. 2. *The revelation was made by a sign.* "He it is to whom I shall give a sop when," etc. We can well imagine all the disciples, save one, looking at their Lord with bated breath, and watching every look and movement of his with beating hearts; but there was one there keeping his countenance better than any of the rest, and more himself than one of them, and amid the silent but stirring excitement Jesus gave the sop to Judas, the son of Simon, etc. (1) The traitor was revealed *in a most considerate and tender manner.* By a sign, and privately. Judas could not know that anything referred to him unless his guilty conscience made him suspicious. (2) He was revealed *by an act of kindness.* "It is he to whom I shall give the sop," etc. The sign was an act of kindness. What was a revelation of a foul traitor to the disciples was a deed of love to the traitor himself. One would think that he would be pointed out in a voice of thunder and in looks of lightning. This would be manlike; but as Jesus was God-like, Jesus was kind to Judas to the last. He was determined to the utmost to block up his course with kindness, and that no act of his could furnish him with the faintest shadow of excuse for his foul deed. This was the last kindness of Jesus to Judas, but would not be the last if he had the least chance. (3) The participation of this kindness *led to a foul entrance.* "After the sop Satan entered into him." Jesus only could see this. He could see that dark form by Judas's side, waiting for admission; he had been there a long time fanning the temptation and ripening the dread resolve and preparing the place. The

hypocritical participation of Jesus' kindness completed the necessary preparations, and he entered and took full possession. What Jesus did to stop his entrance cleared the way for him to enter. Satan entered, and Jesus was left out, and the last sop of love was introductory to the final possession of the demon of hatred and avarice. 3. *The revelation was made directly and publicly to the betrayer.* "What thou doest," etc., implies: (1) The *present actuality of the deed.* It was inwardly done, therefore actually done to Jesus, as confirmed thoughts are deeds to him. It was too late to repent, he had gone too far to retreat; the demon of treachery was on the throne, Satan was in his soul, and his soul was in the bag. (2) The *mysterious utility of a speedy execution.* "Do quickly." Once an act is a real thought and resolve, execution is an advantage. It was better for Judas, because the sooner he faced the inevitable the better. Where there is a spiritual conception, birth cannot be too soon; sin is better out than in. There is a ventilation, and any remaining good has a better chance for development. If you are going to hell, the sooner the better you arrive. Better for Jesus. Delay to him was painful once it was an actuality. Better for all concerned. To a certain point he retarded a wicked deed, but when that point was reached he hastened it. (3) The *readiness of Jesus.* The traitor might think that he was taken unawares and unprepared, but he was mistaken. Jesus was ready, far readier for his fate than Judas was. So ready was he for it that he advises or commands speed. "Do quickly." He hails it with confidence, if not with satisfaction. The guilty deed of Judas fitted in with the eternal purposes of God and the mission of Jesus better than he would think. Jesus can say to every schemer of evil, every sinning designer of harm, "That thou doest, do quickly." He is ready whenever they are. There is no evil without good; the good will not come till the evil is complete, for good the sooner the better. 4. *The relation of the traitor was not fully understood by the disciples.*

III. A SAD DEPARTURE. (Ver. 30.) 1. *The departure of an old disciple from the kindest of Masters and from his only Saviour.* He could have really no cause for this, the reason was entirely in himself. In Jesus he had every reason for continued attachment and love, but he went out immediately, and walked with feet newly washed by the hands of that Master he was now deserting, and with strength invigorated by his kindness. 2. *It was the departure of an old disciple for the vilest purpose*—to betray his Master, and sell him to his foes for the meanest consideration. 3. *It was the departure of an old disciple, never to return again.* It was his last farewell to a loving Saviour. He came to him again, not as a disciple, but as a traitor. He was leaving for the last time, not to buy provisions for the feast, but to sell his Master to his enemies. 4. *It was the speedy departure of an old disciple immediately.* Judas was now ready for the deed; the command of Christ was timely, and it was echoed in Judas's soul. He was ripe for the dark deed. The presence of Jesus was now painful to him, and it was a relief to depart. Once Satan gets full control of the reins, he is a furious driver; once the rapids of the Niagara are reached, the velocity is increasingly swift, and the terrible falls are soon reached. 5. *It was the departure of an old disciple for a terrible doom.* "He went out." And whither? The answer is in the foul controlling spirit within; once that spirit had full possession of his soul, he would soon lead him to his own place. John significantly adds, "And it was night." Night seems to be in harmony with the dark deed. When it reached its climax on Calvary, the day was so out of sympathy with it that it turned into night. But it was now night. There could scarcely be any stars in the sky, as they had fled from the treacherous act, and if there were, they would have welcomed a cloud as a veil. But the darkest night was within and before the poor traitor's soul. He left the day, and the last ray of the Sun of Righteousness was extinguished before the entrance of the prince of darkness. And with regard to his dark deed, his sad condition, his precipitated departure, and his terrible doom, volumes could not say more than the incidental but significant sentence of the evangelist, "And it was night."

LESSONS. 1. *The most terrible fall is a fall from Christ,* and the saddest departure is the departure of an old disciple from the Saviour. 2. *This is a terrible possibility as instanced by Judas.* Whatever he fell from, he fell from being a disciple to be a betrayer, from being a treasurer of the Christian society to be the traitor of his Lord. 3. *The higher the position the greater is the danger and the greater is the responsibility.* Only an apostle could fall so terribly as Judas. 4. *This case is highly calculated to teach the professed followers of Jesus* humility, watchfulness, and godly fear.—B. T.

Vers. 34, 35.—*The new commandment.* I. IN ITS IMPORT. 1. *That the disciples of Christ should love one another.* "That ye love one another." (1) Man must be *a disciple of Christ ere he can come under this law of Christian love.* He must be a Christian disciple ere he can exercise Christian love towards another, and ere he can lawfully expect it from another towards him. This command was given by Christ to his disciples, and as such they were expected to obey it. It is true that Christians are to love mankind generally, and even their enemies, but not in the same way and degree as they are to love one another as the disciples of Christ. What is commanded here is Christian love. (2) This love is to be *mutual.* It is the duty of all, the duty of each disciple to love his fellow-disciple, and the equal duty of that fellow-disciple to love him. It is a universal duty of the Christian school and brotherhood, and there is no exception. If a man is a disciple of Christ, this command is binding on him. 2. *That the disciples of Christ are to love one another as Christ loved them.* "As I have loved you." In order to know the full import of this command, we must know what Christ's love to his disciples was. (1) It was *great and self-sacrificing.* To know the fountain, look at the stream. To know the love of Christ, look at it in its gift, sacrifices, and miracles. The gifts of his love were princely, the exploits of his love were miraculous, and the sacrifice of his love was infinite. He loved his disciples more than himself. "He made himself of no reputation." To understand and imitate the love of Christ to some extent, his disciples' love must be great and self-sacrificing. They must love one another more than themselves. (2) His love was *purely unselfish.* He loved his disciples while poor and unworthy. The motives of his love were derived from himself, and not from them. He loved them in their weakness, errors, and backslidings, and his love was strongest when they least deserved it. One of them betrayed him, but he loved him still. Another denied him, and he loved him all the more. One sternly and stupidly disbelieved his identity and resurrection, and he suffered him to put his fingers into the prints of the nails. What but love the most unselfish would do this? So the disciples are to love one another. We are to help the weakest, succour the most needy, and love a brother, not on account of what he has, but what he is—a fellow-disciple. (3) His love to them was *practical;* it was not a mere profession or sentiment, but reality; it was perfect love. Love is not perfect till it appears in action. It is but seed in principle, but ripe fruit in action. Christ's love was active. It walked in his feet, spoke in his tongue, worked in his hands. The hands of his love washed his disciples' feet, the feet of his love walked about doing good, the eyes of his love wept tears of compassion with the two sisters at their brother's grave, and the voice of his love summoned him back to life. The care of his love asked, "Children, have ye any meat?" Every impulse of his kindly heart was manifested in a corresponding deed or word of kindness. His disciples' love to one another should be practical. Love, like faith, without works is dead. (4) His love to them was *devoted and constant.* (Ver. 1.) Like the sun, he shone upon them all, but with more constancy, as his love was never under a cloud, and never set, but shone full-orbed to the last, and shines still. His disciples' love should be devoted, constant, and unchangeable.

II. IN ITS IMPORTANCE AND OBLIGATION. It is important and obligatory: 1. *As it is the natural law of spiritual life in Christ.* This is love. It naturally arises from their relationship to him and to each other. This relationship is the nearest, dearest, and most sacred and lasting, and from each of these considerations love is the essential law, and the essential law is specially binding and important. Not to observe it is a contradiction of our real relationship to Jesus and to each other. It is a universally acknowledged law—the higher and nearer our relationship, the greater is our obligation to love and succour each other. If so, how great is this obligation with regard to the disciples of Christ! 2. *As the specially expressed will of Jesus.* Expressed in a positive form and in a most solemn command, given at a most solemn hour, on the eve of his departure from them, under the shadow of death and the stroke of enmity, he gave the command of love, and his express will is in perfect harmony with the law of spiritual life in him, which is supreme love to one another. The voice of the law within is echoed by the voice of the lawgiver without, "That ye love one another." 3. *As it is renewed and revived by the life and death of Christ.* On this account it is properly called a new commandment. (1) New in its *complete expression.* The first and the old edition was published on Sinai through Moses, but the new was published by Christ on his way to Calvary.

He had given fragments and hints of it before to his disciples during his ministry, but the full edition is given them now in solemn command. (2) New in its *perfect example.* The old example was self-love: "Love thy neighbour as thyself;" but the new and perfect example is the love of Christ. He loved them more than himself. This example was wrought out towards them; it was not merely within their observation, but within their experience and consciousness. They were the immediate objects of his love. "As I loved you." Not, "As I loved the world at large, or your forefathers, but you personally and individually;" and he gave himself as a Sacrifice for them, as a matchless and perfect Example of self-sacrificing and unselfish love. (3) New in its *inspiring motives*—motives arising from their ultimate relationship to Christ, from his matchless love towards them, and their indebtedness to him in consequence. Christ loved them in order that they should love one another. In order to teach and inspire them to this, and in his life and death, he threw a new life and force to the command of love, that it was the experience of his followers afterwards, "The love of Christ constraineth us." The command of love was getting old and withered amid the thunders and lightnings of Sinai and the formality of the former dispensation, but it assumed a new life and vigour in Gethsemane and on Calvary. What can inspire love so well as love itself? and what love so potent and inspiring as the pure and self-sacrificing love of Christ to us? This makes the command really new and original to him, and, as a motive power, is exhaustless and irresistible. 4. *As it is the outward sign of Christian discipleship.* "By this shall all men know that ye are my disciples, if ye have love one to another." (1) By this *we can be and know ourselves that we are his disciples.* Brotherly love is set forth in the New Testament as a test of discipleship—of love to God and transition from death to life. "We know that we have passed from death unto life," etc. "If a man say, I love God, and hateth his brother," etc. Thus you see that brotherly love is a test-point, and on it depends the momentous issues whether we love Christ, and have passed from death into life or not. (2) By this can *others know that we are his disciples.* It is not only an inward proof to Christians themselves of their condition, but also an outward proof to others. Different classes of people are distinguished by different outward marks. The soldiers of different countries and their various regiments are known by their uniform. The public schools of antiquity had their public signs by which they were known. The Pharisees and Sadducees had their distinguishing phylacteries and ceremonies, and various kingdoms have their coats of arms. But Jesus of Nazareth chose as "the coat of arms" of his disciples "love to one another." "By this shall all men know that ye are my disciples, if ye have love one to another." Not if ye have this or that dress, not if ye have wealth or learning, not if ye have a long face, or a groaning tone, or a pious whine; but if ye have love one to another. A man may possess many good qualities without being a disciple of Christ. A man cannot be a disciple of Christ without studiously respecting the laws of morality; but a man may be moral in the popular acceptation of the term without being a disciple of Christ. There are moral infidels, moral atheists, moral worldlings, and even the devil himself can appear very decent and proper and assume the garb of an angel of light. He can even believe, tremble, and profess; but he cannot love, because the essence of his nature is malice, envy, hatred, and revenge. Jesus chose as the sign of Christian discipleship a thing which the devil and his followers can never do, never wish to do, viz. love. They can imitate anything, but cannot love. If we wish to be known as the disciples of Christ, we must be distinguished by that which distinguished him, viz. *love for others.* If we wish to impress others that we are under his tuition, we must wear the badge of our Teacher and the insignia of his school. "By this shall all men know," etc. By this they have been known in every age and country. The followers of the Lamb, as set forth in the Book of Revelation, had their Father's Name written on their foreheads; and this was brotherly love, for God's Name cannot be written with anything but love, for God is love. In primitive times their affection for each other was so intense and conspicuous that the persecuting pagans exclaimed with astonishment, "See how these Christians love one another!" What a convenient sign of Christian discipleship is this in every age and under every circumstance? When Christians were most cruelly hated and persecuted, then the truth of their religion and their union with Christ were most clearly seen by others. If they could not meet to worship, to commemorate his love, and sing his praise, they could love him and love one another; they could wave this

flag from the blazing faggots, and embrace and kiss each other in the flames. "By this shall all men know," etc. It is all-important, not merely that we should realize our Christian discipleship, but that others should know it, that they may be taught to respect and obey our laws; and the most efficient way to communicate this knowledge to them is by loving each other as he loved us. Thus the most charming feature of the Master will be ever seen in his disciples.—B. T.

Vers. 3—5.—*A last act of love.* It must not be supposed that the act of Jesus here was a purely symbolic act, an act useless in itself. Probably Jesus and his disciples had been walking about most of the day, and the washing of the feet would be very grateful to tired and sandalled wayfarers. Jesus was rendering a real service, however slight a one. Before they went out of the room, Jesus had to have much very earnest talk with them, and it was just as well for them to be comfortable while they were listening.

I. AN EXPRESSION OF LOVE. John puts this first in the narrative. Those whose feet Jesus washed were not comparative strangers. Jesus loved them simply as human beings, knowing sin, suffering, and sorrow. But beyond all this was the added love coming from many days of close companionship. And now the very last day had come. To-morrow the Shepherd will be smitten, and the sheep scattered. Soon, very soon, according to the flesh, he would cease to know these disciples. They were to stop in the world and do his work. Years of toil, anxiety, and suffering were yet before them. But Jesus was going to the Father. A few more hours, and he would suffer his last pain, know his last trial. We can easily imagine how, in years long after, and in lands far distant, when some of these apostles had finished a weary day of walking for Christ's sake, and had got their travel-stained feet washed, their thoughts would go back to that last night, recollecting how the Master went from one to another in the little company, washing their feet, and looking in their faces with his own unutterable look of affection and interest.

II. AN EXPRESSION OF STEADFASTNESS IN LOVE. Jesus was just on the point of stepping from humiliation to glory, just about to cast aside the veil of his flesh, and appear in all his heavenly splendour; but it made not the least difference in his gentle, unaffected way of treating his disciples. We reckon it one of the greatest things to be said in praise of any one who has risen in the world, that he remains just the same sort of man, not made proud by being lifted up. The washing was a kind of intimation that Jesus looked on himself as being a Minister as much as ever. They were *servants* to him, but he was *Minister* to them; they did his work, and he supplied the needs that made them fit for the work. He who in the flesh was ever at the beck and call of needy men and women, is at their beck and call still. His power to help is greater, but his willingness cannot be greater.

III. A PRACTICAL ASSERTION FROM JESUS THAT MEN CANNOT DO WITHOUT HIM. Not only does he minister, but he *must* minister. Peter thought Jesus was not doing a fitting act. But it is perilous work criticizing what Jesus does. How should we find out, all at once, on the first glance, the full aim of any act of his? Jesus knows what he can do for us, what he ought to do for us, and what we, in all humility and obedience, ought to accept from him. If Jesus comes not to minister, what need is there for him to come at all? Jesus must cleanse every human being as far as he needs to be cleansed.

IV. THE GREAT EXEMPLARY AIM IN THIS ACT. It is plain that Jesus recollected what disputings the disciples had among themselves as to which should be greatest; and just at this moment, when it is beginning to be settled conclusively that Jesus is far above them, he tries to show by his own example that the spirit of ministry is a part of real greatness. Distinction does not make happiness. God means all of us to be as happy as we can be. Jesus came to minister to us, in order that we might minister to others, and if we are not ministering lovingly, diligently, joyfully, then that is a proof that the ministry of Jesus himself has not yet been truly accepted by us.—Y.

Ver. 13.—*The Lordship of Jesus.* I. OUR RESEMBLANCE TO THE DISCIPLES IN USING THE NAME. These men called Jesus "Lord," and were known as his helpers and agents. As long as Jesus remained in the flesh there was no difficulty in looking upon him as

Master. All their doings had been sufficiently easy, consisting, as they did, for the most part, of outward actions. But in due season the visible Master became the invisible, and one by one the first servants also died away and went into the invisible. Thus generation has succeeded generation, ever getting further and further from those first days when the visible Master stood among his servants, appointing their tasks. But we have not yet lost the habit of using the Master-name. We also say, "Lord," and Jesus might well ask what we mean by using the name. Is it to be a mere title of honour, with the recollections of power and duty that first caused it to be given emptied out of it? Or is there a real mastery and a real service still? We cannot say, "Lord, Lord!" too often, if the saying helps in serving and in bringing others to serve.

II. It may be we resemble the disciples in using the Master-name without knowing from a deep experience WHAT IT IS TRULY TO HAVE JESUS FOR MASTER. Empty compliments do Jesus no good, any more than mere names of abuse do him harm. The first disciples did not become the true servants of Jesus just because of what they did for him in the days of his flesh. Only when Jesus had passed through all those experiences which put him at God's right hand did his disciples really comprehend what Jesus wants from men, and what men can do and are bound to do for Jesus. The Lordship of Jesus is a spiritual thing, and has to be spiritually discerned. This is emphatically a matter in which none of us is to be taken on his bare word. We are not the servants of Jesus because we *say* we are or *think* we are. The service truly acceptable to him does not lie in a quantity of talking or even of doing. With Jesus, quality goes before quantity, and where there is quality, quantity never fails. Character and inward life,—these constitute the richest service to Jesus. Jesus expects every one of us to *do* much for him, but it is by *being* much. Jesus does want our service, our best, fullest, heartiest service, and he will not leave us in any doubt as to whether we are doing just what he wants. No man can say that Jesus is the Lord but by the Holy Ghost, and where the Holy Ghost is there must be true service.

III. THE SERVICE IS ONE CONDITIONED BY OUR PRESENT LIFE. We are here in the flesh. Our fellow-creatures in need can see us, but they cannot see Jesus. We are to furnish bodies through which the spiritual Jesus can bless mankind. We are even to do greater works than Jesus did in the days of his flesh. Preaching the gospel of spiritual salvation and renewal to sinners, with demonstration of the Spirit and of power, is a far greater work than the resurrection of Lazarus. This makes our obligation, our privilege, and our abundant opportunity. As long as there are sinners in the world there will be no lack of opportunities for serving the Lord Jesus. We have each to find our own opportunity. Doing what lies nearest us is our wisdom. Because it lies nearest us we are more responsible for it than any one else. We serve as the lighted lamp serves, and it is not expected to give light to those a mile away.—Y.

Ver. 17.—*The happiness of Christian activity.* I. ONCE MORE JESUS PROVES HIS DESIRE FOR HUMAN HAPPINESS. This is amply proved by his putting the thought of human happiness in the forefront of his teaching in the sermon on the mount. There he evidently made it his business to show men, in a way not to be misunderstood, that human happiness is not a mere subordinate result of Christianity, a something that may be present or absent. Human happiness is an essential part of Christianity. If Christ is not making his people happy, increasingly and exuberantly happy, there is something wrong in their connection with him. For this is just one of the aims of Jesus, to take away misery and dulness and *ennui*, and put happiness in their place.

II. THERE IS NO HAPPINESS IN MERE KNOWLEDGE. There may be a great deal of pleasure in the acquiring of it, but it is quite possible that so much time may have been spent in acquiring knowledge that other things may have been neglected We may very easily shut ourselves up from our fellow-creatures, and lose many an opportunity of doing good that would have made us far happier than any pleasure of the mere intellect.

III. WE MUST TAKE CARE THAT WE DO REALLY UNDERSTAND WHAT JESUS WANTS US TO DO. His words are not as maps of the country through which we have to travel; they are rather finger-posts showing the direction. Each finger-post sends you on to another. The words of Jesus are meant to secure within us a certain inward spirit; if that be secured, the proper outward actions will follow as a natural consequence. We

have not yet comprehended one very important warning to Christian disciples unless we have been made to feel, from reading the Gospels, how easy it is to misunderstand Jesus. His most important words, his most significant deeds, were to be meditated over, seen in their position as parts of the living whole of truth.

IV. THERE IS NO HAPPINESS IN MERE DOING. To leave the right thing undone, and to do the wrong thing, equally lead to misery. Increase of activity, unless the right principles and methods underlie it, only means increase of mischief and misery. We must not be deceived by mere external activity. There may be a great deal of real doing—doing such as Jesus counts doing, where there is little to show men. The right spirit must pervade and suffuse the doing, and it can only pervade and suffuse what is right in itself.—Y.

EXPOSITION.

CHAPTER XIV.

Ver. 1.—It is not necessary to follow Codex D and some of the versions, and here introduce into the text καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ. It is enough that the awful warning to Peter, which followed the announcement of the treachery of Judas and his departure, the solemnity of the Lord, and the clear announcement of his approaching death, had fallen like a thunderbolt into their company. Judas held the bag, and was their treasurer, their ἐπίσκοπος (see Hatch's 'Bampt. Lect.'), and a referee on all practical subjects and details. He had turned against the Lord; and now their spokesman, their rock of strength, their most prominent and their boldest brother, the senior of the group, and with one exception the disciple most beloved and trusted by the Master, was actually warned against the most deadly sin—nay, more, a course of conduct is predicted of him enough to scatter them all to the four winds. Is it possible to exaggerate the consternation and distraction, the shrieks of fear, the bitter sobs of reckless grief, that convulsed the upper chamber? In the agony of despair, and amid the awful pause that followed the outburst of their confusion and grief, words fell upon their ears which Luther described as "the best and most consoling sermons that the Lord Christ delivered on earth," "a treasure and jewel not to be purchased with the world's goods." Hengstenberg has argued at length that the opening words of the chapter do not point to this scene of deep dejection, but to the conversation recorded in Luke xxii. 35—38, where our Lord warned his disciples of the career of anxiety and dependence and struggle through which they would have to pass. They must be ready even to part with their garment to procure a sword, *i.e.* they must be prepared to defend themselves against many enemies. With his characteristic impetuosity Peter says, "Here are two swords;" and Jesus said, "It is enough." He could not have meant that two swords were a match for the weapons of the high priests, or the power of the Roman empire, but that the disciple had once again misunderstood the figurative teaching of Christ, and, like a child (as he was), had, in the intensity of his present feeling, lost all apperception of the future. True, the language of Luke xxii. 35—38 suggests an answer to the question, "Why cannot I follow thee now?" But these words in ch. xiv. more certainly contemplate that query, coupled with the other occasions that had arisen for bitter tribulation. To the faithful ones, to Peter's own nobler nature, and to them all alike in view of their unparalleled grief and dismay at the immediate prospect of his departure, he says, **Let not your heart be troubled**—the one heart of you all; for, after all, it is one heart, and for the moment it was in uttermost exacerbation and distress. He repeated the words at the close of the first part of the discourse (ver. 27), after he had uttered his words of consolation. The "trouble" from which that one heart of theirs is breaking is not the mere sentimental sorrow of parting with a friend, but the perplexity arising from distracting cares and conflicting passions. The work of love and sacrifice means trouble that nothing but supernatural aid and Divine strength can touch. The heartache of those who are wakened up to any due sense of the eternal is one that nothing but the hand that moves all things can soothe or remedy. Faith in the absolute goodness of God can alone sustain the mind in these deep places of fear, and under the shadow of death. But he gives a reason for their consolation. This is, **Believe in God**, *i.e.* the eternal God in all his revelations of himself in the past—in God the Father, Son, and Holy Spirit, who has most completely been unveiled to you now in the word and light and life that have been given to you in *me*. Your faith in God will be equal to your emergencies, and, if you live up to such faith, you will bear all that befalls you (cf. Mark xi. 22). But, he adds, as I have been in the bosom of God and have

declared him to you, **believe also in me**, as his highest and most complete Revelation. He claimed from them thus the same kind of sentiment, as by right of creation and infinite perfection God Almighty had demanded from them. There are three other ways in which this ambiguous sentence may be translated, according as both the πιστεύετε are taken either as indicatives or imperatives, but the above method is approved by the great majority of interpreters from the early Fathers to Meyer and Godet. The Vulgate and Authorized Version and Revised Version make the *second* only of the πιστεύετε imperative, and consequently read, "Ye believe in God, believe also in me," which, in the revelation they had just given of their wretchedness and lack of adequate courage and faithfulness, was almost more than the Lord, in the deep and comprehensive sense in which he was using the word "God," would have attributed to them. The different order of the words in the Greek, bringing the two clauses, "in God" and "in me," together, gives potency to the argument of the verse, which is that of the entire Gospel.

Ver. 2.—**In my Father's house are many mansions**; or, *abiding-places*, homes of rest and peace and sojourn. "My Father" is the grandest name of all—the Divine fatherhood, as conceived in the consciousness of Jesus and revealed to them. Had not he who dwelt for ever in the bosom of the Father come forth, as he alone could, to reveal "the Father" and what the Father had been to him in the eternities? "My Father's house" is the dwelling-place in which devout believing souls would abide for ever (Ps. xxiii. 6; xc. 1). In the vast home filled by my Father's glory and lighted by his smile of recognition and reconciliation, in the high and holy place (Isa. lxiii. 15; Deut. xxvi. 15), are "many mansions" prepared from the foundation of the world (Matt. xxv. 34). Heaven is a large place; its possibilities transcend your imagination and exceed your charity. Thoma quotes all the grand hopes which Paul's Epistles and that to the Hebrews contain, that Jesus made heaven and home by his presence there (Phil. i. 23; 1 Thess. iv. 14, 17), and he supposes that the Johannist put these words into the lips of Jesus. One conclusion forced upon the reader, so far as this passage is concerned, is that there is no reason why this Gospel may not have been written long before the close of the first century. **If it were not so**; *i.e.* if there were any doubt about it, if the revelations already made do not avail to prove as much as this, if you have been cherishing nothing better than vain illusions on this subject, **I would have told you**, for I came forth from God, and know these many mansions well. I would have told you, for all things that I have heard from the Father (up to this time possible for you to receive) I have made known to you. Here surely is a colon, if not a period. Many interpreters, by reason of the ὅτι,[1] which Lachmann, Tischendorf, Westcott, and Meyer believe to be the correct reading, link the following sentence in different ways to the preceding; *e.g.* some say ὅτι is equivalent to "that," and read, "I would have told you that I go," etc.; but against this is the simple statement of ver. 3, where Jesus proceeds to say that he *is* going to prepare, etc. Others, translating ὅτι "for," differ as to whether the departure of Jesus and his preparation of a place for his disciples refers to the first or second part of the sentence. Surely the ὅτι, "because" or "for," opens out a new thought based on the whole of that sentence: "Because, seeing if it were not so, I would have told you," because our relations are so close as to have involved on your part this claim on my frankness, **for I am going to prepare a place**—to make ready one of these many mansions—**for you**. Over and above the vague mystery of the Father's house, my departure is that of your "Forerunner," and my presence will make a new resting-place—it will localize your home. As you have made ready this guest-chamber for me, I am going to make ready a presence-chamber for you in the heavenly Jerusalem. Lange objects to this view of Lücke, Calvin, and Tholuck, that it involves a diffusion of knowledge and revelation among the disciples, of which there is no proof. This does not seem bettered by another rendering preferred by him, viz. "If it were not so, would I have told you I go to prepare a place for you?" But then this mode of interpretation implies a previous definite instruction as to the part he himself was going to take in the furnishing of the heavenly mansion. Of that most certainly there is no proof.

Ver. 3.—**And if I go and if I prepare a place for you**—a simple condition, soon to be realized by the event—**I come again**; I am ever coming, as I am now about to explain to you, (1) in my resurrection (ch. xvi. 16, 17); (2) in the bestowment of the Comforter (vers. 17, 25, 26; ch. xvi. 7, etc.); (3) in the intimate relations which, through the power of the Spirit (vers. 18, 23), shall prevail between us. I am coming to you, in my glory and power, and in my victory in you as well as for you over death and Hades, **to receive you unto myself**; **that where I am, there ye may be also.** The full

[1] Ὅτι is inserted by modern editors, with ℵ, A, B, C*, D, and many others.

perspective of the Lord's approach to faithful souls is given in the extraordinary pregnancy of the "I am coming." Not until he comes in all his glory will the words be perfectly fulfilled; but the early Church, on the basis of communion with Christ himself in the power of his Spirit, expected that Christ had come and taken to himself one by one those who died in the faith (1 Thess. iv. 14). Thus Stephen expected the Lord to receive his spirit (Acts vii. 59); and the dying thief was to be *with him*, in Paradise; and Paul knew that to be from home, so far as body is concerned, was to be "at home or present with the Lord" (2 Cor. v. 8). "To be with Christ" was "far better" than to labour on in the flesh (Phil. i. 23). The highest thought of peace and love was to the apostles union and presence with Christ. Our Lord asserts here that by his very nearness to them he will make their heaven for them. How soon this wonderful idea spread among men! Within twenty years, Thessalonians were comforted about their pious dead, with the thought that they slept in Jesus, and would together with them be "for ever with the Lord."

Ver. 4.—Instead of "Whither I go ye know, and the way ye know," R.T. reads, **Ye know the way whither I am going.**[1] Some valuable manuscripts and versions, also the bulk of the cursives, Cyril and Chrysostom, sustain the T.R.; nor have Hengstenberg or Godet departed from it. The construction of the amended reading is harsh and awkward, but considering the point-blank contradiction which Thomas gives to the words in ver. 5, the truncated reading is probably the true one. Great emphasis is laid upon the ἐγώ. They ought to have known, if they did not know, after his telling them so frequently of the way he was taking through suffering, self-sacrifice, and aloneness, by spiritual processes rather than secular triumphs, by giving his life a ransom for many, by laying it down that he might take it again. He assumes, he even assures them, that whithersoever he may be going, and however vague may be his goal in their ideas, they at least must comprehend the way by which he intended to reach it. Peter in any case ought to have been clear about it; more than once had he been rebuked for such worldly conceptions as beclouded his surer judgment.

Vers. 5—7.—(4) *The question of Thomas, eliciting from Christ that he was going to the Father, and that his death was their "way" as well as his own way thither.*

Ver. 5.—Thomas—true to the character elsewhere attributed to him in this Gospel, of anxious, intellectual striving after truth and reality, with a certain despondency and morbid fear of issues which he could not grasp, and yet with a great love to his Master—**saith to him, We know not whither thou goest;** *i.e.* we are still in vague perplexity. "Whither? oh, whither?" Art thou going to the dispersed among the Gentiles? Art thou going to restore the kingdom to Israel? Thou art to be "lifted up;" but how and where art thou to be lifted up? Thou art going—that is all we know, and this ignorance of ours makes us doubt "the way." [1] **How do we know the way?** Is not a knowledge of the goal absolutely necessary to bring into proper light for us the way, the strange mysterious way, thou art taking? There often seems in the language of scepticism much common sense, and in the dry light of science a straightforward honesty; and in reading the memorable reply of our Lord many have felt a lack of directness and recognition of the difficulty of Thomas. But is it really so?

Vers. 6, 7.—**Jesus saith to him, I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by me. If ye had learned to know me, ye would have**[2] **known** (absolutely) **my Father also: from henceforward ye know** (by personal experience) **him, and** (or, perhaps, even) **ye have seen him.** The whole sentence must be taken together. The *whither* of Christ is obvious enough, and throws consequent illumination upon the way thither. "The Father's house" is the *whither no one cometh unto the Father (but) except through me.* Christ ex-

[1] The οἴδατε καὶ τὴν ὁδὸν οἴδατε of T.R. and Griesbach is found in A, C^3, D, N, Γ, Λ, and the majority of cursives; but Tischendorf (8th edit.), Tregelles, Meyer, Westcott and Hort, and R.T., with ℵ, B, C^*, L, Q, X, 33, 157, and some versions, read, οἴδατε τὴν ὁδόν.

[1] The καὶ before πῶς of T.R. is omitted by R.T., on the authority of B, C, L. T.B., with (ℵ), A, C^2, L, and numerous versions, reads, δυνάμεθα τὴν ὁδὸν εἰδέναι. R.T., Tischendorf (8th edit.), with B, C^*, D, quotations from Cyril, Tertullian, etc., read οἰδάμεν.

[2] In order to avoid the supposed inference that the disciples had not known Christ, ℵ and D read ἐγνώκατε for ἐγνώκειτε, and γνώσεσθε for ἐγνώκειτε. Tregelles, Westcott and Hort, and R.T., with B, C, L, Q, here read ἂν ἤδειτε, and Tischendorf (8th edit.) reads, Εἰ ἐγνώκατε ἐμε καὶ τὸν Πατέρα μου γνώσεσθε, "If ye have learned to know me"—simple supposition, not resolved in the negative—"ye shall come to know my Father also." Luthardt, Godet, Meyer, and Alford follow the received text: "If ye have learned to know me, ye would have learne to know my Father also."

plicitly says (1) that the entire goal of this wondrous way of his is the Father himself. From the Father he came, to the Father he was moving, not for his own sake only, but also as King Messiah for all his subjects. He suggests (2) that mankind generally, as well as his disciples, are anxious to find their way to the Father's house, to the Father's heart, i.e. to resting and rejoicing in God, and satisfaction in their entire conception of him and relation to him. (3) He declares positively that this idea of God as Father, this approach to God for every man, is through him—through what he is and what he is doing and has so often described, for them. True, he had said, in ch. vi. 37, 44, that the Father gave to him and drew towards him those who came to him. A fatherly monition and inward working of grace opened men's eyes in Christ to the mystery of true human sonship of the eternal Father. The statement of this verse supplements the former utterance. They may best understand the way he is taking when they grasp the fact that he is going to the Father to prepare a place for them, and so he becomes "the Way, the Truth, the Life," for all who are coming after him, "following him afterwards" to the Father. Grotius sums up this great saying by regarding Christ as "the Exemplum, Doctor, et Dator vitæ eternæ;" Luther speaks of it as referring to the *past, present,* and *future;* Calvin, as "the Principium, Medium, et Finis;" and Augustine "vera vitæ Via;" but each term means more than this. The *way* of approach to God is constituted by his simply being the incarnate Logos, by his revealing the mind and nature of God, by his laying down his life for the sheep that he might take it again. In doing this he supplies the method and motive of holy living. It is not easy to say why our Lord should have added "the Truth and the Life." Maldonatus exclaimed, "Si Christus minus fuisset in respondendo liberalis, minus nobis in hujus loci interpretatione laborandum esset." The two further terms used by himself are probably introduced to throw light upon the way to the Father. Thus there are numerous assurances that he is *the Truth itself*, that is, the adequate and sufficient expression of Divine *thought.* "All the promises of God are *yea* [i.e. are uttered] and *Amen* [i.e. confirmed] in him." He is the absolute Truth (1) about God's nature; (2) the perfect Exponent of God's idea of humanity; (3) the Light of the world; (4) the Expression of the reality touching the relations between moral beings and God—all the relations, not only those of saints and holy angels, but those of rebels and sinners, whose destiny he has taken upon himself. He *is* the Way because he is the whole Truth about God and man and concerning the way to the Father. More than this, and because of this, he adds, "I am the Life"—"*the life eternal*," the Possessor, Author, Captain, Giver, and Prince of life—the life in the heart of man that can never die; the occasion, germ, condition, and force of the new life. It were impossible to imagine higher claim. But he leaves his hearers without any doubt as to his personal and conscious identification of himself with the Father. Hitherto he had not so clearly unveiled himself as in that which he has here said and is now doing. Hence his nearest and dearest only partially knew him. If they had seen all they might have seen, they would have seen the Father also. Then, as though he would close all aperture to doubt about the glory involved in his humiliation, and the way in which his human life had revealed the Father, he says ἀπάρτι—*henceforward* this must be a fact of your consciousness, that *you do* learn and come to *know him* by personal experience (γινώσκετε); and as a matter of fact *ye have seen him* (ἑωράκατε). Possibly in the ἀπάρτι, involving the notion of a period rather than a moment, the Lord was including the full revelation of the glory of self-sacrificial love given alike in his death and resurrection. And the important thought is suggested that neither the knowledge of God can ever be complete, nor the vision either. Is Thomas answered or no? He is silent, and perhaps is pondering the words, which will lead him, before long, notwithstanding his doubts, to make the grandest confession contained in the entire Gospel, the answer of convinced though once sceptical humanity to the question, "Whom say ye that I am?" The other apostles feel that Christ's words have met the mystic vague fear of Thomas, and that "henceforward" they all belong with Christ to the Father's house. They would go to the Father, and at the right time dwell in the place prepared for them; but how can they be said to know and have seen the Father already—to have passed into the light or received the beatific vision?

Vers. 8—21.—(5) *The question of Philip, with the reply.*

Vers. 8—11.—(*a*) *Jesus the full Revelation of the Father.*

Ver. 8.—Philip has been introduced in ch. i. 44—46; vi. 7; xii. 21, etc. (see notes), as one early acquainted with the sons of Zebedee, with Andrew and Nathanael. He is described as convinced of the Messianic character of Jesus, and able, by what he had seen and heard, to overcome all prejudices. Philip, with practical mind, took part in the conversations and preparations for our Lord's great miracle on the loaves. Philip was thought of as a suitable person

to introduce the Greeks to Jesus: and every hint we obtain about him is graphic and valuable. **Philip saith to him, Lord, show us the Father, and it sufficeth us.** This query is a very natural one. Though under ordinary circumstances men cannot with mortal eyes look on God, yet one of the high purports of the Christian revelation is to make it possible that men may look and live. Theophanies of Jehovah are not infrequent. The favoured prophets, Jacob, Moses, Joshua, Elijah, Isaiah, Ezekiel,[1] and others had been favoured with visions of Divine majesty, and it was not unreasonable that the practical Philip, who believed in the invincible assent which personal experience would give, who not only had seen in Jesus the Messiah of their prophecies, but had said to Nathanael, "Come and *see*," and be as satisfied as I am, should now think that some gorgeous vision of the Father's face was possibly within their reach and within Christ's power to confer—a vision which would for ever scatter their doubts and enforce certitude with plausibility. B. Weiss suggests that some whisper of the Transfiguration-glory had escaped from the favoured three, leading the other disciples to desire a corresponding theophany. As Luther says, "His faith flutters up into the clouds." A dazzling spectacle would satisfy and suffice for all needs. To see and know the Father, to have irresistible evidence that the Eternal Power is one who has begotten us from himself, and both knows and loves us, is the highest and most sacred yearning of the human heart. The desire is implanted by God himself. Philip, with his fellow-disciples, had not yet learned the sacred truth that they had already had the opportunity of seeing in the life of the God-Man the most explicit manifestation of the Father. A dazzling phenomenon, outside of Christ, might have given to the disciples a new impression of awe and fear like that which fell on Moses and the elders of Israel, on Isaiah and Elijah; yet a far more comprehensive revelation of Divine perfection, inspiring the spirit of obedience, reverence, trust, and love, devotion, and self-sacrifice, had already been made to them, but their eyes were holden. They were not satisfied, or Philip would not have said καὶ ἀρκεῖ ἡμῖν.

Ver. 9.—Christ's reply is, **Have I been so long a period (χρόνον) with you, and hast thou not come to know (ἔγνωκάς) me, Philip?** (Compare the aorist δεῖξον, suggesting one great complete sufficing act, with the perfect forms, ἔγνωκάς με, ἑωράκως, ἑώρακε, implying a process continuing from the past into the present.) The revelation of the Father, rather than an unveiling of the absolute God whom no man hath ever yet seen (see ch. i. 18), had been constantly going on before their eyes. Our Lord first of all appeals to that fact; and yet fact, reality as it was, the disciples had failed even to know *him*, inasmuch as they had not seen in him the Father. He thus confirms the statement of ver. 7. "There is an evident pathos in this personal appeal. The only partial parallels in St. John are ch. xx. 16 (Mary); xxi. 15 (Simon, etc.)" (Westcott). There is no right understanding of Jesus Christ until the Father is actually seen in him. He is not known in his humanity until the Divine Personality flashes through him on the eyes of faith. We do not know any man until we know the best of him. How far more true is it of God and of the Father-God revealed in the Christ? **He that hath seen me hath seen the Father.** The "seeing" here must be adequate, comprehensive vision. **How[1] sayest thou—emphatic—Show us the Father?** Philip, by the hints already given of him, might have discarded the Jewish and crude idea of a physical theophany. "How sayest thou?" reveals that sense of failure which Christ experienced when he sought to realize in the poor material of our human nature his own ideal.

Ver. 10.—**Believest thou not that I am in the Father, and the Father in me?** Philip had heard in an inverted order these very words (see ch. x. 38). He might have grasped their meaning; two aspects of the same Divine truth or reality—the reciprocal fellowship between the Father and the Son, between the Father and the Effulgence of the Father's glory who is now the God-Man. I am in the Father, I the God-Man am in the Father, as the Logos has ever been in him and proceeding from him. I, who was for ever in the bosom of the Father in heaven though on earth, am in the Father now, as the sun dwells in its own effluent light; and the Father is in me, seeing I am the Image of his substance, the Agent of his purpose, the Speaker of his words, the Doer of his works. **The words (ῥήματα) which I speak** (λέγω, R.T.) **unto you**—those words which are "spirit and life" (ch. vi. 63), those "words of eternal life," according to Peter's grand confession (ch. vi. 68, 69)—**I do not utter** (λαλῶ) **from myself**; *i.e.* they are the words of the Father, and also the proof that I am in the Father, but the Father worketh always and ever more in and through the Son, these works which may

[1] Gen. xxviii. 12, etc.; xxxii. 24; Exod. iii.; xxxiii; xxxiv.; Numb. xvi. 42; Josh. v. 13; Judg. vi. 22; 1 Kings xix.; Isa. vi.; Ezek. i. and x.

[1] The καὶ of T.R. is omitted by R.T., and others, with ℵ, B, Q, etc.

seem to be mine as the Son of man, but are the operation of the Father himself, he who abides in the Son. **And the Father abiding in me, doeth**[1] **his works.** These works of mine (*ἔργα*) are all signs (*σημεῖα*) of my relation to the Father. They are indications to Philip of the nature, and quality, and character, and feeling towards him of the Father himself.

Ver. 11.—**Believe me** when I say **that I am in the Father, and the Father in me,** on the ground of my simple affirmation. My words are spirit and life, and carry their own evidence with them. Christ is not here antithetically contrasting (as Lange suggests) words and works, as though the words were his, and the works the Father's; but he is appealing to their spiritual intuition of truth which is legible by its own light as eternal and Divine, and then reminding them that they may fail in transcendental vision and fall back on reason and its processes, which will come nearer to their understanding—**Or else** (*εἰ δὲ μή*), if it be after all that you cannot take my words as the Father's words, as the utterance of the Divine thought, **believe me**—believe that I am in the Father, etc.—**by reason of the very works** which are the witness of the Father's power, holiness, and love. In this last appeal he turns from Philip to the whole group of the apostles. Miracles are, if not primary evidence, secondary and convincing evidence, where the eye has been blinded by the mists of doubt, and the vision of the Father confused and withheld by lack of inward purity. Moreover, by Christ's *ἔργα* are meant, not merely the supernatural portents, but all the work of his life, all the healing of souls, all the conversion of souls, all the indubitable issues of his approach to the heart of man. The great *ἔργον* is salvation from sin, the gift of righteousness, and the life where before there was moral death (see notes, vers. 19, 20; ch. x. 37, 38).

Vers. 12—15.—*(b) The greater works, and their conditions and issues.* He offers a fresh ground of consolation, based on the double consideration, first of his departure from them and abiding presence with them, and then on the reflex effect on their own faith and on the world of their consciousness of union with him. He throws the arms of his love round about, not only the eleven disciples, but all believers on him, and in a sense draws them up into his own Divinity. With these words must be compared the closely parallel words addressed to them (as preserved by Matt. xxi. 22, 23) a few days before. This was a saying at once explaining the reference to the "greater works" and also to the power of prayer (see Hengstenberg's masterly treatment of this passage).

Ver. 12.—**Verily, verily**—with a fresh emphasis he turns now, not from Philip to the eleven, but from the eleven to all who will believe on him through their word—**I say unto you, He that believeth on me**—observe here a nominative absolute, which gives great emphasis to the universality of the reference; the form is slightly varied, *εἰς ἐμέ*, in place of *μοι*, ver. 11,—believeth, trusteth *on me*, confides in me, by reason of believing me—**he also shall do the works that I do** (see for similar emphasis procured by the word *κἀκεῖνος*, ch. vi. 57; ix. 37; xii. 48). The disciples might naturally have reasoned on this wise: "Our Master is the incarnate Word, the very Hand and Grace of the Father; but he is going to the invisible Father, and will be lost in light. His series of proofs will be at an end; we shall only have the memory of them. The glory of God is great, but, like a gorgeous sunset, its flames will die away into the night." To rectify such fear for all the ages of the Church, he adds, "The very works of healing and helping men, even of raising the dead, and preaching glad tidings to the poor and needy,—these will be proofs of the union of the believer in all time with me and with my Father." In the case of such believer, as well as in my case, the works may increase the faith of others. They are not indispensable, but comforting and reassuring, and they show that every believer is near to the heart of the Father and wields the power of God. But the full force of this somewhat perplexing sentence is heightened and to some extent explained by the addition: **And greater works than these he shall do; because I am going to the**[1] **Father.** Greater works than any wrought by the Lord in the days of his humiliation are predicted of Messiah. He is to be the "Light of the Gentiles" (Isa. xlii. 6; cf. Ps. lxxii. 8, 11; cx.). He is to rule the world, to cover the earth with the glory of God. How he was to do this was hidden from the disciples, but it would soon appear that they were the instruments, in his loving hands,

[1] This alteration of the text, on the authority of ℵ, B, D, is accepted by Tischendorf (8th edit.), Meyer, R.T. and Tregelles, it being supposed that in *αὐτὸς ποιεῖ τὰ ἔργα* of the T.R. the *αὐτός* had been added in explanation, and displaced the *αὐτοῦ* in some early manuscripts.

[1] The *μου* is here omitted, with ℵ, A, B, D, L, numerous cursives and versions, by Tischendorf (8th edit.), Tregelles, R.T., and Westcott and Hort.

for world-victories. Nay, more than that, Jesus (ch. iv. 36—38) had told these disciples that they might reap what he had sown. These rather than other and more surprising prodigies of supernatural energy (as even Bengel supposed was his meaning, pointing to the healing energy of Peter's shadow, etc.) were the greater works to which he probably (ch. v. 20) referred, though he gives a reason which would check all presumption: *Because I am going to the Father.* The contrast, then, is between the humiliation and exaltation of Christ, between works wrought in his flesh and those that would be done by him when at the right hand of power. Without him, separated from him, independently of his continued and augmented energy working through them, they would do nothing (ch. xv. 5; comp. here Matt. xxi. 21, 22). In the last passage, in answer to believing prayer, the disciples were told that they would do greater things than wither up the fig tree, or remove the mountain into the sea. Probably (see Hengstenberg) these terms, "fig tree," "mountain," "sea," were used in their prophetico-symbolic sense, and were not hyperbolic promises, but definite prophecies of the overthrow of the Jewish state, and the fall of the Roman power under the word of those who believed on him. These vast privileges and functions are here attributed to "believers," not merely to the apostles, or princes in his kingdom. This extraordinary promise is no disparagement of his supreme authority, but will be proof that he sitteth on the right hand of the Majesty on high.

Ver. 13.—The great word that follows may hang closely on the "because" of ver. 12. Whether that be so or not, the power of their hands to perform these greater works is in answer to prayer presented to himself, and their success is nothing less than his own activity. **And whatsoever ye ask in my Name, that will I do** (see Luther). Here for the first time our Lord uses these words. Frequently (ch. v. 43; x. 25) he had spoken of the *Father's Name*, and in Matt. xviii. 20 εἰς τὸ ἐμὸν ὄνομα occurs; but now he suggests a new and vitalizing condition of prayer. Luthardt has suggested that the believer, being "in Christ," prays to the Father, who is also in Christ. But the ἐν is used here in two entirely distinct senses. Others have said, taking "Name" as the compendium of all his perfections, that asking "in his Name" meant in full recognition of his Person and his relation to them and to the Father. The Name of the Son reveals the Father, and by assuming this most excellent Name, and having its fulness of meaning avouched by the Resurrection and Ascension, the Father was truly manifested. Others, again, urge that Christ's "Name" is equivalent to "himself;" and "in my Name" means "in the full consciousness that he is the element in which prayerful activity lives and moves" (Meyer). Surely this passage is the true justification of prayer to Christ himself, as identically one with the Father (see Rev. vii. 17). "This thing *I* will do" is strongly in favour of this interpretation. **That the Father may be glorified in the Son.** The end of this prayer-offering and the Lord's response is that the *Father* may be glorified; the Father who has such a Son is thereby glorified in the grateful love of his children, and *in the Son himself*, who is seen thus to be the link between him and his other children.

Ver. 14.—**If ye shall ask me**[1] **anything in my Name**, etc., is, omitting the ἵνα clause of the former utterance, a solemn repetition of the promise. The only condition being "in my Name." "Our Lord Christ foresaw that this article would go hard with human reason, and that it would be much assailed by the devil." "What ye ask," says he, "I will do. I am God, who may do and give all things." The peculiarity of the R.T. lays, indeed, special emphasis on Christ's own power and willingness to receive and answer prayer.

Ver. 15.—**If ye love me, keep**[2] **my commandments.** This great saying is enlarged on in the subsequent section—the relation of love to obedience, obedience producing love, and love suggesting obedience and supplying it with motive. Τὰς ἐντολὰς τὰς ἐμάς, "the commandments which are peculiarly mine" (see Westcott on ch. xv. 9), "as either adopted and reuttered by *me*, or as originating in my new relation to you." "Guard them as a sacred deposit, obey them as the only reasonable response you can make to authoritative command." It is somewhat startling to find the great promise that follows conditionated by loving obedience, seeing that love and obedience in any sinful man, love to Christ itself, are elsewhere made the work of the Holy Spirit. But we here come across that which often perplexes the student, viz. the contrast between the

[1] The με here stands on the authority of ℵ, B, E, H, Italic, Vulgate, Syriac, and a large number of cursives. It is introduced by R.T. and Tischendorf (8th edit.). Tregelles, Alford, and Lange omit it, with T.R. The introduction of it may be easier to account for than the omission. The Revisers notice the omission in the margin.

[2] Tregelles, Tischendorf (8th edit.), and R.T. read τηρήσετε, "ye will keep," with (ℵ), B, L, 54, 73, ℵ reading τηρησήτε. The T.R., Lachmann, etc., read τηρήσατε, with A, D, Q, Λ, and so large an amount of authority that we hesitate to adopt the revised text.

general idea of the constant and continuous work of grace in human hearts, and the special manifestation in personal glory and Divine activity of the Holy Ghost on Pentecost.

Vers. 16—21.—(c) *The greatest Gift—the other Advocate.*

Vers. 16, 17.—Consequent on this obedient love, conditionated by it, is the Lord's assurance: **And I will ask the Father**—ἐρωτᾶν is used of an asking which is based on close and intimate fellowship; it is the word which implies the presentation of wish or a desire from an equal to an equal, while αἰτεῖν represents the prayer or seeking which rises from an inferior to a superior (see note, ch. xvi. 26, and other usage of the same words, ch. xvii. 9, 15, 20) —**and he will give**—make a Divine and free manifestation of himself by his Spirit, give to you as your inalienable possession—**another Paraclete, that he may be**[1] **with you for evermore.** Great deference is due to the Greek expositors, beginning with Chrysostom, who translate this word "Comforter," and who point back to the LXX. παρακαλεῖτε (Isa. xl. 1), and because παράκλησις very often, if not always, means "consolation;" but the word is passive in form, and denotes "one called in," or "called to the side of another," for the purpose of helping him in any way, but especially in legal proceedings and criminal charges, so that the word "Advocate," Pleader for us and in us, is the translation that most generally is accepted by almost all modern expositors. "Another" implies that Christ had already stood in this position while present with them, helping with tender care their first efforts to stand or serve. John (1 Epist. ii. 1) distinctly says, "We have now a Paraclete with the Father, Jesus Christ the Righteous," etc. And in this place (ver. 17) the coming of the Paraclete was his own true return to his disciples. The following is the substance of Westcott's "additional note" on this word: "The two renderings of *Paraclete* as 'Comforter' in the Gospel, and 'Advocate' in the Epistle, are found in the English versions, with exception of Rhenish, from Wickliffe to Authorized Version and Revised Version. In the ancient versions, with the exception of Thebaic, the original word *Paracletus* is preserved. Its passive form by all analogous words will not justify here an active or transitive sense, but means 'one called to the side of another' with the secondary sense of helping, consoling, counselling, or aiding him. The classical use is 'advocate,' so used in Demosthenes, not found in LXX. Philo uses it in the same sense, and the rabbinic writers adopt the Greek word פרקלים in opposition to 'accusor.' The apostolic Fathers use the word in this sense, but the patristic writers, Origen, Cyril, Gregory of Nyssa, use it for 'Comforter.' In 1 John ii. 1 no other word is satisfactory but 'Advocate,' and the suggestion is that the only meaning here that is adequate is that of one who pleads, convinces, convicts in a great controversy, who strengthens on the one hand, and defends on the other. Christ, as the Advocate, pleads the believer's cause with the Father against the accuser (1 John ii. 1; Rom. viii. 26; Rev. xii. 10). The Holy Spirit, as the Advocate, pleads the cause of the believer against the world (ch. xvi. 8), and pleads Christ's cause with the believer (ch. xiv. 26; xv. 26; xvi. 14)." Archdeacon Watkins has presented a large portion of the Talmudic evidence to the same effect. Thus from the 'Pirke Aboth,' iv. 11, "He that keepeth one commandment obtains for himself one *p'raklit*, but he who committeth one sin obtains for himself one *kattegor* (κατήγορος)." The word was incorporated into the Syrian language, as seen in the Peshito Syriac translation, both of the Gospel and the First Epistle of John. The Advocate who is to be *with* the disciples for ever, arguing down opposition and silencing cavil, is the **Spirit of truth.** The abundant proof of this great function of the Holy Spirit is not wanting. There is Christ's promise (Matt. x. 19, 20; Mark xiii. 9—11). Then in Acts iv. 8 and 13, whatever Christ had been to the twelve, that would the other Advocate, Mediator of Divine grace, be to the whole Church when the Lord's earthly manifestation should terminate. The genitive after "Spirit" sometimes denotes its great characteristic (cf. Rom. i. 4, "the Spirit of holiness;" Rom. viii. 15, "Spirit of bondage" and "of adoption;" but in the same context we have "Spirit of God," "the Spirit;" Eph. i. 17, "Spirit of wisdom and revelation; cf. also Rom. viii. 9, "Spirit of Christ;" 1 Pet. iv. 14, "the Spirit of glory"); and the idea is that this other Advocate, even the Spirit of truth, shall reveal truth to the disciples, convince them of truth, as Christ had done. **Whom the world cannot receive.** There are antipathies between "the world" (as conceived by St. John) and "truth," which will render the world strangely unsusceptible of Divine teaching. Still, since the whole process of conviction is the distinct effect of the Holy Spirit *upon* the world (see ch. xvi.), the λάβειν must not mean that the world cannot *accept* its convincing power, but cannot exert its power of convincing. Through apostles, who are his organs and

[1] ᾖ is the true text, ℵ, B, L, Q, Italic, Coptic, Syriac, R.T., etc.

representatives, the world will be convinced, and not apart from them. **Because it seeth him not** (*θεωρεῖ*)—does not behold him in his external revelations—**and knoweth him not** by personal experience, "is not learning to know him" as those disciples even hitherto have been able to do in Christ. The world has proved by its rejection of Christ that it cannot behold the Divine energy in him, nor perceive by any inward experience his nature or the real nature of God; **but ye**, said Christ, **are now learning to know him; for he abideth with you.** He has begun his abiding presence with you, **and shall be in you**; and this state of things will continue to the end of time. "The future shows that the whole matter belongs to the domain of futurity" (Hengstenberg). The world cannot "receive," because it is dependent on visible things, and it cannot know because it cannot behold. You have no need to *behold*, and can and do *know* by another process. The passage is very difficult, because, if the world cannot *receive* the Spirit by reason of its own unspirituality and ignorance, how is the threefold conviction to be realized? May *λάβειν* be regarded in the sense of *καταλάμβανειν*, "to seize hold of"? Rost and Palm give the following instances of this use of *λαμβανεῖν* in Homer: 'Od.,' vi. 81; viii. 116; 'Il.,' v. 273; Herod., iv. 130, etc. (cf. ch. xix. 1; Rev. viii. 5). If so, the whole of this passage would read, "He will give you another Helper or Advocate, that he may be with you for ever, even the Spirit of truth whom the world cannot *seize* (or take from you), because it beholdeth him not, neither knoweth him; but ye are learning to know him, because he, according to the eternal laws of his being, dwelleth with you, and will be in you, and be altogether beyond the malice of the world."

Ver. 18.—**I will not leave you behind as orphans**, bereft of my paternal guardianship. Though the disciples were his brethren, yet, as we have seen, he calls them (ch. xiii. 33) *τεκνία* his "little children;" and (Heb. ii. 11) the apostles reckoned him as Arthur (in 'Guinevere') does when he speaks of "our fair Father Christ." His departure might be the signal for the most utter sense of desertion, exposure, and peril; and even the promise of another *Advocatus* would hardly console them before the time would arrive when he would receive them unto himself; but, says he, **I am coming to you.** Much unnecessary comment has here arisen as to whether this coming was the last triumphant *παρουσία* of which he speaks in part in ver. 3,—this would be incompatible with the assurances that then the world would and will see him: "Every eye shall" then be prophetic and "see him," and "before him shall be gathered all nations;" or whether this coming be simply his resurrection with his transitory appearances in the flesh; for both of these representations would fail of the full consolation which would terminate their orphanhood. Surely he speaks of his own spiritual coming in the bestowment of the *other Advocate*, who, by being with them and in them, would prove to them, notwithstanding his own apparent departure, that he had come again in his glorious fulness of love. In the thought of the early Church the Lord was the Spirit: the glorified Lord, the Christ, who had "all power in heaven and earth," was manifested, was veritably present, in all the work of the Spirit of God in his Church. The Spirit was not only the Unity of the Father and the Son, the one Self-consciousness of both, but the one Consciousness of the Son of God and Son of man, the uniting Energy which represents the one Personality of the Christ, the Spirit-power which blends all the members of the mystical body with the Head. Throughout the Acts of the Apostles we see that all the great operations of the Holy Spirit are but the energies of the living, reigning Lord.

Ver. 19.—**Yet a little while**—a few hours only—**and the world**—which cannot take from you (or even appreciate or receive) the Holy Spirit—**beholdeth me no more.** Their power of beholding me will be gone by their own act, they will have cursed and driven me away with the hellish cry, "Crucify him!" they will have slain and buried me out of their sight; **but**, notwithstanding this, **you**, by my coming to you in the power of the Spirit, will veritably behold me. Even more than this, **because I live** though I die, **ye shall live also**, in your intense spiritual apperception of my continuity of life, of which you will have ocular and spiritual guarantee. Jesus here passed over the concrete fact of the Resurrection, to return to it afterwards. We know that the resurrection of his body and his victory over death became (1) the condition of his sending the Spirit, (2) the proof of his being the living One whom death could not hold, and (3) the ground of the higher appreciation of the relation they sustained to him. But he fixed their attention on his continuous life (in spite of death), and their consequent life under the shadow of his Divine protection, without specifically mentioning the Resurrection, of which he had (in synoptic narrative) given them explicit but misapprehended prophecies. This version seems to be preferable to making the last clause *ὅτι*, etc., a reason of the *θεωρεῖτέ με*—a view advocated as possible by Meyer and Luthardt; or than the view which limits the *ὅτι ζῶ* to the *θεωρεῖτέ*: "Ye see me because I live, and

as a consequence of this vision ye shall live also."

Ver. 20.—In that day of glorious recommunion with you, begun in the Resurrection-surprises, which will aid your faith and triumphantly establish the mysteries and marvels of Pentecost, you shall know what you now most imperfectly apprehend by faith, that I am in my Father, as One lifted up into God, and that I act entirely with and for and as my Father, fulfilling all that I have told you of my personal relationship with him; *and then*, he adds, *you shall know* that as I am in my Father, you (are) in me, living in and by my power, and continuously drawing life from me; and what is still more, I in you; *i.e.* as the Father has acted in and through my will, and I have spoken his words and done his works, so I will energize in you. Your "greater works" will prove my "greater power." Your own consciousness of my presence, and of continuous communion with me, will reveal to you, as you never knew before, that *I am in my Father*, and also that I am in you. So the apparent paradox presents itself, that in order to know the Father, to see the Father, we must commune with the humanity of Jesus; but in order to realize and come into contact with that humanity, we have to grasp that it is lifted up into God. Because he is in the Father he is able to be with and in us.

Ver. 21.—Then for a moment he turns from the eleven, and stretches out his searching gaze and far-sweeping love to every one who hath my commandments as a sure possession and lofty privilege and sufficient standard, and keepeth them, thus proving that he it is that loveth me; returning thus back to ver. 15, where he said that love would induce and ought to compel to obedience; and he adds another and wonderful benediction: He will be loved by my Father, in a sense more intense than that in which God is said to love the world (ch. iii. 16). God the Father loves those who love the Son, *i.e.* love the object of his own superlative affection. But who can this wondrous Being be who adds, as a climax of privilege and honour, as though it were more even than the love of the Father, I will love him, and will manifest myself in him (not ἀποκαλύψω or φανερώσω), not merely "disclose an undiscovered presence" or make evident a hidden glory, but I will take special means to disclose my Person and nature and goodness to him? Christ will do this to those who have and keep his commandments of self-forgetting love and perfect consecration. This remarkable word, ἐμφανίσω, implies that the scene and place of the higher manifestation will be "in" (ἐν) the consciousness of the soul. "The kingdom of God is within men."

Vers. 22—31.—(6) *The question of Judas, and the conditions of our Lord's self-manifestation, followed by appeals, promises, and the gift of* PEACE.

Ver. 22.—This reference to "manifestation" once more occasioned another anxious inquiry. *Thomas* had not known whither the Lord was going, and was ignorant of the true meaning of that way of departure from them; and the Lord had told him that he was going to the Father, and that he himself was the Way for them to find their access to the Father's heart. *Philip* had longed for some vision of the Father which would suffice for the "whither" and "way," and was surprised to find that he had had already, in the Saviour's own Person, a sufficient revelation of the Father; but that he and others had not known him nor his Father; and now Jesus promises a fuller manifestation of himself, and therefore of the Father. Here Judas, not Iscariot (the *Lebbæus*, or *Thaddæus*, of Mark iii. 18 and Matt. x. 3; the *Judas brother of James* of Luke vi. 16 and Acts i. 13—all the several cognomina intended to keep this apostle's name entirely distinct from that of the traitor), saith to him, What has come to pass that thou art about to manifest thyself unto us, and not to manifest thyself to the world? Hast thou altered thy plan? Is the world to be left unvisited by thy glory? This question, in some form or other, is constantly pressed upon the Lord. This seeking for a sign, this eager desire for a great display of power, or judgment, or glory, this restoration of the kingdom to Israel, was the cry of the Jewish heart. Christ's sublime reply to it is given in the restatement of the spiritual law of the kingdom and glory of God. Once more he goes back to the law of love, issuing in obedience.

Ver. 23.—Jesus answered and said to him, If a man, let him be whosoever he may, love me—there is the germ and root of all—he will keep my Word (λόγον[1]). In ver. 21 we see the complementary statement, "He that has and keeps my commandments loves me;" here, "He that loves me keeps my Word." In ver. 21 obedience proves inward love, and may indicate to the world the fact of the Father's love and my own response. Here our Lord is laying down the principle of relation—the law of close intimacy, the conditions of higher

[1] Here λόγους must have been read by Tyndale, Cranmer, and the Authorized Version; but T.R., R.T., Lachmann, Tregelles, Westcott and Hort, Tischendorf (8th edit.), etc., read λόγον.

knowledge. The keeping of the Word is a certain consequence of holy love. **And my Father will love him.** So far Christ has only reiterated the great statement of ver. 21, but instead of saying, "I will love him, and manifest myself," he added, **We will come**—the Father and I—**to him, and take up our abode,**[1] make for ourselves a resting-place **in his dwelling** (*πάρ' αὐτῳ*); cf. the analogous and wonderful parallel in Rev. iii. 20. There is a clear utterance of Divine self-consciousness. It is worthy of note that such an expression as this sounds a profounder depth of that consciousness than any phrase (*λόγοι*) already delivered. Apart from the stupendous corroborative facts elsewhere on record, this seems, to mere human experience, either awfully true or infinitely blasphemous. *The Father and I* will come together in the power of the Spirit, and *we* will dwell within the loving and obedient soul. This phrase suggests the mystical union of the Divine Personality with that of those who have entered into spiritual relation with Christ through love and obedience.

Ver. 24.—We have three statements about love and obedience: (1) Love involves obedience (vers. 15, 23), or obedience naturally is included in love; (2) obedience (having and keeping commandments) is the great proof of love (ver. 21); and (3) (ver. 24) "he that loveth not," *i.e.* the absence or negation of love seems necessarily to forbid or discountenance obedience—the language differs slightly. **He that loveth me not keepeth not my words**—*i.e.* the various utterances into which my one *Word* may be subdivided in detail—and the *λόγος*, the one all-revealing **Word**, out of which all the *λόγοι* proceed, **is not mine** (as self-originated), **but is the Father's that sent me.** Without love to Christ the world has none of the conditions on which the self-manifestation of Christ really depends.

Vers. 25, 26.—**These things** (in antithesis to the "all things" of which he is about to speak), namely, the great consolations and instructions just delivered—not the whole course of his ministerial prophetic teaching—**have I uttered, and these things I am still continuing to address to you, while remaining with you; but the Paraclete (Advocate),** of whom I have spoken as the "Spirit of truth," and whom I now more fully define as **the Holy Spirit** (this is the only place in this Gospel where this full and elsewhere often-used designation occurs), **whom the Father will send**—in answer to my prayer (ver. 16), and as he has already sent *me*—**in my Name.** This shows that, while the disciples are to approach the Father "in the Name," in the fulness of perfection involved in the filial Name of Jesus, so the Father sends the Paraclete in the same Name, in the full recognition of Christ as the Sphere of all his gracious work. Meyer emphasizes by it the *Name* of Jesus; "in my Name," say Grotius, Lücke; "at my intercession" or "in my stead" (Tholuck, Ewald); "as my Representative" (Watkins). But the great Name of Jesus is "the Son" (Heb. i. 1—5). In the Sonship which he realized and displayed, the Father himself was manifested. The Spirit is sent from the Father fully to reveal the Son, while the substance of the teaching and meaning of the life of our Lord, in his Divine training of souls revealed the Father. **He** (*ἐκεῖνος*, a masculine and emphatic pronoun, which gives personal quality and dignity to the Spirit, and points to all that is here predicated of his agency) **shall teach you all things** that you need to know over and above what I have said (*λελάληκα*), and he will assist you to know more than you do now. **He shall remind you of the all things which I have said to you.** The teaching of Christ, according to St. John's own statement, was vastly more extensive than all that had been recorded, the impression produced far deeper than anything that could be measured; yet even this would have been evaporated into vague sentiment, if the veritable things, the marvellous and incomparable wisdom, uttered by the Lord had not, by the special teaching of the Spirit, been recommunicated to the apostles by extraordinary refreshment of memory. The supernatural energy of the memory of the apostles, and their profound insight, is the basis of the New Testament, and the fulfilment of this promise. This sacred training will not teach specifically new truths, because the germinant form of all spiritual truth had been communicated by Christ; nor would the instruction create a fundamental deposit of tradition as yet unrevealed; nor is it to be such an intensification or addition to things already said as to contradict the teaching of the Lord; but the Holy Spirit will bring to the remembrance of the apostles all that the living Logos had spoken. Hence the mystic, the traditionist, and the rationalist cannot find support for their theses in these great words. The *πάντα*, however, gives a bright hint of the completeness of the equipment of the apostles for their work.

Ver. 27.—"Then follow the last words as of one who is about to go away, and says 'Good night,' or gives his blessing" (Luther). **Peace I leave with** (or, *to*) **you. Peace** (*εἰρήνη*) answers to the (שָׁלוֹם) *shalom* of ordinary converse and greeting, and signifies

[1] Ποιησομέθα is preferred by modern editors, with ℵ, B, L, and numerous cursives, to ποιήσομεν of T.R.

prosperity, health of soul, serenity, farewell. This is the sacred bestowment and Divine legacy of the Lord. "Peace" is always the result of equilibrated forces, the poise of antagonistic elements, held in check by one another. Of these the most placid lake, hidden in the hills and reflecting the sunshine and shadows, is a remarkable illustration. So the peace Christ leaves is *power* to hold the wildest fear in pause, to still a clamour or hush a cry—it is the coming of mercy to a sense of sin, of life to the fear of death. But when he added, **The peace that is mine I give to you**, we are reminded of the tremendous conflict going on in his own nature at that very moment, and of the sublime secret of Jesus, by which the will of man was brought, even in agony and death, into utter harmony with the will of God. The ἀφίημι and δίδωμι of this verse show how the ordinary salutation may become invested with immense significance. There are moments when into one human word may be condensed the love of a lifetime. Christ does but pour through these common words the fire of his eternal and infinite love. **Not as the world giveth, give I to you**, both as to manner and matter and power. The mode of giving is *real*, sincere, neither formal nor hypocritical. "I say it, and I mean it." (Meyer, in opposition to Godet, thinks this unworthy of the Saviour at this moment; but Godet is right.) The matter, substance, and value of the prosperity and peace I give stretches out into eternity; and *I give* it, I do not merely talk of it or wish it. "Christ's farewell greeting is forerunner of the beatific salutation which shall accompany the eternal meeting" (Lange). Then, returning to the Divine words of ver. 1, he seems to say, "Have I not justified all that I have said?"—**Let not your heart be troubled, harassed by these mysteries or by my departure, neither let it be terrified** (δειλιάτω). This is the only place in the New Testament where the word occurs, though it is found in the LXX.; δειλός and δειλία, in the sense of timidity from extrinsic fear, may frequently be found. He must have seen some rising symptoms of the carnal weakness which would prostrate them for a while.

Ver. 28.—Now, however, he leads them a step further. The disciples are to dismiss their trouble and fear, because (1) of the many mansions that he is going to prepare; (2) because he was the "Way" to the Father; (3) because they have had a theophany in him; (4) because they shall carry on the work of Christ and fulfil all the prophecies, (5) and do all this under the power of another Advocate or Helper; (6) because he, the Holy Spirit, will indeed reveal him as he (Christ) had revealed the Father; and (7) because the Father and Son would come and take up their abode in the loving and obedient heart. But the Lord does more—he bids them not only to dismiss their fear and harassment, but even to "rejoice." **Ye heard that I said, I am departing, and, in that very act, I am coming to you. If ye loved me, ye would have rejoiced**—a supposition involving uncertainty with a prospect of decision. Perfect love would cast out fear. But why? **Because**[1] **I go to the Father**, the theme of the whole discourse. But why should this cause you to rejoice? **Because the**[2] **Father is greater than I!** It is not easy adequately to explain this memorable saying. The Arians made use of it to prove, from our Lord's own lips, that his Person, even his pre-existent Divinity, was less than the Father's; that his essence, admittedly generated by the Father, was created by him, and was not the same as that of the Father. The same view has been held by the rationalistic school. The Socinians and modern Unitarians have insisted on the entire dependence and purely human character of our Lord. The Son of man and Son of God are to many merely the self-chosen titles of the greatest of the sons of men, who thus is supposed to put himself on a level with ordinary men who may learn to call God their Father. But is it? Could any man, unconscious of a far closer relation with God than that of the greatest saint, dare to say, as if to relieve anxiety on that head, "My Father is greater than I"? Is there not in the very phrase a suggestion of Divine sufficiency and relation to the Father which altogether precludes the purely humanitarian position? (1) A theological view which has largely prevailed among those who have held the *homoousia* of the Father and the Son, is that the Lord was here speaking of his human nature only. The Athanasian symbol says, "Equal to the Father as touching his Godhead, and inferior to the Father as touching his Manhood." But the "I" is here used of his whole Personality, as in ch. viii. 58; x. 30, and throughout the discourse he is speaking of himself in the Divine-human Person in which the eternal and temporal, the infinite and finite, are indissolubly blended. (2) Others have supposed that he referred to himself as in a state of humiliation. Hengstenberg says the Lord was speaking of the pre-eminent greatness of the Father, which came to an end at his departure. Cyril, Luther, Melancthon, De Wette, Tholuck, Luthardt, and Alford think

[1] Εἶπον is omitted by R.T. and Westcott and Hort, with ℵ, A, B, D, K, L, etc.

[2] Μου is omitted by R.T. and modern editors, with A, B, D, L, X.

that Jesus spoke these words of the humiliated Christ in his condition of a servant—obedient unto death. The Son, the Logos of God, was that Mode or Personality of Deity by which "God" created the universe, governed mankind, and proceeded by special manifestation—incarnation, life, and death—to redeem the world. Calvin had said, while the Arians have abused this testimony, the orthodox solution of the Fathers was neither harmonious nor sound; the true signification of the passage, according to him, being found in the mediatorial office of the Christ, and in his *status exinanitionis*. But this would not exhaust the meaning, for in this very passage he does describe the Father as greater even than the *exalted* Christ; and in ch. i. 1—3 as greater even than the pre-existent Logos. And so (3) we are led to see that there is indeed a subordination of rank and order in the Son, involved in the very notion even of an eternal generation; and compatible with the equality of Being and of essence which he shared with the Father. This is undoubtedly confirmed by ch. xvii. 3, 5; 1 Cor. xv. 27; Phil. ii. 9—11; 1 Cor. iii. 23; xi. 3; and has been through the whole history of Christological speculation conceded (Bishop Bull,[1] in his three chapters on the "Subordination of the Son," has shown, by abundant proof, that before and after the Council of Nicæa, the Fathers held "that the Son has indeed the same Divine nature in common with the Father, but communicated by the Father in such sense, *i.e.*, that the Father alone hath the Divine nature from himself, but the Son from the Father; that the Father is the Fountain, Origin, and Principle of the Divinity which is in the Son"). This is abundantly needful to avoid at once the errors of tritheism, and to maintain the real unity of the Divine Being. Christ's going to the Father was a ground of rejoicing, because his exaltation through death and resurrection to the position of power and majesty unutterable, and the lifting up of his Divine-human Personality to the midst of the throne, gives to him, in his relations with his disciples, the efficacy of the greatness of that Divine nature which, by its own characteristics, could not have become incarnate. The unrevealed God is greater than the revealed. The lifting up of perfect humanity into the glory which the Son had with the Father before the world was, should have been the cause of joy to the disciples. It is the well-spring of joy to the Church (see Suicer, 'Thesaurus,' art. Μειζονότης; Bull's 'Defence of the Nicene Creed,' bk. iv.; Westcott's catena of passages in 'Additional Note to ch. xiv.;' Lange and P. Schaff, 'Comm. on John').

Ver. 29.—**And now I have said it to you before it come to pass**—I have told you of my departure and what is involved in it—**that when it is come to pass, ye may believe.** Christ often appeals to the effect which the fulfilment of his own predictions will produce in the minds of his disciples (ch. i. 51; xiii. 19). They will, when the series of events will unroll themselves, believe that he has gone to the Father, to do all he said he would do, to be all he said he was. This means undoubtedly more than a spiritual consolation whereby they may endure his separation by *death* from their society. It is the announcement beforehand of the Resurrection and Ascension, by which their faith in his exaltation would be fanned into burning flame and made a revelation of Divine love to the universe.

Ver. 30.—**I will no longer talk much with you.** This seems strange when there follow ch. xv.—xvii.; but it gives a hint of the abundance of instruction, of λαλία, of λόγοι, which John at least had heard, of which he has only given the specimens of a few short days of intercourse. **For the prince of the[1] world** (see ch. xii. 31); the lord and master, by base usurpation, of the world of men. This term is continually found in rabbinical writings for the great central power of evil in the world. The activity of evil was then at work. Satan entered into Judas; the spirit of evil was rampant in all the machination of the leaders of the people. The eagles of this impure host were gathering. The last conflict impended. The prince of the world, who shall be cast out, judged and conquered, **cometh, and hath nothing in me.** The conflict between the second Adam and the devil culminates. Christ looks through the whole army of his opponents, and feels that he has to wrestle with the ruler of the darkness of the world, but at the same time is sublimely conscious that there is nothing in him on which the evil can fasten. Christ certainly claims a sinlessness of inner nature which no other saint has arrogated to himself. Accusations of the world were numerous enough, but those who brought them were ignorant. Now he has to do with one who knows him, but not so well as he knows himself. The double negation, οὐκ ἔχει οὐδέν, must be

[1] 'Defence of the Nicene Creed,' Oxford edit., bk. iv.

[1] Τούτου, omitted by Tischendorf (8th edit.), Tregelles, R.T., etc., with ℵ, B, D, L, X, Γ, Δ, numerous cursives, versions, and Fathers. The word *hujus* is found in many manuscripts of Old Latin and Fathers, and is found in T.R., Griesbach, etc.

noticed—"absolutely nothing." Thus he virtually repeats his own utterance, "I am not of this world." This great word presupposes again the uniqueness of Christ's Personality and consciousness. With every other man the higher the conception of the Divine Law and claim, so much the deeper becomes the sense of departure from it. In Christ's case his lofty knowledge of the Father only makes him know, and even compels him to confess, his reconciliation, his obedience, and his inward sinlessness.

Ver. 31.—**But that**—ἀλλ' ἵνα is elliptical (Westcott translates, "But I surrender myself, that," etc.; and Meyer, "But he cometh, that," etc.), not dependent on ἐγείρεσθε—**the world may know**—that very world over which this alien spirit has so long tyrannized may know, if not now, yet ultimately—**that I love the Father.** Then it is the world which is to be nevertheless drawn to him by his being "lifted up" (ch. xii. 52)—the world which the Father loves so much as to save and redeem from the power of the enemy. **And even as the Father commanded me**—which is undoubtedly in harmony with the entire representation of the μείζονότης of the Father—**so I do.** My love is strong as death. Though the prince of the world has no right over me, I go at the Father's bidding to do his will, to suffer, but to win, and through death to destroy him that has the power of death. **Arise, let us go hence**—words which are also found in Matt. xxvi. 46, and are a touch of the eye-witness that nothing will obliterate. A second-century theologian would not have introduced such a feature.

They leave the guest-chamber, and so the remainder of the discourse was delivered in the brightness of the Paschal moon, under shadow of the walls of Jerusalem, or in some corner of the temple area, or some convenient place on the way to Gethsemane. He said these words, however, before he crossed the Kedron (ch. xviii. 1). Apparently on the way thither he once more took up his parable.

HOMILETICS.

Vers. 1—4.—*Comfort under separation.* There is no break between this chapter and the preceding.

I. MARK OUR LORD'S SYMPATHY WITH HIS DISCIPLES. "Let not your heart be troubled." 1. *The best of God's people may be at times in a desponding and distrustful mood.* 2. *Jesus takes delight in comforting his saints and lightening the burden of a heavy heart.* "Come unto me, and I will give you rest."

II. MARK THE REMEDY FOR THE DESPONDENT MOOD OF HIS DISCIPLES. "Believe in God, believe also in me." It is faith. Jesus invites them to confidence. 1. *There must be faith in God, who has provided a home for his children on high.* There is great comfort in the thought of the Fatherhood of God. 2. *There must be faith in Christ, who, as the Mediator, will realize what the Father has promised.* (1) As the true Object of our faith, Christ appears here as necessarily God in conjunction with his Father. (2) The belief that brings comfort to the disciples is not a mere assent to propositions, but trust in a Person, distinguished by love, faithfulness, and power.

III. THE ARGUMENTS FOR CONSOLATION. 1. *The existence of heaven as the home of the saints.* "In my Father's house are many mansions." (1) Heaven is a definite locality. Jesus is there in his glorified body. (2) It is the Father's house, where God is seen as Father. (3) It is the home of a family. Heaven is a social state. The children of God are all there. (4) It is a large house, for it has "many mansions." (*a*) This does not signify that there are different degrees of happiness in heaven, (*b*) but that there is room in heaven for the whole family of God. (5) It is a prepared place for a prepared people, ordered by the Lord himself. "I go to prepare a place for you." (*a*) This implies that Jesus will go first to heaven. (*b*) He enters within the veil as "Forerunner." What strong consolation is in this blessed truth! 2. *Another argument for consolation is the promise of Christ's return to receive his disciples.* "And if I go and prepare a place for you, I come again, and I will receive you to myself; that where I am, there ye may be also." (1) Christ's coming is not (*a*) at Pentecost, (*b*) nor at conversion, (*c*) nor at the day of judgment, (*d*) but at the death of each disciple. (2) The believer will be ultimately received into intimate communion with Christ in glory. (*a*) Heaven is wherever Christ is; therefore "to depart and be with Christ is far better." (*b*) Christ will be the Centre of the believer's joys. 3. *Another argument for consolation is that the disciples knew the way to heaven.* "And whither I go ye

know, and the way ye know." (1) Heaven was the goal. (2) The way was communion with himself.

Vers. 5—7.—*Thomas's questioning.* It turned upon the ability of Christ to bring the disciples to the end of the way.

I. THOMAS'S OBSCURITIES. "Lord, we know not whither thou goest, and how can we know the way?" 1. *He imagined that the Messiah's reign was to be on earth.* Where, then, could be the royal home to which the Messiah was about to depart, and into which he was to gather his saints? 2. *The question illustrates the peculiar temper of a disciple who is not destined to receive the higher blessing of those who "have not seen, and yet have believed."*

II. OUR LORD'S SOLUTION OF THOMAS'S DIFFICULTIES. "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me." The answer is larger than the question. To know Christ is to know the goal and the way to it. 1. *Jesus is the Way to heaven.* (1) He is the only Way (Acts iv. 12). (2) He is the new Way (Heb. x. 20). (3) He is the old Way (Heb. xi. 40). (4) He is the Way that joins two worlds. (5) He is the Way of access to the Father. "No man cometh to the Father, but by me." 2. *Jesus is the Truth.* (1) He is the Teacher of the truth which directs to the way. (2) He is the Revelation of God to the world. (3) He is the eternal Truth. 3. *Jesus is the Life.* (1) He is the Giver of the life which carries the believer to heaven. (2) He is the living Way. (3) He is that eternal Life that was with the Father and was manifested to us (1 John i. 2). (4) He is the abiding Source of spiritual life. 4. *The Father is the End of the way.* "No man cometh to the Father, but by me." Christ's mediatorship is an essential fact in Christianity. 5. *The manifestation of Jesus is the manifestation of the Father.* "If ye had known me, ye would have known my Father also: and from henceforth ye know him, and have seen him." This manifestation will be fuller as the day of Pentecost is at hand, with its shower of spiritual blessings and its wide enlargement of knowledge.

Vers. 8—21.—*Philip's questioning.* This disciple, one of the earliest, seizes upon the last word of our Lord and asks for a bodily sight of the Father.

I. PHILIP'S DEMAND TO SEE THE FATHER. "Lord, show us the Father, and it sufficeth us." 1. *It is hard to decide how much of ignorance is compatible with saving grace.* 2. *Evidently Philip thought of such a revelation of God as was vouchsafed to Moses in answer to the request, "Lord, show me thy glory."* 3. *He believed that such a revelation would solve all his difficulties and doubts.* 4. *How strange that Philip should not, in three years, have found what he aspired after!* "He that hath seen me hath seen the Father." 5. *Yet his request implies that it was in Christ's power to satisfy his demand.* (Matt. xi. 29.)

II. OUR LORD'S ANSWER TO PHILIP'S DEMAND. "I have been so long time with you, and yet thou hast not known me, Philip." 1. *Philip was longer with Jesus than most of the disciples.* The words have a touch of sadness and disappointment, as if Philip had failed to benefit by all the teaching and experience of three years. 2. *The answer implies the impossibility of seeing the invisible Father with the eyes of the body.* 3. *But the Father is seen in him who is his express Image.* "He that hath seen me hath seen the Father." He sees the Father's love, faithfulness, and power. The life of Christ is the true manifestation of the Father. 4. *Jesus points to two proofs of his union with the Father.* (1) His teaching. "The words that I speak unto you, I speak not of myself." All was a revelation of God. (2) His miracles. "And the Father that dwelleth in me, he doeth the works." The works were a revelation of the Father's power, as the words were of his character. The disciples ought to deduce the Divinity of Christ's nature from his works. "Believe me for the works' sake."

III. CHRIST'S DEPARTURE WILL BE THE SIGNAL FOR THE REVELATION OF NEW POWER IN THE APOSTLES. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father." 1. *Christ endowed his disciples with power to work miracles like his own.* 2. *He endowed them with power to do still "greater works"*—in Pentecostal conversions—which were of a far more exalted nature and with more enduring results than miracles of power. The prophecy began to be fulfilled on the day of Pentecost, and is still in process of fulfil-

ment in the expanding growth of the kingdom of God. 3. *This higher productiveness of the disciples is to depend upon Christ's higher position.* "Because I go to the Father." The ascended Lord has received the "all power" of heaven and earth for the use of his Church. 4. *Prayer will be the disciples' part in these greater works.* "And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son." (1) Mark the true condition of successful prayer. It must be "in Christ's Name." (*a*) It implies that it is by the blood of Christ we draw near to God; (*b*) that we pray in the strength of Christ; (*c*) that we believe we shall obtain from Christ in heaven whatever we ask of him. (2) Mark the large scope of prayer: "Whatsoever ye shall ask." There is no limitation save what is implied in subjection to the will of God. (3) Mark the certainty of the answer of prayer: "I will do it." Does Jesus hear his own prayer? As the Organ of Divine power, he gives the answer. (4) Mark the design of this prayer: "That the Father may be glorified in the Son." The object is, "Thy kingdom come."

IV. THE SOURCE WHENCE THIS PRAYER OF POWER DERIVES ITS VALIDITY. It is the Holy Spirit, the Comforter. 1. *Mark the moral condition of this new blessing.* "If ye love me, keep my commandments." (1) Obedience is the necessary fruit of love. "Love without obedience is dissimulation; obedience without love is but drudgery and slavery." (2) Our efficiency depends upon our fellowship with him in a loving obedience. 2. *Mark the glorious provision that is made for Christ's absence.* "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." (1) It is Christ's prayer that procures for us the Holy Spirit. So long as Christ is in heaven, in his intercessory power, we shall never want blessing. (2) It is the Father who gives the Holy Spirit. He is, indeed, the Father of all comfort. His Fatherhood is the pledge that the prayer will be granted. (3) The blessing is the Comforter—"the Spirit of truth." (*a*) This title implies his distinct Personality, (*b*) his true Divinity. (*c*) Mark his various relations to believers. (*α*) He is "with them" in fellowship. (*β*) He abideth by them in personal comfort. (*γ*) He is "in them" in indwelling power. (*δ*) His presence will be perpetual—"that he may abide with you for ever." Christ's historical presence was now to be measured by a few hours or days. The Holy Spirit will be with the Church till the end of the world. (*ε*) He cannot be received by an unreceptive, unsympathetic world. "Whom the world cannot receive, because it seeth him not, neither knoweth him." The world cannot see or know spiritual things, which demand the faculty of spiritual discernment (1 Cor. ii. 14). (*ζ*) The receptiveness of the disciples, so different from the moral blindness of the world, had its origin in the Spirit's indwelling, and would be still further strengthened by the fuller measures of his grace.

V. THE CONSOLATION SUPPLIED BY CHRIST'S SPIRITUAL PRESENCE IN THE FUTURE EXPERIENCE OF HIS DISCIPLES. "I will not leave you orphans." 1. *Our Lord thinks of them as "little children," who needed* (1) guidance, (2) support, (3) comfort. 2. *His departure was just at hand.* "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." (1) The world was to see him no more after his death. After his resurrection he appeared only to his disciples. (2) His disciples would see him; they would "behold with uncovered face the glory of the Lord" (2 Cor. iii. 18). (3) The ground of this faculty of vision lay in their fellowship with his life. (*a*) It is the fulness of life to see God as he is (1 John iii. 1, 2). (*b*) Christ's life is the foundation and guarantee of the life of believers. 3. *The day of the gift of the Comforter will be the signal of fresh and enlarged blessings.* "At that day ye shall know that I am in my Father, and ye in me, and I in you." (1) The Comforter will impart the knowledge of the mystical union in all its spiritual completeness. He will witness with the spirit of believers that they are children of God. (2) The sincerity of love will be manifested by a steadfast obedience. "He that hath my commandments, and keepeth them, loveth me." (*a*) Mark the need of knowledge to obedience. (*b*) The need of obedience to loving happiness. (3) The promise to obedience. "He shall be loved of my Father, and I will love him, and will manifest myself to him." (*a*) The Father loves all who love the Son, his own beloved Son. (*b*) The Son loves those who love the Father, and makes through that very love, a more perfect revelation of himself. Thus this higher manifestation more than supplies the place of his bodily presence.

Vers. 22—24.—*The nature and conditions of Christ's manifestation.* The last sentence of our Lord suggests the question of Judas.

I. THE QUESTION OF JUDAS. "Lord, and what has happened, that thou wilt manifest thyself to us, and not unto the world?" 1. *The questioner, who is otherwise known as Lebbæus or Thaddæus, mistakes the nature of Christ's manifestation.* He imagined that it would be a theophany associated with the establishment of a temporal kingdom. 2. *He imagines that Jesus has made some sudden change in the scope or sphere of the Messianic manifestation.* He knew that it would affect the Gentiles as well as the Jews. He is at a loss to understand the change in the Messianic programme.

II. OUR LORD'S EXPLANATION OF THE CONDITIONS OF HIS MANIFESTATION. "If any man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." 1. *The conditions are love to Jesus, proved by obedience, and crowned with the love of the Father.* The power of receiving the revelation depends upon loving obedience. Thus the Divine fellowship is always conditioned. 2. *The want of love in the world made the manifestation impossible to it.* "He that loveth me not keepeth not my sayings." This was the true answer to the question of Judas. 3. *The manifestation of Christ is spiritual rather than temporal.* "The kingdom of God cometh not with observation; the kingdom of God is within you." God dwells with the believer; the believer dwells with God. The first is the condition of the second.

Vers. 25—27.—*The promise of a fuller revelation and of an abiding peace.* The disciples had much yet to learn.

I. THE OFFICE OF THE HOLY SPIRIT. "But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." 1. *As the purpose of the Son's mission is to reveal the Father, so the purpose of the Spirit's mission is to reveal the Son.* 2. *He has a double office:* (1) teaching new truth; (2) bringing old truth to remembrance. The sayings of Jesus will be the groundwork of all the Spirit's operation.

II. THE LEGACY OF PEACE. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." The words breathe the sweetness of a farewell blessing. 1. *Mark the blessing promised.* "Peace." (1) It is the inward security of the soul based upon reconciliation with God. (2) It is Christ's own peace (*a*) which he enjoys; (*b*) which it is his prerogative to give; (*c*) it is allied to the "peace on earth" sung at his birth; (*d*) it is identified inseparably with him who is continuously "our peace" (Eph. ii. 14). 2. *Mark the method of its bestowal.* (1) It is left as a legacy before his departure from the world. Precious legacy to a sin-troubled race! (2) It is a gift, not earned by man; but, like salvation itself, altogether of grace. (3) It is superior to all the world's gifts. "Not as the world giveth, give I unto you." (*a*) The world's peace is not lasting. (*b*) It gives the greatest pleasure at the first. (*c*) This peace is absolutely superior to all legacies of the world, such as houses and lands. 3. *Mark the effect of peace upon the heart-trouble.* "Let not your heart be troubled, neither let it be afraid." (1) Peace guards the heart against care, (2) and makes the heart strong for service and fearless in suffering in the face of the world's hostility.

Ver. 28.—*The propriety of the disciples' gladness at Christ's exaltation.* HIS DEPARTURE CALCULATED TO CAUSE JOY, NOT SORROW. "If ye loved me, ye would rejoice, because I said, I go unto my Father." 1. *True love rejoices in another's good rather than in one's own.* Our Lord's words imply that the disciples were selfish in seeking his further continuance with them on earth. 2. *The ground of a legitimate joy at his departure.* "For my Father is greater than I." (1) He would share in heaven the omnipresence of the Father, and be thus able to bless his people in every place. He would be their omnipresent Redeemer and Friend. (2) His exaltation, in union with the Father, would enable him effectually to carry out his redemptive work. (*a*) The words, "My Father is greater than I," are not inconsistent with the Son's Deity, as Arians affirm; for what mere man or mere creature would ever think of saying that God is greater than himself? Is it not a truism to say so? The very fact that Christ used these words implies his consciousness of possessing a Divine nature. (*b*) The Lord

refers here, (α) not to the inferiority of his human nature, (β) nor to his mere Mediatorship, as implying a servant's position, (γ) but to his subordination as a Son to the Father, in his essential Godhead. He asserts, in fact, his Divine essence.

Vers. 29—31.—*The crisis at hand.* Jesus is about to end his discourse in the chamber.

I. HIS PREDICTION OF EVENTS IS DESIGNED TO STRENGTHEN THE DISCIPLES' FAITH. "And now I have told you before it come to pass, that, when it is come to pass, ye may believe." 1. *The events foretold are his departure and all involved in it, as well as the mission of the Comforter.* 2. *What a wise provision he made to support the faith and patience of his followers!* For his separation from them would be the greatest of trials.

II. THE IMMINENCE OF THE CRISIS. "The prince of this world cometh, and hath nothing in me." 1. *Satan was approaching in the persons of Judas and the chief priests,* whose counsels he inspired. They were all instruments of the great enemy. There was likewise in our Lord's mind a presentiment of his approaching agony in Gethsemane. 2. *Yet Satan had nothing in Jesus that fell under his power.* It is sin that gives Satan the power over man. Our Lord's words imply (1) Christ's perfect sinlessness, (2) and the absolute voluntariness of his death.

III. THE PURPOSE OF HIS DEATH. "But that the world may know that I love the Father; and as the Father gave me commandment, even so I do." 1. *His obedience to death was an evidence of his love to the Father.* 2. *It was likewise an act of obedience to the Divine commandment.* "Lo, I come to do thy will, O God."

HOMILIES BY VARIOUS AUTHORS.

Vers. 1—3.—*The revelation made to faith.* The dark shadow of our Lord's approaching agony and death was now upon his heart. Yet he thought tenderly of the sorrow of his disciples on their own account. Hence the sympathizing and consolatory tone of his last sustained and leisurely conversation with them. Hence the special revelation with which they were on this occasion favoured. And hence, too, the intercessory prayer which was at that juncture of their need offered so fervently on their behalf. The words which comforted them have proved consolatory to Christ's people in every age, and especially to those in affliction of spirit.

I. THE OBJECT OF FAITH, AS ENJOINED BY CHRIST. Faith was the condition of receiving the revelation and enjoying the promise which the Lord Jesus had to communicate. Now, it is a very common thing in our days for men to eulogize faith. But it is not infrequently forgotten that the virtue of faith depends upon its object. To believe is good, if we believe what is worthy of credit. To trust is good, if we trust one deserving of confidence. Our Lord enjoins faith: 1. In God. If there be a God, surely we can need no argument, no persuasion, to induce us to believe in him. We believe in our imperfect earthly friends; how much more reason have we to believe in our perfect God? Especially does this appear when we consider, not only what God is, but what he has done to justify and to elicit our faith. 2. In Christ. How shall we connect faith in the Saviour with faith in the Father? Probably thus: we need some faith in God in order to believe in Jesus whom he sent, and then, trusting in Christ, we attain to a fuller, stronger faith in the Father. The apostles and disciples, whom Jesus gathered round him in his earthly ministry, had such experience of his truth, his tenderness, his fidelity, that they might well trust him entirely and always—trust him so as to receive his declarations, to rely upon his promises, to do his will. How natural and proper is it for the Christian, who knows alike his own need and the sufficiency of his Saviour, to place in him an absolute and unfaltering trust! If such trust was becoming on the part of those who knew Jesus in his ministry, how far stronger are the inducements which our experience of our Saviour's grace and power furnish to our confidence! We look back upon what Jesus suffered for us, upon his victory as our Representative, and upon his long unseen ministry of grace; and we respond to his summons, and renew our faith in his words and in his work.

II. THE REVELATION CHRIST MAKES TO FAITH. This unfolding of Divine counsels has

reference to man's life and history as a whole; not only to the seen, but to the unseen, the eternal. Temporary sorrows and difficulties all but disappear when they take their place as incidents in an immortal existence. 1. The universe is our Father's house and temple. How far otherwise is it regarded by many, even of the inquiring and intelligent! To not a few the world is mindless, loveless, has no origin that can be understood, and no aim; and has, therefore, a very feeble interest. As God's house, it has been built and furnished by the Divine Architect, who has arranged it to suit the needs of all his children. As God's temple, it is the scene of his indwelling and manifestation, of his holy service and his spiritual glory. It is the place where he dwells and where he is worshipped, who is Christ's Father and ours. What sweet and hallowed associations are wont to gather around the house of the human father! Similarly to the Christian the universe is dear, because there the Divine Father displays his presence, exercises his care, utters his love. That rebellious and profane voices are heard in the house which is consecrated to obedience, reverence, and praise, is indeed too true. Yet the Christian can never lose sight of the true purpose, the proper destination, of the world; in his apprehension it has been formed for the Divine glory, and it is consecrated by the Divine love. 2. The universe is further represented by Jesus as containing many and varied abodes for the spiritual children of God. Why is the great house so spacious and commodious? Because it is constructed to contain multitudes of inhabitants, and to afford to all a scene of service and of development. "Many abiding-places" are for the use of many guests, of many children. There are many citizens in the city, many subjects in the kingdom, many children in the household, many worshippers in the temple. Among those of whom we have little knowledge are the angels, thrones, principalities, and powers. Among those known to us by the records of the past are patriarchs and prophets, apostles, saints, and martyrs. There is room for all—for the young and the old, the ignorant and the learned, the great and the despised. No reader of Christ's words can doubt that his purpose and his promise included untold myriads of mankind. His life was given a ransom "for many." He designed to "draw all men unto himself." He foresaw that many should enter his kingdom, from the East and from the West. In the Book of his Revelation by John, it is foretold that "a great multitude, whom no man can number," shall assemble before the throne of glory. The pilgrim shall leave his tent, the captive his prison, the voyager his ship, the warrior his camp, and all alike shall repair to "the house which hath foundations, whose Builder and Maker is God." It is a glorious spectacle, one which reason is too dim-sighted to behold, but which is clear to the eye of faith.

III. THE PROMISE CHRIST GIVES TO FAITH. Many of our Lord's earlier sayings had been vague; now, in anticipation of his departure, his language is plain and clear. 1. Jesus has gone to prepare. Not indeed for himself, but for his people. When earth has no longer a place for them, a home will be found to have been made ready for their reception elsewhere. There is much that is mysterious in the exercise of our Saviour's mediatorial grace in the sphere of his present action; but we have no difficulty in believing that he concerns himself above with the work which he commenced below. 2. He will come again to receive. Shall we take this assurance to refer to his resurrection, or to his second coming yet in the future? Or has it not rather reference to that perpetual coming of Christ unto his own, of which his Church has always and everywhere had experience? When the earthly service of a faithful disciple is finished, then Jesus comes to welcome that beloved and approved one to rest and recompense. Concerning our dear ones who are dead to earth, we have the assurance that they have not been overlooked by the Divine and tender Friend of souls. 3. He assures his people of his blessed fellowship. The language in which Jesus conveyed the assurance must have been peculiarly affecting to those who had been with him during his earthly ministry. They knew by experience the charm of their Lord's society, and the strength it gave them for work and for endurance. What more attractive and glorious prospect could the future have for them than this—the renewal and the perpetuation of that fellowship which had been the joy and the blessing of their life on earth? But the same is in a measure true of every Christian. What representation of future happiness is so congenial and so inspiring as this—the being "ever with the Lord"?

IV. THE PEACE WHICH IS THE FRUIT OF FAITH. Much was at hand which was likely to occasion alarm and dismay. Events were about to happen which would crush

many hopes and cloud many hearts. This was well known to the Master. Hence his admonition to his disciples, "Let not your heart be troubled." An admonition such as this, when it comes alone, is powerless. But Christ, by revealing himself and his purposes to the minds of his brethren, supported the precept he addressed to them. What might well distress and even overwhelm those who were without the support and consolation of a sustaining and inspiring faith, would be powerless to shake such as built their hopes upon the sure foundation of unchanging faithfulness, immortal love. Those who have faith in Christ are the possessors of true peace—the peace which "passeth understanding," the peace which the world can neither give nor take away.—T.

Vers. 4—6.—*The way to God.* The course of the conversation here is not hard to follow. First, there is the assertion of Jesus, following upon his revelation of the heavenly dwelling-places, that his disciples knew well the road he was about to travel. He had often of late spoken of his approaching departure from this world, and even of the manner of it. Secondly, there is the difficulty, started by Thomas, that they knew not the goal, and therefore could not know the path by which it should be reached. This difficulty may have been partly an unspiritual stumbling; the twelve were thinking of an earthly road and an earthly destination, and were confusing the approach to the Father with the approach to a city or a mansion, in which latter case, indeed, a traveller needs to know first his goal and then his route. Partly, too, the perplexity may have been owing to a deep depression, by reason of which the twelve did not do justice to their own knowledge and standing, and took a lower tone than they should have done. Then, thirdly, there is our Lord's explanatory reply. In this he gives what we may call a *turn* to the conversation, passing in thought from himself to them. The Father's house is for both—for the elder son and for the younger members of the spiritual family. To know the road thither—this is the matter of chief concern to all. Thus Jesus is led to communicate to them the great revelation of the sixth verse—to point to himself as "the Way," and to represent himself as the sole and sufficient means of approach to God.

I. CHRIST IS THE WAY TO THE KNOWLEDGE OF GOD. It is not so much by explanatory language that Jesus reveals to his people the character of the Father; he does not merely point out the way. But in his own Person, his life and ministry, he displays to us the attributes of Deity which it most concerns us to know; and thus he *is* the way. As incarnate God, as the one Mediator, he presents the Father before the view of his spiritual family.

II. CHRIST IS THE WAY TO THE FAVOUR OF GOD. To understand how holy and how righteous is the Divine Ruler and Judge, is to understand that sinners forfeit his favour. Our Saviour is the divinely appointed Way to reconciliation and harmony with him whose laws all men have broken. He removes obstacles otherwise insurmountable, bridges chasms otherwise impassable, makes of himself a path of safety and of progress, so that the passage to the Divine friendship becomes possible and safe. On this account, probably, Christianity is, in the Book of the Acts, repeatedly spoken of as "the way," *i.e.* the path by which sinful men return to the affectionate interest and regard of a righteous God.

III. CHRIST IS THE WAY TO THE FATHER'S FELLOWSHIP. It is, indeed, with a view to this that the former is desirable. It is moral union which is chiefly important. And the Spirit of Christ exercises over the nature of believing men that power and grace which transform into the Divine likeness. In coming thus unto the Father a man becomes a son indeed; he experiences the grace of true adoption; he is made in the likeness of his Lord.

IV. CHRIST IS THE WAY TO THE FATHER'S PRESENCE AND HOME. This perhaps is both the ultimate sense of the language, and the first meaning attached to it by those to whom it was addressed. Jesus was himself about to go to the Father, and he wished his beloved friends to understand that he would not go alone, that in due time they should enter the sacred presence and know the mystic joy. And since it was difficult for them to believe and realize this, he drew their regard to himself, and led them to cherish the hope that in his society and through his mediation they should be introduced to all the honours and to all the immortal employments of the Father's house.—T.

Ver. 6.—*Christ the Truth.* Often in the New Testament do we find our Lord Jesus associated with truth. Those who saw him as he was beheld him "full of grace and truth." His promise to the disciples who studied him was that they should know the truth, and by the truth should be made free. When the crisis of his ministry and the hour of his sacrifice arrived, he summed up the whole purpose of his mission in the declaration that he came into the world in order to "bear witness unto the truth." Hence in the Apocalypse he is named as "the faithful and true Witness."

I. WHAT IS THE TRUTH TO BE FOUND IN CHRIST? All truth is beautiful, worthy of reverence and of quest; but there are grades of truth. There is a common notion that upon matters of little moment truth is attainable; but that, the higher we go in our inquiries, the more is it imperative to be content with doubt and uncertainty; whilst upon the most wonderful and sacred of all themes truth is absolutely beyond our reach. This accounts for much of men's absorption in trifles. How many are content with the knowledge of individual facts and unimportant generalizations, just because the sceptical spirit of the time indisposes them to believe in the possibility of grasping the truth upon the greatest subjects of all! Yet it is a persuasion as unreasonable as it is dreary, that man is not made to know the truth. Pilate asked, perhaps with a cynical and wearied indifference, "What is truth?" But multitudes are like him in the conviction, the prejudice, that to this query there is no reply. Positivism tells us that phenomena and their invariable connections may be known, but that it is a waste of human time and power to seek for what really is, for what accounts for all that appears. Yet there are times when the most hopeless sceptic longs for truth. And especially are we constrained to desire truth regarding our own nature, truth regarding the character and purposes of God, truth regarding the Divine purpose in our being and our life, truth relating to eternity. The small syllogisms by which men attempt to prove that truth, on all matters upon which we really care for truth, is beyond our reach, impose upon none of us. And Christianity is the highest reason, because it offers that which our limited and unaided experience cannot acquire—the truth, which may take to one mind the form of spiritual beauty, to another the shape of a law of infinite righteousness, but which is what alone can satisfy the craving nature of man.

II. HOW DOES CHRIST REVEAL THE TRUTH? The most obvious answer to this inquiry is, that our Lord's recorded words are the embodiment of religious truth both speculative and practical. And he distinctly and boldly claimed to tell his auditors "the truth." Certain it is that upon all matters of highest interest we are indebted more to Jesus than to all others. The intuitions of genius, the conclusions of meditation and of learning, cannot be compared with those Divine utterances of the Prophet of Nazareth, which, though in form and in language so simple, have been recognized by the thoughtful as consummate wisdom—as, in fact, revelation, and nothing less than revelation. Sit at the feet of the great Teacher, and you will learn more truth from his lips than can be acquired from studying the treatises of thinkers and the aphorisms of sages. Yet it is observable that Jesus does not say, "I teach the truth;" he says, "I *am* the Truth." This may be paradoxical, but it is just. The truth upon the highest of all themes cannot be put into words. Human language is not always adequate to express human ideas, human emotions; how can it be expected to utter the thoughts and the principles which are Divine? There are subjects to which the close precision of words may seem adapted; they are capable of verbal vesture. But how much there is which no words can tell—even those words which, as their Speaker said, are "spirit and life"!

> "Truth in closest words shall fail,
> When truth, embodied in a tale,
> Shall enter in at lowly doors."

There was but one way in which man could learn God, and that was by God becoming man. "The Word became flesh." We learn Divine truth in the ministry, the life, of God's Son. The truth as to God's character we read in the deeds of Immanuel, so gentle, yet so grand and God-like. The truth as to God's purposes of love we learn from Christ's sacrifice, from Christ's cross. The truth concerning our salvation we know when we witness Christ's victory over sin and death. It is the complete picture

which portrays the complete original; he who would acquaint himself with the whole truth of God, as far as God is related to man, must take into his mind the perfect and glorious representation offered in the gospel. There is no other way in which the truth can be grasped and held by the finite, created nature. Know him who *is* the Truth; and then, then only, do you know the truth itself.

III. BY WHAT MEANS IS THE TRUTH TO BE GAINED? If what has been said be accepted as a just expression of the fact, and a just interpretation of the text, then we are on the way to a solution of the practical difficulty. There is no place for scepticism—for that superficial and often unreflecting denial of the possibility of attaining truth, which leads some men to despair, but more to indolence of mind or to sensuality of life. And yet truth is not to be found by a mere passive submission to human authority; nor by a process of scientific inquiry applied to matters with which that process has no affinity. But it is to be found by those morally prepared for the discovery by humility and reverence; it is to be found by those who come to Christ, to listen to him, to watch him, to win him by the wide receptiveness of faith, and by the luminous sympathy of love.—T.

Ver. 6.—*Christ the Life.* The broadest and most impressive distinction in nature is that between what is inanimate and what lives. Beautiful as are earth's landscapes, grand as is the rolling sea, awful as is the storm, still there is an interest in life far deeper than can be found in the passive and the non-sentient creation. The power which living things possess of taking into themselves, and of making their own, the matter of which their own structure is composed—the growth of framework and of organs, the exercise of function, the obvious working out in the individual of an end appointed; the reaction of living things upon the lifeless world, and the mysterious connection of life with feeling, and in its higher forms with mind; above all, the union between the living being, man, and the rational, accountable, immortal spirit;—all these render life intensely and imperishably interesting. It is not, as at first sight may seem to be the case, a fall in dignity when Jesus, having asserted himself to be "the Truth," goes on to claim that he is also "the Life." In fact, the true is the theoretical, and the living is the practical, in which latter the former finds its true expression, interpretation, and end. In a universe governed by infinite reason and righteousness, the highest truth and the noblest life must be for ever linked in perfect union.

I. CHRIST IS IN HIMSELF THE POSSESSOR OF PERFECT SPIRITUAL LIFE. Such was the testimony of evangelists and apostles. "In him was life;" "The life which was with the Father was manifested unto us," etc. The same witness was borne by the Lord himself. "I am the Resurrection and the Life;" "I live." Such language declares the independence of the eternal Word, his underived authority, his supremacy over all who live by and through him. No man can dare to say, "I am the life;" a creature of Divine power, born but yesterday, and every moment depending upon providential care, he cannot but shrink from a claim which would be as absurd as it would be profane. But Jesus could say, "As the Father hath life in himself, even so gave he to the Son also to have life in himself."

II. CHRIST IS THE PRINCIPLE OF SPIRITUAL LIFE TO MEN. As far as we can trace it, life always comes from life. A mysterious principle, in its origin of lineal derivation, enables the living being to appropriate to itself its appointed nourishment, to discharge its proper functions, to do the work assigned to it in the economy of nature. Without this principle the lifeless matter is powerless. Now, the spirit of man is the breath of the Almighty. Informed by this Divine energy man lives, spiritually as well as naturally. But there is a life which is distinctively Christian; and this is always traceable to Christ himself. He communicates the life which he possesses. Imagine the earth as it is in the chill, hard grasp of winter; and in your fancy watch the change which takes place when that grasp is relaxed. The sun shines more warmly, the breezes play softly over the fields and the forests, and radiant spring smiles upon the earth, which beneath that smile begins to live. The corn springs up, the flowers bloom, the leaves burst into greenness, the grove lately still and silent echoes with the songs of birds, and all creation flushes, blossoms, murmurs into life. Such is the change which the coming of Christ brings to the soul, brings to the world. "Newness of life," life "more abundantly," the movement of emancipated energies, the chorus of new-born

joy, the brightness and the smile of a glorious hope,—these all tell that Christ, "the Life," has come. His advent, his sacrifice, his resurrection, his Divine outpouring of blessing, were the means by which his spiritual vitality was communicated. The same Christ who gave the life at first, sustains, enriches, and develops it, and will in his own time also perfect it. It is his work to slay death itself, and to pour the vitality which streams from the bosom of the Eternal through all the channels of the spiritual organism. It must not be overlooked that it is not the mere bodily presence of the Saviour upon earth that ensured this result. It is his spiritual presence which secures the fulness of Divine life to humanity. From the Day of Pentecost, when the Spirit, *i.e.* the Spirit of Christ, was poured out from on high, life has entered human souls in new measure and with new fruits, and in many a spot the desert has rejoiced and blossomed as the rose.

III. CHRIST IS THUS TO MAN THE AUTHOR OF AN IMMORTALITY OF BLESSEDNESS. The life of created organisms, both vegetable and animal, is perishable and brief. The life even of a species, a race, is but for a season. There are good reasons for regarding the spiritual life as above the action of this scientific law. To that law the body, a part of nature, is subject; from its action the spirit is exempt. There are those who hold that endless continuance of being is the purchase of the Saviour's redemption. But certain it is, that what makes life good and desirable is due to the Spirit of the living Redeemer. He has "brought life and immortality to light by the gospel." He has said, "Because I live, ye shall live also." A mere enduring sentiency is valueless; eternal progress in the knowledge and fellowship of God himself,—this is life indeed. It is in this sense that he who liveth and believeth on Christ shall never die.

IV. THAT CHRIST IS THE LIFE OF MEN IS PRECIOUS TIDINGS WORTHY OF ALL ACCEPTATION. Spiritual death is indeed dreadful to contemplate; to experience it is the most awful doom that man can know. Yet the Scriptures represent sinful men as spiritually dead—"dead in trespasses and sins." To those in such a state it seems, if they know themselves and know not Christ, that existence is a curse. With what sweetness must the gospel come to such! To them it is the bringer of hope; for to them Christ is the Bringer of life. The welcome message is, "Awake, thou that sleepest, and *arise from the dead*, and Christ shall give thee light!"—T.

Ver. 12.—*The greater works.* Our Lord Jesus when on earth was during the whole of his ministry a Worker. He spoke of his works, and of his resolve to work the works of the Father. In the text there is no disparagement of these displays of power—power to teach, to heal, to rule, to conquer. They were works worthy of him who wrought them, and they answered the purposes for which they were intended. They were not only advantageous and beneficent to men; they were a witness to Christ's claims, for he himself made the well-founded appeal, "Believe me for the works' sake." Yet in this passage our Lord affirms the superiority of the works of his disciples to his own.

I. AN UNEXPECTED AND WONDERFUL SUPERIORITY. The master may naturally be expected to excel the servant, the teacher to excel the scholar, the leader to excel the follower. The reverse, however, was designed in the Christian dispensation. This very marvellous arrangement is to our mind a proof of the Lord's confidence in himself, and in the certainty of his expectations regarding the future of his cause. This is one of those many and instructive instances in which God's ways are not as our ways.

II. A REASONABLE SUPERIORITY. Below the superficial difficulty just mentioned there is a deep-rooted reasonableness in this arrangement. As explained in the text the conditions of this superiority are twofold. 1. They who do the greater works are *believers on Christ*. Faith is ever the inner power of works, both material and moral. It is the union with the Lord himself that makes his people strong to do the greater works; so that, in fact, they are not their works, but his, who works in and by his own faithful servants. Faith as a grain of mustard seed enables a disciple to remove mountains. 2. They who do the greater works are possessed and inspired by the Holy Spirit. The Lord himself assigns the reason: "Because I go unto the Father." The ascension of Christ secured the bestowal of the Spirit, and the influences of the Spirit enabled the richly endowed and blessed to do great marvels. "Strengthened with all might" by the Holy Spirit, they were made fit for the great enterprise committed to them. Feeble in themselves, they were strong in their Lord.

III. A PROVED SUPERIORITY. When Jesus uttered this assurance, it was received by those who heard it in faith, because they credited the Divine Speaker. But we have the evidence of the facts that followed the proclamation of the gospel, and of the facts of Christian history. By "greater works" we do not understand works more striking and marvellous in themselves, but more glorious in their effects upon human society and upon the progress of God's spiritual kingdom. The contrast between the signs and wonders recorded in the four Gospels and those recorded in the Acts of the Apostles is mainly in the spiritual results by which they were accompanied and followed. As their Lord foretold, the apostles received power to heal the sick, to expel demons, to raise the dead. They spake with tongues, as the Spirit gave them utterance. The author of the Epistle to the Hebrews best explains these greater works, when he writes of the great salvation, that it "was confirmed unto us by them that heard, God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Ghost, according to his own will." Thus it was that the moral and spiritual changes, wrought by the agency of the apostles, were astounding to a mind capable of measuring and appreciating wonders of this kind. The works of this nature wrought by them were great indeed. Souls were awakened, taught, counselled, renewed, and saved. The few who were spiritually blessed by the ministry of Jesus were but the firstfruits of a great harvest reaped in the ministry of his apostles. A vast variety of classes was reached. Gentiles as well as Jews received the gospel; great centres of civilization were attacked by the aggressive, apostolic host. Complete change of character was effected in unnumbered instances by this consecrated and inspired agency. Social improvements followed in the train of Christian evangelization—ameliorations which were the earnest of the most amazing transformations which the world has witnessed. Fully to realize these "greater works," it is necessary to take a survey of the history of Christendom. The glimmering dawn has been followed by the glorious day.

IV. AN INSTRUCTIVE SUPERIORITY. These greater works which we witness, and in the production of which we are called upon to bear our part, have practical lessons of value for us in this spiritual dispensation. 1. They remind us of the dignity, power, and glory of the Saviour. Promised by him, they are evidences alike of his faithfulness and of his power. He by his Spirit reveals his presence in his Church. 2. They impress upon us our own responsibility. The provision having been made for the continuance of these spiritual operations, Christ's people are called upon to prepare themselves to act as agents in the establishment and extension of his Church on earth. The possession of spiritual gifts ought not to minister to our pride; it should remind us of our dependence and of our duty. 3. They encourage us to cherish a bright and glorious hope. What works have yet to be wrought before the purpose of God is achieved, before the sufferings of Christ are rewarded, before the work of the Church is completed!—T.

Vers. 13, 14.—*Christian prayer.* Great works involve great gifts. Our Lord, having assured his disciples that in the coming dispensation they should perform marvellous achievements, transcending even his own deeds of might and grace, now proceeds to explain how they shall be qualified for service so arduous and effective. Prayer shall be offered, and prayer altogether special and Christian; and in answer to such prayer the virtue and efficiency needed shall be bestowed.

I. THE PRAYER WHICH CHRIST SANCTIONS. 1. The petitions here encouraged are such as the disciples of Jesus offer. Not that any human being is forbidden to pray, but that there is special encouragement for those who are Christ's own scholars and friends, and that there is a special guarantee on their behalf. 2. The condition affixed to the direction and promise of the text is very instructive. What is asked must be asked in Jesus' Name. This was a new condition, one which up to this time it was not in their power to fulfil, but which henceforth would be felt by them to be most natural and appropriate. In explaining this condition, it must be borne in mind that Jesus was explaining the unity of his people with himself; so that on the one hand they were called to bring all their desires into harmony with his will, and on the other hand they were encouraged to trust in his mediation and advocacy. 3. The breadth of the Lord's promise deserves attention. When prayer is offered by those whom he describes,

and in the manner which he prescribes, there is no limitation set. The expressions "whatsoever" and "anything" indicate alike the vastness of the Lord's resources and the liberality of his heart.

II. THE ANSWER WHICH CHRIST PROMISES. 1. It proceeds from himself. "I will do it," says the Master. In making this declaration our Lord asserts his own Deity—makes himself "equal with God," who alone hears and answers prayer. Wonderful indeed is such language, as coming from One who was about to be betrayed and crucified. 2. It corresponds with the petition. The very thing which the Christian desires, Christ promises to give. Such an assurance places all the resources of Omnipotence at the disposal of the lowliest disciple. It corresponds with the apostolic assertion, "All things are yours."

III. THE PURPOSE WHICH CHRIST CONTEMPLATES. The ultimate end of Christian privileges and Divine blessings is to be sought in God himself; and such an end affords to the soul a full and final satisfaction. When Christ's people receive the supply of all their need, through the advocacy of the Redeemer whom the Father has appointed, that Father's wisdom and benevolence are seen in the brightest light. It raises our conception of the dignity of prayer when we understand and feel that its effect is not merely upon ourselves, that its effect does not terminate here. There is an even higher purpose in this Divine arrangement that Christian petitions shall be answered; it is a revelation of the character and of the will of the eternal Father himself.—T.

Ver. 15.—*Love, the Christian motive to obedience.* In these simple words our Lord revealed the great principle which was to be the life and salvation of the world. That love to him, in response to his love to them, was to be the motive by which their future conduct was to be inspired and governed; such was the revelation the Divine Jesus made to his most intimate and sympathetic friends. And however indistinctly they might apprehend the importance of this principle, these disciples, by acting upon it themselves and by urging it upon others, were to be the agents in impressing upon the Church that was to be, a doctrine which was to be fruitful in spiritual blessing to the new humanity. For of that humanity the law is obedience, and the motive is love.

I. IT IS ASSUMED BY CHRIST THAT OBEDIENCE TO HIMSELF IS ACKNOWLEDGED AS THE LAW OF HIS PEOPLE'S CONDUCT. 1. Obedience had been the very watchword of the older dispensation. The Law was given by Moses. The public and private life of the Israelites was governed by Divine statute. The government of Israel was a theocracy, and Jehovah was an absolute and a righteous Sovereign. 2. The religion which Jesus founded was none the less practical and authoritative. He came not to destroy the Law, but to fulfil it. He was not only a Saviour; he was a Lawgiver and a Lord. His precepts, counsels, and admonitions are binding upon all the subjects of his kingdom. And he is Lord of all. 3. Christ's commandments are distinguished from others by their spirituality, their moral authority, their universal application. They are fitted for all nations and for every age.

II. IT IS ASSUMED BY CHRIST THAT HIS PEOPLE OFTEN FIND IT HARD TO OBEY HIS WILL. It is sometimes difficult for every man to obey. It is very often difficult for the self-confident and wilful; and not for them only, but also for the indolent and the frivolous. Boys find it hard to bend their will to a father or a master. Men find it hard to give up their own will, and accept that of another as their law. Yet there are motives which constrain obedience. The soldier or sailor who is impressed into the service may obey the officer from compulsion; the slave may obey the driver from fear of the lash; the well-paid official may obey from a motive of interest; the workman may obey for the sake of daily bread; the miner, the diver, may obey with the prospect of reward; a subject may obey with the hope of favour from his king. Many motives may enable a man to master himself and to bend his will.

III. IT IS ASSUMED BY CHRIST THAT HIS PEOPLE CHERISH FERVENT LOVE TO HIMSELF. 1. Our Lord's character, conduct, and sacrifice are such as may well excite our love. His perfect goodness, his pity and kindness, his sufferings and death, all appeal, as nothing else can do, to the human heart, and claim its best affection. His love passeth knowledge. 2. As a matter of fact, the love of Christ to mankind does elicit the response he desires. Hard natures are softened, masculine characters are rendered gentle, even rough and naturally unemotional persons are melted by the wonderful

power of the cross of Christ. The spirit of Christianity is a spirit of love, and has effected a blessed change in the moral condition of humanity. Without disparaging the sterner virtues, our religion has exalted those which are more tender. Jesus has been, and is, loved as none other in the history of mankind.

IV. IT IS ASSERTED BY CHRIST THAT HIS LOVE IS THE ONE GREAT MOTIVE TO OBEDIENCE. 1. Willing and cheerful obedience is the only obedience which is acceptable to our Divine Lord. Earthly governors say nothing concerning the temper in which obedience is rendered; all they ask is compliance with their edicts and laws. Observing the threats and penalties attached to disobedience, we may well conclude that the spirit of the Lawgiver is, "If ye fear me, keep my commandments." It is not so with the Lord Christ. He values the spiritual consent, which expresses itself in outward acts of service. 2. Love is a powerful, because a personal, motive to obey. He who is capable of affection can feel the force of the appeal made by the father, the superior, whom he both reveres and loves. They who deny a personal God sacrifice this motive. They do not believe, as the Christian does, that obedience gives satisfaction and pleasure to the supreme Power of the universe. They simply yield to unconscious and unapproving law. 3. As love is sincere, its expression will be practical. To profess love to Christ, and at the same time to disregard his will and to defy his authority, is hypocrisy. We are exhorted to prove the sincerity of our love. 4. Law and love, as blended in Christ, are the revelation of the highest morality. They are not to be set over against each other, for they are in perfect harmony. It is the highest righteousness to love Christ; it is the purest love to obey him; for his will and his heart are alike Divine.

V. THE PRACTICAL ACKNOWLEDGMENT OF THIS PRINCIPLE BY CHRIST'S APOSTLES WAS THE EARNEST OF ITS UNIVERSAL PREVALENCE. The Lord did not rely in vain upon this new motive. It speedily proved its power to work unparalleled marvels. It enabled men to love one another, to labour for the welfare of their fellow-men, to welcome persecution when engaged in the effort to fulfil the commission they had received. And from their time it has been evident that Divine love is in the spiritual universe what gravitation is in the universe of matter. Christ is the central Sun, and the power of love causes every loyal soul to move as in even revolutions around him. And the purposes of Divine wisdom and compassion shall be completed when Christ's friends shall be his subjects, each one fulfilling his appointed service, yet all in happy harmony with one another because in perfect obedience to him.

APPLICATION. These words of our Lord are a rebuke and an admonition: 1. To those who think they love, but do not obey. 2. To those who think they obey, but do not love. 3. To those who are conscious that they neither obey nor love the Saviour.—T.

Ver. 16.—"*Another Comforter.*" This designation of the Holy Spirit brings forward into prominence his work on earth and his relation to men. And this is the aspect in which the Spirit of God has most interest for us. The theologian properly studies the Third Person of the Trinity in relation to the Father and the Son. But to the Christian desirous of appropriating the blessings revealed by religion, there is great encouragement in this designation, "another Comforter."

I. THE PROMISE IS SUGGESTIVE OF HUMAN NEEDS. Why should a "Comforter" be provided? There must be something in the condition of men which makes the promise of a Divine Friend so appropriate and welcome. Men suffer from ignorance and proneness to error and delusion. They are encompassed with temptations which act powerfully, sometimes fatally, upon their frail and feeble nature. And those who are bent upon attaining true knowledge and practising true virtue are exposed to the bitter hostility and opposition of the world.

II. THE PROMISE IS SUGGESTIVE OF THE CHARACTER AND THE OFFICES OF CHRIST HIMSELF. In promising *another* Comforter to come upon his own departure, Jesus was really claiming to be a Comforter, whose loss must needs be sorely felt. And such he was. He had been very much in the society of his disciples, was always sympathetic, always wise in counsel, always faithful in admonition, always gracious in encouragement. Nor, indeed, did he cease to be the Paraclete, the Advocate, of his people, when he quitted the world which he visited in order to befriend and save its guilty and helpless inhabitants.

III. THE PROMISE IS SUGGESTIVE OF THE WORK OF THE HOLY SPIRIT IN THE CHURCH. The Paraclete is One who is called to the side of him who is in need, an Advocate who undertakes the cause of the defenceless, a Patron exercising a wise protection, a Strengthener or Comforter communicating his power to the feeble. It is implied in the designation that the Holy Spirit is a Person, and that he is Divine. He teaches, guides, assists; he is living, acting, gracious. As he came on the Day of Pentecost—the promise of the Father—so he has ever resided in his Church, to quicken, to purify, to bless.

IV. THE PROMISE IS SUGGESTIVE OF THE PECULIAR ADAPTATION OF THE SPIRIT TO THE WANTS OF THE RANSOMED HUMANITY. Our Lord's mission to earth, and in the body, was a local and temporary mission. In both respects the mission of the Comforter was more suited to the condition of the Church. Whilst the ministry of Jesus was confined to one land, the influences of the Holy Spirit are felt wherever the gospel is preached, wherever Christian society is established. Whilst the ministry of Jesus lasted but for a few years, the abiding mission of the Comforter endures for ever. Wherever and whenever human spirits call, in necessity and under the prompting of faith, upon the unseen God for strength and help, the Spirit of might and wisdom and grace, ever near and ever compassionate, comes to their aid, and proves himself their Comforter indeed.—T.

Ver. 19.—*Hidden, yet revealed.* The "little while" doubtless refers to the very short time which was to elapse before Jesus' removal from the view of men. Thenceforth, he taught, the world should lose sight of him, but he should be plainly apprehended by the gaze of faith.

I. UPON CHRIST'S DEPARTURE THE WORLD CEASED TO SEE HIM. 1. Whilst Jesus was upon earth, the unenlightened and unspiritual saw but little of him. It had been foretold that men should "see no beauty in him." "His own received him not." They saw in him a Friend of sinners, a carpenter's son, One unlearned. But they saw in him no Divine glory, for they had no spiritual eyesight with which to discern it. Some there were who wished to behold his form and features, *e.g.* Zacchæus, Herod, the Greeks, etc. But generally speaking, the Jews, because there was no sign such as they desired to witness, cared not to see anything of him. In his humiliation Jesus disappointed the expectations of the carnal, and offended their prejudices. 2. After Jesus was crucified, he was not—to the apprehension of the world. Those who had seen but little of the Lord during his ministry, after his departure saw nothing of him. His enemies thought they had succeeded in altogether expelling him from the world he came to save, and they had no further concern with him. And ever since, to the irreligious, Jesus is invisible and as it were non-existent. Perverted by prejudice and self-sufficiency, their minds are open to what interests them, but are closed against any communication with the Saviour and the Lord of men.

II. WHEN CHRIST WAS HIDDEN FROM THE EYES OF THE UNSPIRITUAL, HE WAS SEEN BY HIS FRIENDS MORE CLEARLY THAN BEFORE. There were those who learned to see in Jesus after his departure more than they had seen during his residence on earth. Just as the sailor can see a distant ship which the landsman's eyes cannot discover; just as the scholar can read a difficult manuscript which is unintelligible to the unlearned; just so there were those who, during Christ's ministry of humiliation, saw him to be full of grace and truth. Lowly, penitent, devout souls recognized his authority and felt his love. And after his departure, taught and illumined by the Spirit, they beheld indeed their Friend and King. Like the blind man whose eyes Jesus opened, they saw their Benefactor, believed, and worshipped. Stephen saw him in the hour of martyrdom; Saul saw him by the way. Christians see their Lord, in all the glory of his moral attributes, in all the adaptation of his mediatorial grace, in all the authority of his world-wide rule. Christians see their Lord so as to correct their views of all beside, and especially to moderate their earthly affections by the recognition of his superior excellence. Christians see their Lord as the Guide of their present course, and as the Object of their aspiring hope. He is now discerned by the eye of faith, and this vision is the pledge and the preparation for a vision fuller, clearer, and immortal. Faith shall give place to sight. The confident expectation of the Christian is that expressed by the apostle in the simple but soul-stirring words, "We shall see him as he is."—T.

Ver. 19.—*Life in Christ.* Sir Philip Sidney when on his death-bed reviewed the reasons upon which we base our hope of a conscious existence hereafter. First, he had related to him the arguments adduced by heathen philosophers, and then the declarations and promises to be found in Holy Scripture. When the dim light yielded by the former source brightened into the glorious daylight of Christian revelation, the dying hero's mind was satisfied, and he died in hope of life immortal. Upon the decease of dear friends, upon the approach of age, nay, often in the silence of the night, the question comes before our mind—Shall we live hereafter? Christianity alone can give a clear and satisfactory answer to this question. And that answer does not take the form of argument. But our religion teaches us to connect our individual prospects with our Divine Redeemer, and with our personal relation to him. Jesus himself teaches us to do this, and nowhere more succinctly and effectively than in these words: "Because I live, ye shall live also."

I. THE GROUND OF THE CHRISTIAN LIFE IS IN THE LIFE OF THE LORD HIMSELF. 1. The true life of the Saviour was not suspended by his death upon the cross. 2. Its continuance was manifested by the glorious resurrection from the dead of him over whom death had no power. 3. Christ's life is revealed in the apocalyptic vision as powerful and benevolent. He spake as the one Being who had known death only to vanquish it, and who had the keys of death and of the unseen world. 4. The means and the power of the spiritual life are provided by wisdom and the loving kindness of the living Lord. The outpouring of the Spirit is the life of the Church.

II. THE LIFE OF CHRISTIANS IS ACCORDINGLY AKIN TO THAT OF THEIR LORD. 1. By "life" here and elsewhere in Scripture we are not to understand the mere continuance of being, or even of consciousness, which would be an interpretation very derogatory to our Lord, but the life or the sensitiveness and energy of the spiritual nature. 2. This life partakes in the moral qualities of him from whom it is derived. Even in the physical realm the life which is derivative partakes of the character of its origin. As Christ lives in holiness, in wisdom, and in love, it is reasonably to be believed that such attributes of spiritual life are reflected in the character of Christ's people. And this is actually the case; the "notes" or symptoms of the Christian life are not to be mistaken.

III. THE SPIRITUAL LIFE IS THE IMMORTAL LIFE. In a memorable conversation which our Saviour held with the Sadducees, this great principle was plainly asserted: "God is not the God of the dead, but of the living; for all live unto him." Through Christ, those who believe on him, and live in fellowship with him, share the life of God, and are partakers of the highest kind of immortality. As surely as Christ lives, who purchased his people with his blood, laying down his life that their life might be hid with him in God, so surely they shall be delivered from the death which is the doom of the unbelieving and the ungodly. Jesus says to us as we pursue the walk of faith—and the words reach our ears like music in the darkness of earth's night—"I will see you again." And our hearts, cheered and emboldened by the promise, reply in loving confidence, in exulting aspiration and hope, "We shall see him as he is."

"If my immortal Saviour lives,
Then my immortal life is sure:
His Word a firm foundation gives;
Here let me build and rest secure."

T.

Ver. 23.—*Fidelity rewarded.* Christ's manifestation in the body, in the earthly life was one thing; his manifestation after his departure to the Father was quite a different thing. This change, or rather development of the Divine plan, was difficult even for the apostles to understand. Observe how simply and yet how fully, in answer to Jude's perplexed and anxious query, the Lord explains the condition and the method of his own manifestation of himself in the approaching spiritual dispensation.

I. FIDELITY TO CHRIST IS THE CONDITION OF THE DIVINE MANIFESTATION. This fidelity is both emotional and practical; it is displayed in the heart and in the life. 1. Love is the inward principle and motive. The personal nature of the Christian life is here strikingly exhibited. "If a man love me"—language this which brings the individual believer close to the living Christ. What a rebuke to all merely sacerdotal

and ecclesiastical views of religion! If a man be spiritually enlightened and quickened, he will love Christ; both because Christ is in his own character and ministry deserving of the purest, strongest love our nature can offer, and also because "he first loved us"—because his goodness found its highest expression in devotion and in sacrifice. 2. Obedience is the evidence of love. Law and love do not always seem to harmonize; yet human relationships furnish examples of their combination. Obedience here takes the form of keeping the Master's word. This involves our (1) becoming acquainted and familiar with his Word; (2) retaining his Word in memory and often recalling it; (3) reverencing his Word as in itself authoritative, and as in many ways binding especially upon us; (4) obeying cheerfully and constantly the Word which is believed to be authoritative and Divine. The Christian's love is not sentimentality; it is a feeling which prompts to that obedience which, the relation of the Christian to Christ being considered, is the proper fruit of grateful affection.

II. THE DIVINE MANIFESTATION TO THE FAITHFUL TAKES THE FORMS OF LOVE AND FELLOWSHIP. It must not be forgotten that the love and kindness of God are presumed as preceding and as accounting for the dispositions and purposes above described. But whilst the Divine pity is the cause of the Christian's newness of heart and life, it is also true that the dispositions and habits which become the Christian are the condition of the enjoyment of those amazing privileges which Jesus here describes. 1. There is, then, a sense in which the Father's love is the reward of the affectionate obedience of Christ's people. The filial dutifulness and affection are approved, and the approval is manifested by the tender affection of the paternal heart. 2. In addition to, and indeed in proof of, this display of Divine love, there is assured Divine fellowship and indwelling. How different is this representation from the imaginations of human fancy, the expectations of human reason! Yet it is in the highest degree honourable to God, and it tends to inspire and to elevate man. The Christian welcomes his Maker, his Saviour, as his Guest and Friend.—T.

Ver. 27.—*The bequest of peace.* This promise of the Saviour sank into his people's hearts. From the first, inward peace, peace of conscience and of spirit, was valued as among the choicest possessions of the members of Christ's Church. They gave their children names such as Irenæus and Irene, which signify simply "peace." In the course of their communion services it was their custom to greet one another with the salutation, "Peace be with you!" In the catacombs of Rome may still be read on many a Christian's tomb the brief but touching inscription, *In pace* ("In peace"). So did they value the gift and legacy of their beloved Lord.

I. THERE IS IN HUMAN LIFE MUCH THAT IS FITTED TO DISTURB AND TO DESTROY PEACE. 1. Looking back to the past, many are troubled at the retrospect of their own errors, follies, and sins. 2. Looking round upon the present, many cannot fail to discern in their actual circumstances occasions of distress and alarm. 3. Looking forward to the future, anxious minds are perturbed by forebodings and fears.

II. THE WORLD IS POWERLESS TO IMPART OR TO RESTORE PEACE TO THE TROUBLED HEART. The consolations of the world are delusive, its promises deceptive. 1. There may well be here a reference to the ordinary greetings of the East. "Peace!" is the common salutation, and has been from time immemorial. Like all such greetings, it often was and is altogether thoughtless and insincere. Our Lord's "peace" is something quite different. 2. But there is a deeper reference, viz. to the pretence of peace as given by the world, to which no reality corresponds. The world says, "Peace, peace; when there is no peace." Superficial, deceptive, utterly false, is that insensibility to terrible realities which frivolity and scepticism offer to the troubled soul. Far better storms of fear and care than such a calm as this! For terrible is the awakening, when the judgment of the All-righteous draws near.

III. CHRIST'S PEACE, AND HIS ALONE, IS VALID AND LASTING. 1. This is spiritual peace. It is not to be supposed that the Christian is exempt from the cares and the calamities of life, that outward circumstances and human society are all to combine in order to his preservation from the troubles which are incidental to human life. But there may be calm within even while the storm rages without. The heart may be set free from fear. 2. This peace proceeds from the restoration of right relations between the soul and God. It is peace of conscience, the substitution of harmony with the

government and the will of God for that state of discord which is the experience of the nature that is alienated from the eternal Ruler of all. To be right with God is the first condition of human peace. Such concord it is the work of the Redeemer to bring about. 3. This peace is both a bequest and a gift of Christ. It is a legacy, because it was dependent upon the Lord's departure, and the subsequent establishment of a spiritual dispensation. It is a gift, because apart from the Saviour's provision there was no means by which this blessing might be secured and enjoyed. The peace in question is not to be earned by any effort or sacrifice of ours; it is the bestowment of the infinite love and grace of the Divine Mediator. 4. This gift is essentially his who bestows it. The peace which he enjoys he also imparts. That peace which flows from obedience and submission to the Divine will was naturally the proper possession of the Son of God; and it is that same peace which Jesus conveys to the heart that trusts and rests in him. 5. The peace of Christ is all-sufficient. In plenitude and in perpetuity it is alone.

"The world can neither give nor take,
Nor can they comprehend,
The peace of God which Christ has brought—
The peace which knows no end."

T.

Vers. 29—31.—*Anticipation.* Before giving the signal for removing, Jesus in spirit glances forward. What does he see in the immediate future?

I. THE FUTURE SHALL VERIFY HIS WORDS, AND SO STRENGTHEN HIS DISCIPLES' FAITH. He had explicitly foretold his death, his resurrection and ascension, and the outpouring of the Holy Spirit. They did not disbelieve him, but they were slow to grasp the purport of his words. Fulfilment should render his predictions plain, and should confirm the feeble faith of those who through strong faith were to do their work as his witnesses to the world.

II. THE FUTURE SHALL BRING ON THE CONFLICT BETWEEN JESUS AND THE POWER OF EVIL—A CONFLICT WHICH MUST ISSUE IN VICTORY FOR CHRIST AND HIS PEOPLE. The prince of this world had before now assailed the Prince of Light, but had departed for a season. But the hour of the power of darkness was at hand. An absorbing conflict was about to take place, in which the adversary of God and men should find nothing in him on which to lay hold, and in which Christ should certainly overcome.

III. THE FUTURE SHALL UNFOLD TO THE WORLD CHRIST'S RELATION TO THE FATHER. It should be seen that what Jesus did and suffered was one long act of affectionate obedience to God. This deep significance of the facts which occurred at the close of the Redeemer's ministry was hidden from the world; but the eyes of men should be opened to discern it. And for the benefit of all time it should be seen that love and obedience are mightier than sin, than Satan, than death.—T.

Ver. 1.—*Faith banishing fear.* We have here—

I. FAITH SPECIALLY ENJOINED. 1. *As to its Objects—God and Christ.* (1) These are its *proper and highest Objects.* Faith must have an object. God and Christ are the proper Objects of faith. It cannot ascend higher, and must not remain lower, than this. Faith in the Father and Son, in the Creator and Saviour. This alone is worthy of an immortal and responsible spirit. This is the basis of true religion, the element of spiritual progress, the foundation of Christian character, and is alone capable of drawing out the soul into perfection. (2) Faith is enjoined in *both personally.* It is not, "Believe in something about God or about Christ," but "Believe in both personally." It is most important to realize the personality of the Divine Being as he is in his spiritual, eternal, and infinite existence, or as manifested in the flesh, so that our ideas of him may not evaporate into vague generalities; hence faith is directed to a personal God and a personal Christ. (3) Faith is enjoined in *both equally.* "Believe in God, believe also," etc. This is a strong, but by no means uncommon, circumstantial evidence of the Divinity of our Lord. This equal demand of faith inevitably and unquestionably indicates equality of nature, authority, and honour. On the supposition that Christ was a mere man, to couple himself thus with the supreme Being as the Object of human faith, would be nothing less than a wilful misdirection and blasphemy.

(4) *Faith in one involves faith in the other.* This is not an arbitrary, but a moral and philosophical, injunction. Such is the relationship between God and Christ that faith in one involves faith in both. Whether faith begins from the human or Divine side, it will find itself embracing the Father and Son, or neither. Thus, when Christ appeared in our world, those who had genuine faith in God readily believed in him, and those who had not rejected him. Faith in the visible and incarnate Son was a test of faith in the invisible and eternal Father. 2. *The objects of faith are pointed out in their natural order of sequence.* (1) God is the *supreme Object of faith.* Hence he is introduced first. Christ, as a Teacher, ever pointed to Divinity, as contemplated in the Father or in himself, as the supreme and final Object of human faith. (2) Christ meets the *present requirement of faith.* First he points to the highest goal of faith, then to himself as the Way which leads to it. Therefore, "Believe also in me" is not retrogressive, but progressive, in relation to faith. Before the appearance of Christ, faith was weak, struggling and crying for help, for a resting-place, for a medium between heaven and earth. Pious souls yearned for it. Jacob dreamed of it, and in his dream saw a ladder reaching from earth to heaven. Christ responded to this cry and fulfilled this dream. In him faith found a present Help, Encouragement, and a Resting-place. He is the real Ladder between heaven and earth, over which souls by faith may reach the glorious heights of the eternal throne, and embrace him who sits upon it. (3) In Christ *faith in God alone can be perfected.* "Looking to Jesus," etc. He is the lowest and the highest rung of the ladder—the lowest touching the lowest parts of the earth, and the highest touching the eternal throne. "The Son of man, when he comes, shall he find faith," etc.? Little of it he found; but ever since, he creates, feeds, helps, and perfects it. By his perfect life and self-sacrificing death and intercessory work, he is become the Author, Example, the Inspirer and Perfecter of faith. 3. *The exercise of faith is the only way of Divine realization in the soul.* (1) Faith is the power which alone can *see the Divine.* (2) Faith is the power which alone can *realize the Divine.* (3) Faith is the power which alone can *appropriate the Divine.* There is a God, but not to us but by faith. There is a Saviour, but not to us but by faith. Without love we are nothing, and it is equally true that without faith we are nothing—nothing to God and Christ; and they are nothing savingly to us, but by faith they are ours. Hence the soul's chief duty is to believe.

II. FAITH IS ENJOINED AS THE ANTIDOTE OF TROUBLE. "Let not your heart," etc. This implies: 1. *That Christians, while in this world, are exposed to trouble.* These are: (1) *General.* "Man is born to trouble." Christians are men, therefore by birth, nature, and circumstances, are heirs of the common troubles of humanity. Enumeration is unnecessary, as we are all educated in the great university of trouble, and are very proficient in its arithmetic. (2) *Special.* As Christians, the disciples had their special trouble now arising from the impending departure of their Lord. This event already cast its dark shadow upon them. The little society, to all appearances, was on the verge of disorganization. The departure of their Lord would leave such a vacancy so that trouble, sorrow, doubts and fears, threatened to invade them as a sweeping flood. The road to Canaan is ever through the wilderness, and the way to life through tribulation. 2. *That trouble naturally attacks the heart.* Hence our Saviour says, "Let not your heart," etc. The heart is the seat of emotion, the avenue of good and evil, and is impressible to every passing influence, and troubles which would be rejected by reason will be admitted by the trembling and undefended heart. 3. *Faith in God and Christ fortifies the heart against trouble.* "Let not your heart," etc. It was the aim of Christ now to strengthen them against the impending trouble and shelter them from the thunderstorm of sorrow and perplexity which had already begun to break out. This he does by fortifying their heart. This fortification is to be made by faith in God and Christ. For heart-disease there is but one remedy, and it is infallible, prescribed by the infallible Physician. "Believe in God," etc. This will fill the soul with elements of comfort and security, and while full of these, it is impregnable to trouble. What are these? (1) Consciousness of the *Divine indwelling.* Believe in God and Christ, and they are yours. By faith the Divine Father and Son become the tenants of the heart and soul. "We will come unto him, and will make our abode with him." What powerful inmates! How near, sympathetic, and able! Who can take the heart with these within? (2) The possession of *adequate knowledge.*

Ignorance is weakness and trouble, knowledge is strength and happiness. Christ reveals himself to faith, and gives every necessary information. He gave this with regard to his departure, and faith followed him through the gloom of death, and especially through the effulgence of his ascension up to the right hand of power, and waited his return to fetch the spirit home. In the light of Jesus faith can see the invisible, and see the Divine movements proceeding in the direction of the soul's good; and where it cannot trace, it can trust. (3) Consciousness of *Divine care and love.* A sense of loneliness and even apathy is a source of great trouble to a sensitive heart; but the possessor of faith need not feel this. His heart is filled with the sweet consciousness of a Saviour's love, and a Father's tender and constant care. (4) *Infinite supplies.* It is an old tactic of the foe to attempt to stop the supplies by besieging the heart with doubts and fears, and these threaten it with physical and spiritual destitution. But this can never be in the presence of a strong faith. If the water without become dry, there is still a perennial fountain within; and should the rivers about Jerusalem cease to flow, there is still "a river, the streams," etc. The supplies come from above, and often meet faith midway, and often the suppliant can scarcely rise from his knees under the delightful burden of his prayer's speedy answer. (5) The possession of *glorious prospects.* Much of our present trouble or comfort depends upon the future. If it be gloomy, there is trouble; but if bright, there is joy. The future of Christian faith is bright and full of hope. Faith often penetrates the intervening gloom, and opens the portals of immortality and the door of our Father's house, and returns with her wings laden with blessings, tinged with the light and beauty of the happy place, her garments perfumed with delightful aroma from the gardens of spices, her face beaming with the awaiting glory, and sings many a sweet song of the future amid the present discord of earth. The God and Saviour of the past and present will be those of the future, and he who prepared for us homes and friends on our entrance to this world, shall meet us with even more surprising and congenial preparations on our entrance into other scenes. The departures of dear friends by death, to faith, are only apparent and temporary; they are only removed from the cold and damp kitchens of earth to the grand drawing-rooms in our Father's house. Death does not really separate the possessors of faith, but leads them into a more permanent and closer union. With these elements of comfort the heart is not only fortified against trouble, but filled with joy and ecstasy.

LESSONS. 1. *The freedom of the heart from trouble depends upon its own state and action.* With the heart we grieve, and with it we also believe. If the heart is idle and stagnant, it will be filled with trouble; but if active in faith in God and the Saviour, it will be filled with hope and joy. 2. *The means of fortifying the heart against trouble are within our reach.* The remedy for heart-trouble is ever at hand. The ingredients of the Divine prescription might be difficult to procure, but they are easy and near. "Believe," etc. 3. *To keep troubles out from the heart is far easier than to drive them out once they are in.* Hence our Lord's special injunction is, "Let not your," etc. Prevention is ever better than cure, and the prevention of trouble is the constant activity of the heart in a large and genuine faith in God and Christ.—B. T.

Vers. 8, 9.—*The desired vision.* We have here—

I. A DIVINE VISION REQUESTED. "Show us the Father." This implies: 1. *A special vision of God.* (1) A *material vision.* Such as Moses wished when he prayed, "Show me thy glory," and such as Moses had when he saw that glory on the mount. The request of Philip did not mean much more than this, although the language in itself is capable of a wider and a higher meaning, and ultimately led to this. (2) A *vision of God as the Father.* "Show us the Father." It is not "Show us the Creator, the Governor, the Judge," but "the Father." How natural for an embodied spirit to wish an embodied representation of its Divine and invisible Parent! No view of God could be so charming and attractive as this. 2. *That such a vision is the great want of man.* (1) This want is *deeply felt.* It is the deepest cry and the profoundest prayer of the human heart. The heart, in spite of sin and estrangement from God, has not lost all its aspirations for the Divine, but the echo of God's voice is still there, and the shadow of his image, and the most plaintive wail of the heart is for a fuller knowledge and a clearer vision of the Father. The ritualism and idolatry of the world were its intense

but mistaken struggles for this. (2) This want was *generally felt.* "Show us the Father." It was not the cry of one, but the cry of all to a more or less extent. It was the common prayer of the human family, expressed in every age, in different ways, and through different mediums. God is the universal Father, and to know and realize him was a universal want. (3) This want was now *especially felt by the disciples.* "Show us the Father." They had heard so much of him in the ministry of Jesus, and this had excited in them an intense desire to know more of him, to enjoy a closer fellowship with him, and even to have a direct vision of him in his endearing character, and especially would they feel this desire now as Jesus was about to leave them; then they sighed for a vision of their Father. 3. *That such a vision, they believed, Jesus was fully able to furnish.* "Lord, show us," etc. Of his ability to do this they are quite confident, of his willingness they have but little doubt; hence the prayer is direct, confident, but reverential. Their request is addressed to the proper Person, and their confidence is well founded. Jesus was able and willing to furnish them with a vision of the Father, and struggled hard to prepare them for it. 4. *That such a vision would be most satisfying.* "It sufficeth us." (1) Most satisfying to *faith.* Faith had become weak and struggling; her eye was dim by gazing on the invisible, and panted for a present and real vision of the Divine, the Source of light and love. Such a vision as requested would invigorate and even satisfy faith. (2) Most satisfying to *conscience.* The conscience by sin is become guilty, burdened, and turbulent. The righteousness and reconciliation of God in Christ alone can appease it, and a full view of God in real character and disposition as a kind, loving, and forgiving Father can alone satisfy it. (3) Most satisfying to *the heart.* The orphan-cry of the human heart is for the Divine Father. There is in it a craving which nothing can satisfy but the Divine Father, a vacant seat which no one else can fill. But a clear vision of the Father will give full satisfaction to the spiritual nature of man.

II. THIS DIVINE VISION HAD BEEN GIVEN. 1. *It had been given in Christ.* "He that hath seen me," etc. (1) In Christ *the nature and relationship of God were manifested.* Being essentially one and equal with him, "the Image of the invisible God, the Brightness of his glory, and the express Image of his Person," he had a unique capacity of revealing his nature and glory as a personal, infinite Spirit, and the Spirit-Father of the human race. (2) In Christ *the character of God was manifested.* Not only as the Creator of men, but as their Father; and in his life, actions, and conduct the power, wisdom, justice, holiness, love, and mercy of the supreme Father shone with constant and Divine brilliancy. (3) In Christ *God's will was manifested.* In his life on earth he was an embodiment of the Divine heart and a revelation of the Divine will and purposes, and the Divine vision was exhibited in our nature, so that it was near clear, and in the most attractive and congenial form. 2. *It had been given, but not fully realized.* (1) Because Christ was *not fully known.* To realize fully the vision of the Father, Christ must be fully known. To see the Father, Christ must be seen and recognized. The very request, "Show us the Father," is a confession of their ignorance of Jesus; for if they had known him, they would have known the Father. (2) Jesus was not fully known, *although the greatest advantages to know him had been enjoyed.* "So long a time with you." It would not be a long time to be with many, but a long time to be with Jesus. An hour with him was an age of the highest tuition. Their progress is not commensurate with their advantages. (3) *It takes a long time to know Jesus fully.* It was so in this instance. They were very ignorant, short-sighted, and material in their notions of his mission and reign; so that to know him cost them repeated failures and struggles, and cost him repeated revelations. 3. *Their confessed ignorance of Jesus called forth from him very significant and valuable expressions.* "Have I been so long time with you," etc.? (1) There is here *a feeling of surprise and even grief.* Christ struggled hard to reveal himself, his Person, character, Divinity, mission, his inmost thoughts and heart. Some are afraid to be really known—recognition pains them; such are impostors. But it pained Jesus not to be known. His chief object in making himself known was to make known the Father. He was the only Medium of this knowledge and vision. (2) There is here *a gentle rebuke.* It is addressed to all, especially to Philip. "And yet hast thou not known me, Philip?" Thou, one of my first followers, who gavest such an early promise of spiritual insight into and recognition of my character and mission! And think of the long time I have

been with you, and the advantages enjoyed! "And yet hast thou not," etc.? There is here a gentle rebuke. With whip of small cords faith is lashed to greater activity, to higher flights, and to open her eyes on the vision so much desired. (3) There is here *a fuller revelation.* "He that hath seen," etc. The light is intensified, and the vision of the Father in him is directly pointed out, so that they gain by their failure and learn by their confessed ignorance. It is a step towards further knowledge. They are drawn out towards him and he towards them, and their minds are fixed upon him as the only Medium of the desired vision.

III. THIS DIVINE VISION CAN BE ONLY REALIZED BY FAITH. "Believest thou not," etc.? 1. *By faith alone the Son and the Father can be seen and known.* In the days of his flesh the Godhead of Jesus could not be seen in his Person by the material eye. To the carnal and material sight he was only an ordinary man. Faith alone could see his glory and Divinity. Divinity in the Father or the incarnate Son can only be seen and known by spiritual insight—by faith, the eye of the soul. 2. *To faith, Christ and the Father are in essential, close, and Divine union.* In this spiritual vision the Son is seen first in the Father, then the Father in the Son. The order depends upon the standpoint from which faith looks; but whether viewed in their essence, nature, and glory, or in relation to the scheme of redemption, the Son is seen in the Father and the Father in the Son. 3. *Faith in relation to this vision is supported by the strongest evidence.* (1) The *personal evidence of Christ.* "Believe me," etc. This is the highest evidence of the highest Witness. He is the true and faithful Witness. The Son of God is in the witness-box. And his dignity and known character deserve and demand faith and confidence. (2) The *evidence of his ministry.* "The words that I speak unto you," etc. His ministry as a whole, and some of his special sayings, they unquestionably point to the Father. His speech betrayed him; the echo of his Father's voice was in his. Any one who had the least knowledge of the Father would at once recognize him in Christ. (3) The *evidence of his miracles.* "He doeth the works;" "Believe me for the very works' sake." His teaching and actions pointed to the same Divine Source. There is a perfect consistency. Although conscious of perfect veracity, yet he is willing to be judged by his works, all of which were of such a nature and character as to reflect most brightly the Father's glory and power. 4. *The evidence of faith is promised a substantial increase.* (1) In the performance by the apostles of *the same works.* This would bring the evidence home to them; the Divine voice would speak in their own; the Divine vision would appear within them; and they themselves would be the direct mediums of the Father's power and glory. (2) In the performance by them of *even greater works than those performed by the Lord.* This was literally fulfilled in the experience of some, if not all, of the apostles. Some of their works were more marvellous in some respects than his own. They were greater in number, wider in their influence, more extensive and mighty in their spiritual results and triumphs. Christ is spiritually mightier in believers than in his personal ministry; in them he still works and reveals the Father. (3) In *the exercise of prayer.* "And whatsoever ye shall ask in my Name," etc. In prayer faith is strengthened and transfigured, and the Father is revealed to the soul. It brings it into immediate fellowship with him, and there is a spiritual commerce carried on between them. To establish this between the soul and the great Father was one of the chief aims of Jesus. (4) All this was the result of the *complete fellowship of Jesus with the Father.* "Because I go unto the Father." Thus was completed his fellowship, in his human nature, work, and mission, with the Father; and the blessings of that fellowship would flow to believers in ever-living streams. He went nearer to the Father that the Father might come nearer to them; that faith might glow in the smiles of his countenance, and be satisfied with the Divine vision for which it craves, and the soul become ecstatic with the full answer of one of its profoundest prayers. "Show us the Father." —B. T.

Vers. 15—17.—*Love and obedience.* Notice—

I. OBEDIENCE TO CHRIST AS THE NATURAL CONSEQUENCE OF LOVE TO HIM. "If ye love me," etc. Where there is love to Christ, there is scarcely any need of a command to obey him; but it will follow as the stream from the fountain, or light and heat from the sun. Where there is love to Christ: 1. *There is a recognition of his Divine*

authority. Where there is no authority, there is neither right nor power to command. There may be commands, but they are weak and powerless. Love to Christ recognizes his personal and administrative authority—his authority over the heart, the will, the intellect, the conscience, and over all the physical and spiritual nature. His kingship is freely owned by love. 2. *There is a recognition of a close and essential connection between him and his commandments.* The king is in his laws. Christ is really in his commandments; they are expressions of his will; they are his will, spoken or written; they are parts of himself; they are, in fact, he himself acting upon and addressing man's moral nature. 3. *This recognition is ever practical.* "If ye love me, ye will keep," etc. Genuine love ever manifests itself in genuine and practical forms. It does not begin and end in mere sentiment, in good wishes, in sighs and tears, but is essentially practical, and practical in the most pleasing way to its object, in the way requested. "Ye will keep," etc. Filial love ever manifests itself in filial obedience. 4. *This recognition is most thorough and comprehensive.* "Ye will keep my commandments." Not some of them, but all. The obedience is commensurate with the Master's expressed will. Love is very careful to keep whatsoever is commanded, however apparently small and insignificant. It keeps a sharp look-out whether a command bears the Divine signature and the seal of Divine authority. It seeks not its own way of obedience, but is thoroughly satisfied with the one prescribed by the great Lawgiver. "What wilt thou have me to do?" is ever the question of love to the Master. 5. *This recognition is devotional.* "My commandments." They are kept from love to him, from respect for his authority, from sympathy with his nature and character—kept because they are the recognized expressions of his will. Some of them are positive, the reasons for which are not stated; but love will obey them simply because they are his, and obey them for his sake. Jesus is now physically absent, but is ever present in his commands. Love to him finds its manifestation in ready and willing obedience to these. Personally he is now above practical hatred or love, but in his expressed will he is still the Object of both. Love is loyal to him behind his back, and ever true to the absent Saviour; to it his laws are "more to be desired than gold, and sweeter than honey."

II. LOVE TO CHRIST AS THE NECESSARY BASIS OF OBEDIENCE TO HIM. "If ye love me," etc. As obedience is the essential consequence of love, so love is the essential basis of obedience. It is essential: 1. *To make obedience real.* Obedience which does not proceed from genuine love to Christ has no reality in it; it is not the genuine offspring of the heart, the real act of the soul; it lacks the essential motive and inspiration of all Christian deeds. It is formal, mechanical, legal, and empty. 2. *To make obedience easy and delightful.* Obedience not arising from love is forced, burdensome, and even painful—painful to the man himself and to others. Obedience which springs from fear, selfishness, legality, self-praise, or from mere custom, is insipid and wearisome; while the obedience of love is easy, natural, and pleasant. To such the words of our Lord are full of truth and significance: "My yoke is easy, and my burden is light." The least duty, in the absence of love, is really heavy; while the heaviest, with it, is really light. Many have counted it joy to suffer, and even die, for Christ. They rejoiced in chains, and sang in flames. Theirs was the obedience of love, the offering of affection, and the tribute of a willing heart. 3. *To make it spiritually and personally valuable.* There is no spiritual value in unloving obedience. It may be acceptable with men, and pass as a genuine coin in human markets, but it is a counterfeit in the spiritual and Divine. It may benefit society, but will not spiritually benefit the man himself; and however extensive, minute, and ostentatious its performance may be, it will not score in heaven. It is found wanting in the balance of God, and even in that of the enlightened conscience. "Though I speak with the tongues of men," etc. Love alone can impart spiritual value into obedience, and fill it with life and Divinity.

III. LOVING OBEDIENCE TO CHRIST ENSURING THE DIVINEST BLESSINGS. "If ye love me," etc.; "And I will pray the Father," etc. It brings into the soul the richest blessings, and in its interest the mightiest spiritual agencies. 1. *The Holy Spirit.* (1) The Holy Spirit as *the Father's Gift to them.* "And he shall give," etc. The Spirit is sometimes described as coming of himself, or sent by Christ, but here as the Gift of the Father. All these descriptions are true and highly significant, but not one of them more endearing and attractive than the Spirit as the Father's Gift to his obedient and

loving disciples. (2) As his Gift to them *in consequence of Christ's prayer*. "I will pray the Father, and he shall give," etc. There is an inseparable connection between the Father's gifts and the Son's prayers. When the Son prays the Father gives, and gives because he prays and what he prays for. What an inestimable blessing to the disciples is the intercession of the object of their love! (3) As his *additional Gift to them*. It is not that the Spirit is given instead of Christ, but is given in addition to him. It is another instalment of Divine love. The Father gave the Son, and this, one would think, was as much as even infinite benevolence could afford to give. But this was only the beginning of his munificence. Here is "another," and there will be another and another still. 2. *The Holy Spirit in some of his special characteristics.* (1) As *a Comforter, an Advocate, or a Helper*. It was some of the special functions of the Spirit to comfort, to intercede for and in, and help believers. And these were the special purposes of the precious Gift. (2) As *the Spirit of truth*. Its Source and Essence, its very Spirit, and the Revealer of truth to the soul. Christ was "the Truth," its incarnation and outward expression. The Holy Spirit is its inward Revealer, and who can reveal and communicate truth to the Spirit of man as well as the Spirit of Truth himself? (3) This was *specially required by the disciples now*, and required by disciples at all times; and one was already sick at the prospect of the Lord's departure. They would immediately and through life meet with inward and outward troubles, and they required consolation and help. They would, through ignorance and weakness, be exposed to errors and mistakes, and they required inward guidance and light; and these are promised. "He shall give you another Comforter, even the Spirit," etc. There is a most fascinating correspondence between the Father's Gift and the disciples' need. 3. *The Spirit as known to them, but not so to the world.* On the part of the world there was a terrible inability to receive him—inability arising from spiritual blindness and agnosticism. The world only receives what it can see and handle. It walks by sight and sense, therefore cannot receive the "Spirit of truth." But it was not so with the disciples. The Spirit is promised to them: (1) As a *present Acquaintance*. "Ye know him; for he abideth," etc. Not a stranger is introduced to them, but one at least partially known. The Spirit was known to and actually with them in Christ and his teaching. They were prepared to receive him, not as the world. (2) In his *closer fellowship*. "And shall be in you." In the Person and life of Christ he was rather *without* them; but in his special advent he would be within them—in the heart, will, conscience, and reason. (3) In his *permanent indwelling*. "And shall be in you and with you for ever," as their ever-present Light, Help, and Comfort.

LESSONS. 1. *Love is the great law of Christ's kingdom.* It is established on this. There is no compulsion, no carnal weapons; but he reigns through love, and he is the only King whose subjects, without an exception, love passionately. 2. *Loving obedience to him is most spiritually enriching.* It insures the richest blessings and the most powerful spiritual agencies; for the prayers of Christ and the gifts of the Father are not made at random, but made to loving and obedient souls. 3. *The supreme importance of possessing love to Christ.* Where this is present all besides will naturally and inevitably follow. "If ye love me," etc.—B. T.

Vers. 18—21.—*The comforts of Christ.* Notice some of the comforts left by Jesus to his disciples. "I will not leave you desolate [or, 'orphans,' or, 'comfortless']," implying that he would leave them some suitable and substantial comforts.

I. THE COMFORT OF HIS CONTINUOUS COMING UNTO THEM. "I come unto you." 1. *This was really the case, in spite of some appearances to the contrary.* They thought that he would leave entirely and for ever by death. This was a mistake, and Christ is very careful to correct it. "I come unto you." Many of our troubles and sorrows arise from our mistaken notions of things. Things are not always what they seem. The disciples thought that Christ was going away from them by death, while in fact he was coming unto them, spiritually nearer to them in sympathy and fellowship. On the cross and in the grave he was coming unto them; and he was coming nearer and nearer unto them in all the trials and dangers of after-life. And thus he comes unto all believers, even when they think that he leaves them. 2. *This was literally the case at his resurrection.* He came unto them, and they embraced their risen Lord. 3. *This was specially the case on the Day of Pentecost.* When his promise of the Spirit

was fulfilled, and in the fulfilment of this promise, they realised the presence of Christ more than ever; and, instead of the outward Christ, they henceforth enjoyed him in them as a Divine power, light, and inspiration. "Christ in you, the Hope of glory." 4. *This will be fully the case at the last day.* He ever comes in his Word, in his Spirit, in the dispensations of providence, in the shadows and sunshine of life, and especially in the gloom of death, and each coming is a source of comfort and joy; but his great coming at the last day will crown all, and swallow every other coming in itself, and will perfect the mutual fellowship for ever.

II. THE COMFORT OF A CONTINUOUS VISION OF JESUS. 1. *This is denied to the world.* "Yet a little while, and the world seeth me no more." The world had seen him outwardly. But even this vision would be soon withdrawn. There is an undertone of sadness in his announcement of this. The best opportunity the world ever had would soon be lost for ever. The world cannot see the spiritual and eternal; only the material and outward. Only this it saw of Jesus; but even this was about to be withdrawn. 2. *This vision is granted to the disciples.* "But ye see me." He assures them not merely that he would continue to come unto them, but that they would continue to see him—see him even after his departure; and if not, it would be their own fault. They had professed to have the power of spiritual vision, faith, which they doubtless had, and they had been well strengthened by his teaching and miracles. Now it was about to be tried, and he had no doubt of the ultimate success. Material and circumstantial changes cannot entirely intercept the vision of faith. There may be an eclipse, but not total; and if total, it will not continue long enough to be specially noticed. It was so now in the case of the disciples with regard to their impending trial. After the terrible but brief gloom, "the Sun of Righteousness" appeared to faith brighter than ever. So clear and full was the vision to the disciples that they could see nothing else. It filled their horizon with his presence and glory. They saw him in every object around and above them—in the gloom of earth and in the glory of heaven; saw him in all the circumstances and trials of life and in the sufferings of death, in nature, providence and redemption. Christ, in fact, was their "all in all."

III. THE COMFORT OF A CONTINUOUS LIFE. 1. *The life of Jesus.* "I live." Christ's life was continuous. It is true that he really died, but it was the act of his own will. He was the Prisoner of death, but only for a short time, and that by his own permission. By reason of the fulness of life in him, he could well afford to ignore death. He lived in death, and through death he attained his mediatorial life in its glory. Death was made by him to serve life. The disciples were afraid that would be his final end; but this fear is dispelled by the announcement, "I live." Of the truth of this they had ample proofs in due time. What a comfort it is to believers to know that their pious dead are still living, and especially to know that their Redeemer liveth! They are not orphans. 2. *Their life.* "And ye shall live also." Next to their concern for his life was that for their own. They were afraid that his death would involve their death, and they would naturally and sadly ask—What will become of us, of our fond hopes, dreams, and aspirations? They are set at rest by the statement, "And ye shall live also." 3. *Their life as united with his.* "Because I live," etc. We have here: (1) The *nature of their life.* A life like that of Jesus; a Divine and spiritual life, different from and superior to the physical and its circumstances. They are directed to the spiritual nature of their life as a source of consolation. (2) The *infinite cause of their life.* It is a great source of comfort to have an adequate reason for an important statement such as the one made here by our Lord, "Ye shall live also." One would naturally ask—Why and how is this? It appears strange, if not impossible. There is sufficient answer in the statement of Jesus, "Because I live," etc. Physical life is dependent upon the life and will of God; and spiritual life by faith is entirely dependent on the life of Christ as its Divine Source, its efficient and meritorious Cause, its infinite Support and Guarantee. (3) The *perfect certainty and safety of their life.* In the degree they would believe in the life of Jesus they would realize their own, and have confidence in its safety. The life of faith is as certain and safe as that Divine life from which it emanates, and by which it is protected and supported. Safe in all the trials and dangers of life, and even in death itself. It is "hid with Christ in God." (4) The *endless continuance of their life.* "Ye shall live also." The cravings and aspirations of immortality are fully satisfied in the life of Jesus. There is no room for any fear with

regard to the great changes of the future. The life of faith is commensurate in duration with the life of Christ, with which it is inseparably connected. They had the comfort of a continuous vision of an ever-living Saviour, and of their life eternally safe in connection with his.

IV. THE COMFORT OF A FULLER REALIZATION OF DIVINE FELLOWSHIP. 1. *The fellowship of Christ with the Father.* "Ye shall know that I am in my Father." This as yet was but imperfectly known—a source of perplexity to them. 2. *Their fellowship with Christ, and Christ with them.* "Ye in me," etc. 3. *Their fellowship with the Father.* This is an inevitable consequence of their fellowship with Christ. To realize all this would be to them a source of great comfort and spiritual peace and joy. Then they would not consider themselves orphans, but happy and rich children in the warm embrace of an almighty and infinitely kind Father. (1) *It is possible to have an interest in Christ without fully knowing it at the time.* The disciples had much now of which they were not aware. Their spiritual possessions were greater than knowledge. (2) *Faith naturally presses forward to a fuller knowledge of Divine things.* It craves for it, and is never disappointed. If we want an increase of knowledge, let us strive for an increase of faith. Believe, and you shall know. (3) *There are periods when Divine knowledge is specially attained and realized.* "In that day ye shall," etc. The morning of Christ's resurrection was such a day, and Pentecost was another; and in individual and social experience of believers there are many such days, when faith is rewarded with knowledge, and culminates in spiritual realization. Then the language of the soul is not "I believe," but "I know"—"I know that my Redeemer," etc.; "I know whom," etc. Then there is in the soul a spring-tide of spiritual comfort and peace, and an ecstasy of inspired confidence.

V. THE COMFORT OF A CLEARER MANIFESTATION OF CHRIST. "I will manifest," etc. 1. *This is a self-manifestation of Christ.* He is the Revealer and the Revealed. Different mediums and agents are employed; still he is the Source and Subject of the revelation. During his personal ministry on earth he chiefly manifested the Father and the Spirit; but after the Ascension he manifests himself through the Spirit and the ministry of his Word. He manifests himself in his humanity and Divinity—in his human and Divine relationships; in short, in all his past, present, and future agency with regard to the great scheme of human redemption. His manifestation in the flesh was comparatively small, and only introductory to the great spiritual manifestation of himself in the soul and in the spirit of humanity. 2. *This self-manifestation of Christ is inseparably connected with loving obedience to him.* "He that hath my commandments," etc. Love to Christ manifests itself through obedience to his commands, and through this loving obedience Christ manifests himself to the soul. With every loving act comes a fresh vision of the Saviour. 3. *This self-manifestation of Christ is inseparably connected with a corresponding experience of Divine love.* "He that loveth me shall be loved," etc. Love begets love. Human love to Christ is repaid with Divine interest. It returns in living streams of love to the experience from the Father and the Son. And this Divine love is the sweetest and most powerful medium through which Christ manifests himself. It is a manifestation of him in itself. 4. *This self-manifestation of Christ is gradual and progressive.* It was so in the experience of the disciples. There was a vast difference between the Christ of Pentecost and Jesus of Nazareth. And it is so in the experience of believers ever since. Jesus once really seen by faith will never be permanently lost sight of, but the constancy and clearness of the vision depend upon the degree of faith and love in the soul. He will manifest as we believe and love. 5. *This self-manifestation of Christ will be ultimately complete.* "I will," etc. It will not reach completion till the last day. To fully see him, he must fully appear; to fully know him, we must be like him; and to be like him, we must see him as he is. But even then we shall not see all his beauty nor comprehend all his Being. Were this the case, our happiness would cease. Eternity will not exhaust his glory, although fully employed in its exhibition. But at his final coming there will be such a full manifestation of him as will exclude every element of unhappiness, and fill the soul with satisfaction for ever. We shall be satisfied with each draught of revelation, and look forward with serene confidence and ecstatic joy to the next and the next.

LESSONS. 1. *The sympathy of Christ with his people is most tenderly considerate.*

It was so here. His disciples did not tell him that they were afraid of orphanage and desolation, but he knew it; and in answer to their inward thoughts and feelings, he tenderly said, "I will not leave you," etc. 2. *His sympathy with his people is ever practical.* It is not mere sentiment. It is not only negative, but ever assumes an affirmative form. He did not stop with saying, "I will not leave," etc., but proceeded to say, "I come," etc. And all this was fulfilled in their experience; and it is ever so. 3. *As Christ is manifested in the soul, we at once realize all we need.* When the sun appears in the sky, all the landscape around is in full view. So, when the Sun of Righteousness arises in the soul, the spiritual universe is all ablaze. We see an ever-living Saviour and an ever-loving Father in closest fellowship, and our life by faith in closest fellowship with both. When Christ manifested himself to his disciples, they never thought of orphanage and desolation afterwards. 4. *Let us take care of the condition of our spiritual comfort and realization.* "He that hath my commandments," etc.—B. T.

Ver. 27.—*The special legacy of Jesus to his disciples.* Notice—

I. THIS LEGACY IN ITS RICH CONTENTS. "Peace I leave," etc. 1. *The great system of reconciliation.* The gospel is pre-eminently the gospel of peace. It is peace on earth, and good will to men. This gospel Christ committed to his apostles as its special ambassadors, and to them was given "the ministry of reconciliation, to wit," etc. 2. *This great system in its blessed effects on them.* Our Lord sums up these effects in one word, "peace," and it is most significant and expressive. It involves: (1) The peace of the soul *with God.* By sin it is at enmity with him, out of harmony altogether with his character and will, but by acceptance of the Divine system of reconciliation, peace with God is effected. This the disciples enjoyed. They could say, "Being justified by faith, we have," etc. (2) The peace of the soul *with itself.* By sin it is at war with itself; there are painful discords, unrest and guilt throughout its empire. But peace with God brings peace within. Then there is order, good government, and harmony in the soul. They enjoyed inward peace. (3) Their peace with *each other,* and a peaceful disposition towards all. There is nothing more remarkable in the history of the disciples than the almost perfect unity and peace which reigned among them, which was the wonderful result of the Divine system of reconciliation, and the personal tuition and influence of their Master. This he leaves with them. 3. *This legacy of Christ has the peculiarity of being absolutely his own.* "My peace." (1) He is its *Author.* Think of it as a work, he made it; or as a scheme, he wrought it out; or as a purchase, he paid the price; or as a gracious interference between offensive man and offended Deity, he is the Mediator; or as a Divine principle, he imparts and inspires it. He is the Peace-maker and the Peace Offering. It is his so thoroughly, that with propriety the apostle says, "He is our Peace, who hath made both one," etc. (2) He is its *absolute Proprietor and Dispenser.* Being its absolute Author, he is also its absolute proprietor, and has an absolute right to withhold it from or give it to whomsoever he pleases. (3) It is *such as he himself enjoyed.* "My peace"—the peace which is mine; the peace of his own soul, resulting from perfect obedience, self-sacrificing love, serene confidence in and fellowship with the God of peace; the peace which reigned in his own heart, which was exemplified in his own life, which was its strength and happiness. This he gave, and the gift was absolutely and practically his own. 4. *This legacy is very precious.* (1) It is precious *in itself.* What is more precious than peace in families, in neighbourhoods, in Churches, and empires? Take it away, society would soon become a Bedlam, and the world a hell. But higher in its nature, more extensive and lasting in its influence still, is spiritual peace—peace of heart, mind, and conscience. "The peace of God, which passeth," etc. (2) It is precious *as it is the most needful blessing.* It is ever so, and it was so now with regard to the disciples. Jesus was about to leave them, and they were surrounded with dangerous elements, and were to live in a hostile world. With regard to their personal and official wants, peace was an essential blessing. Nothing is more precious than what we absolutely need, and cannot do without. The disciples could do without many things, but not without this. How could they be the heralds of peace without the message; and how could they give it to others without its being given to them first? This Jesus gave them. (3) It is very precious as *coming from him.* A gift derives value from the giver; and peace coming

from him is a guarantee of its genuineness and worth. We value the gift of a dear friend, especially his parting gift and his dying keepsake. This is the parting gift of Jesus to his disciples; as if he were to say, "I have no riches, no fortune, no estates, to give you; but I give you something far better—'My peace.'" He gave them the most precious part of even himself—his peace. (4) It is very precious because it *could not be had of any one else.* The rarity of a thing makes it precious; and so rare is this peace that it could not be obtained of any one but Jesus, "the Prince of Peace;" and could not be obtained of him but as the gift of his grace. His peace, like his commandment of love, is new and original. (5) *This legacy is given them as an absolute and personal possession.* "Peace I leave with you, my peace," etc. They seem to be trustees under his first clause, but actual possessors under the second. The ministry of reconciliation I leave with you, to publish and offer to others; but "my peace" I give unto you as your personal property—your support and inspiration in life, your solace in death, and your fortune for ever.

II. IN THE DISTINGUISHING FEATURES OF ITS CHARACTER AND BESTOWMENT. "Not as the world giveth," etc. Here is a contrast. There is no comparison. They knew something of the world as a giver; and for fear they would look at him in the same light, he asserts a great contrast. 1. *In the reality of the gifts and the giving.* The world gives shadows; Christ gives substances. The world gives that which is not bread, and satisfieth not; Christ's gifts are good, perfect, and satisfying. The world gives in vain wishes and empty salutations—"Peace be with you;" but Christ gives substantial peace. The world pays in promissory notes, but they are all dishonoured; Christ pays in hard cash. No sooner he says, "My peace I give unto you," than that peace is given and felt as a living principle in the soul, and all his promises are fulfilled. 2. *In the part of man which is supplied.* The world gives to the body; Christ to the soul. The world gives to the outward and transient in man; Christ to the inward and eternal. The world only supplies music for the physical ear, and sceneries for the physical eye; Christ supplies music for the soul, and spiritual sceneries of unspeakable beauty to the eye of faith. The world supplies the lowest part of man—his passions and animal propensities; but Christ furnishes the highest part of him—his reason, faith, conscience—and satisfies his immortal aspirations and wants. 3. *In the manner of the giving.* The world gives its best first, and there is a sad deterioration; but Christ keeps the best wine to the last. The world gives laughter which ends in weeping, joy which ends in sorrow, pleasures which end in pain, bright hopes which end in disappointment, a heaven which ends in hell; but Christ gives good things even at first, and they improve with time. He gives pleasures which sweeten with experience, joys which intensify with years, delights which increase with ages, prospects which brighten with eternities, and hopes which are divinely realized. Weeping is converted into laughter, the pains of birth into the pleasures of a new life, the pangs of repentance into the ecstasies of pardon, the gloomy doubts of faith into the brilliant visions of heaven, the streams of peace into an ocean of joy and happiness, and the struggles of the warfare into the hosannas of a final victory. "Not as the world," etc. 4. *In permanency.* The world only lends; Christ gives. What the world gives, it soon takes away; but Christ leaves his peace with his people, and gives them "that good part," etc. The world at best only gives a life-interest, and that life very brief and uncertain; but Christ's gifts are eternal possessions and real property. The lease of his gifts is not for the life of the body, but for the life of the soul. The world's fountains soon get dry, but those of Christ are perennial. "Whosoever drinketh of this water shall thirst again: but whosoever drinketh," etc.

III. IN ITS PRACTICAL EFFECTS UPON HIS FOLLOWERS. "Let not your heart be," etc. 1. *They were exposed to special dangers.* (1) From *within,* arising from their innate depravity, the imperfections of their spiritual nature, the youth and weakness of their faith. They were as yet but babes in Christ; they were exposed to inward trouble and doubts. (2) From *without.* They were in a hostile world, and sent forth as sheep among wolves. The departure of their Saviour and the terrible tragedy of his crucifixion were in the immediate future, and all this was but an introduction to more personal attacks and hostilities. 2. *To strengthen their heart against trouble and fear was now Christ's chief aim.* "Let not your heart," etc. There may be trouble without much fear; still they are near relations, and ever attack the heart. The

heart, as the seat of emotion, is the most vulnerable avenue to these foes. They were rushing in torrents upon the disciples already. The mere talk of his departure had filled their heart with sorrow. It was his chief aim to strengthen their heart. *3. This aim he accomplished by the bestowment of his own peace.* "Peace I leave with you," etc. He prescribes and furnishes the remedy—"peace." The Divine element which had been so infallible against fear and trouble in himself. "My peace I give unto you." This Divine peace is the only element which can successfully combat trouble and fear. It sets the whole soul to music; and the music of the soul, like the music of heaven, makes sorrow and sighing to flee away. Filled with Christ's peace, like him, they would be calm in the storm, joyful in tribulation, patient in suffering, and jubilant in death.

LESSONS. 1. *All the movements of Jesus were in order to bless.* He came to the world to bless. He was in it for a while to bless, and left it in order to bless his people all the more. The legacy of peace could not be fully enjoyed while the testator was alive. 2. *When Jesus left his disciples, he left the best part of himself with them.* "My peace I give," etc. He left infinitely more than he took away. He took himself personally away, but left his peace—the cream of his life, and the life of his death. 3. *To enjoy his peace is to enjoy him in the highest sense, and to enjoy all we require in this world.* It will raise us above our troubles and fears, into the calm sphere of Divine love, fellowship, and protection.—B. T.

Ver. 1.—*Trouble on the surface, peace in the depths.* I. AN APPEAL TO A FAMILIAR EXPERIENCE. Most of the disciples, perhaps all of them, were well acquainted with the sea of Galilee. Some of them had earned their livelihood on its waters. They knew it in calm and in storm; and when their Master spoke of hearts being *troubled*, there was everything in this word "troubled" to make them think at once of the sea they had so often to do with. Their hearts were not to be as the waters of the lake, instantly responding to every breeze that set them in agitation. The surface is a mass of tossing billows; it cannot for a moment resist the wind; but the wind tries in vain to blow its turmoil down into the depths. So we cannot help the surface-trouble; but, whatever the changes of life, our hearts are kept in peace.

II. FUTURE TRIALS FORESEEN. We must recollect a little of the after experience of those whom Jesus here addresses. They were nearing a time of tempest and troubling, well perceived by him, altogether unexpected by them. They were to lose the visible presence of their Master. Persecution awaited them. They would have to go far from familiar and secluded Galilee out into all the world, to preach the gospel to every creature. So far the disciples had been like mariners, dropping down the harbour and making seaward under One whom they reckon as Captain. He is still with them, and they reckon on his continuing with them. And so he will, but in another guise from that which they expect. Thus Jesus would do his best to make them ready. The greatest of all dangers is that which for a while they will think of least, even the danger of trouble penetrating to the heart, and leaving not one single calm and blessed region in the whole of their experience.

III. THE SURE WAY TO UNBROKEN CALM. It is well for us when we come to estimate the perils of life according to the standard of Christ. Some people get no enjoyment out of life from their nervous apprehension concerning all sorts of temporal dangers. They are ever mounting sentinel against foes that no sentinel can keep out. But here is a peril only too easily overlooked—that of neglecting a real faith in God and in Christ. Remember the story of the man who was running full speed across a field to escape a thunderstorm. All at once he was gored by a bull, whose presence in the field he had altogether forgotten. This is a sample of the prudence of some people. The man had no certainty of escaping the lightning wherever he might go. But he could easily have escaped the bull by keeping out of the field where it was. Thus men thinking to save their lives, lose them. If the roots of our life are deepening and extending and intertwining into the life of God, then the fabric of our best interests cannot fall. We must be careful, too, to act on the double reference. Jesus does not stop with saying, "Believe in God." Nor does he begin with saying, "Believe in me." Jesus opens up all the resources at once. Jesus himself had believed in his Father. The disciples had to pass through tempests; Jesus himself had to pass through hurri-

canes and tornadoes, and say to himself, "Let not thy heart be troubled; believe in God." Believe in Jesus for the very works' sake. They will take him to prison; they will crown him with thorns; they will fasten him to the cross, and he will die; and still believe. Believe in Jesus, who himself has trod all the path, from earth's deepest sorrows to heaven's fullest joys. Who has better right to say, "Let not your *heart* be troubled; believe in God, believe also in me"?—Y.

Vers. 2, 3.—*The work of the ascended Jesus.* And yet manifestly it is only part of the work. So much is spoken of as needed to be spoken of here. Jesus tells us that which will best blend with other things that have to be said at the time. Who can imagine, who can describe, anything like the total of what Jesus has gone from earthly scenes to do?

I. CONSIDER THE OCCUPATIONS OF THOSE WHO WERE LEFT. Just one word gives the suggestion that these were in the mind of Jesus as he spoke, and that is the word "mansions." The settled life is thought of rather than the wandering one. Jesus knew full well what a wandering life his disciples would have, going into strange and distant countries. They would have to travel as he himself had never travelled. The more they apprehended the work to which they had been called, the more they would feel bound to go from land to land, preaching the gospel while life lasted. To men thus constantly on the move, the promise of a true resting-place was just the promise they needed.

II. THE FUTURE COMPANIONSHIP OF JESUS AND HIS PEOPLE. To those who have come into the real knowledge and service of Jesus nothing less than such a companionship will make happiness; and nothing more is needed. Jesus needed not to have a place in glory prepared for him; he had but to resume his old station, and be with his Father as he had been before. This is the great element of happiness on earth—not so much *where* we are as *with whom* we are. The most beautiful scenes, the most luxurious surroundings, count as nothing compared with true harmony in the human beings who are around us. And just so it must be in the anticipations of a future state. While Jesus was in the flesh, his presence with his disciples was the chief element in their happiness; and as they looked forward to the future, this was the main thing desired, that *they* should be with Jesus. As Paul puts it, "Absent from the body, present with the Lord."

III. THE PREPARATION OF A COMMON HOME. Is this to be taken as a real preparation, or is it only a way of speaking, to impress the promise of reunion more deeply? Is there now some actual work of the glorified Jesus going on which amounts to a necessary preparation for his glorified people? Surely it must be so. We are not to go into another state, as pioneers, to cut our own way. We are not as the Pilgrim Fathers, who had to make their own houses, and live as best they could till then. It is clear that a kindly Providence made the earth ready for the children of men, storing up abundance for all our temporal need; and in like manner Jesus is making heaven ready. Earth was made ready for Jesus to come down and live in it, and for him and his disciples to live together in. And when his disciples ascend to a higher state, all things will be ready then.—Y.

Ver. 6.—*Ample supply for three great needs.* Jesus here suggests three great needs. He has spoken of journeying, continuous movement into ever new places—in one place to-day, in another to-morrow, and the day after in still another. Even while we are moving about in the same locality, so far as natural life is concerned, we—*the real we*—must be ever moving forward into higher and still higher states. That Jesus should speak of a way was therefore evidently appropriate. But there are two other needs—the need of truth, all that gives a sense of reality, stability, security; and the need of life, all that gives energy, persistence, enjoyment. Or we might say that Jesus here indicates three aspects of the universal need, of which first one aspect and then another rises into prominence. But, whatever the aspect of human need may be, in Jesus there is something to correspond, for full and immediate supply.

I. THE WAY. There is a way which we must take—the way along which *time* takes our bodies; the way of physical development, maturity, decay. But side by side with the way which cannot be chosen, and in striking contrast with it, is the way which

must be chosen. For that way we are responsible; none can compel us to take even one step in it. And what that way shall be depends on where we want to get. Those who want to be with Jesus hereafter must be with him here. And those who want to be with the Father hereafter, having knowledge of him, and receiving of his fulness, can only gain this through Jesus. There is no other name given whereby men are to be saved. No one else has a sure and certain path into the future. In Jesus there is a provision, the very neglect of which only sets in a most melancholy light the various provisions which men make for the life of time. Men who can walk diligently enough in the way of ordinary industry, in the way of frugality, in the way of intellectual activity, yet stumble and retreat at once when the Way Christ Jesus is put before them.

II. THE TRUTH. How much useless disputing, how many weary doubts, are saved to those who can put a real faith in Jesus! Everything practical and possible is known by knowing him. Truth is a very large word, but all that it suggests is amply comprehended in Jesus. In Jesus only do we find the real, the abiding, and that which can never be shaken. How simplified our inquiries become the moment we can rest in the all-sufficiency of Jesus! "Where is Jesus?" not "What is true?" becomes the main question then. All that lies outside of his intent and his support is seen to be but as a passing dream. All investigation of the problems of the universe is in vain apart from him. All phenomenal realities, all human sciences, only find out their use as they become subordinate to the truth as it is in Jesus.

III. THE LIFE. Jesus becomes the Existence of the believer. In him he lives and moves and has his being. Through Jesus we are born again into newness of life, and being born again, we find in Jesus the atmosphere, the nourishment, and all the ministering associations of our new life. We need all the energy and perennial freshness of his own vitality; and if we truly have Jesus, whatever we may lack, we shall not lack life.—Y.

Ver. 9.—*Acquaintance and yet ignorance.* I. PHILIP'S ACQUAINTANCE WITH JESUS. Philip would have spoken with the utmost sincerity and not without justification if he had said that certainly he knew Jesus. In Bethabara beyond Jordan he had heard the voice, "Follow me," and he had followed wherever he was allowed to follow. In a certain sense it was perfectly true that Philip knew Jesus. In the darkness he would have recognized the Master's voice and even his footsteps. In that which is the mere surface of humanity the knowledge was ample enough, but the moment Jesus seeks the depths, Philip's knowledge fails him. Philip says, "Show us the Father," in the simplicity of most utter and guileless ignorance. He is looking on the very thing he wants to see, and yet knows it not.

II. HOW FAR ARE WE INCLINED TO MAKE PHILIP'S REQUEST? If it were possible for Philip to do so, we may be sure he would press on us the need of making this request. So far as we can judge, he was a man who delighted in bringing others to Jesus. Philip himself came to make the request because so very often he had heard Jesus speak concerning the Father. According to Jesus, so much depended upon the Father, and the Father had a right to ask so much. How, for instance, could the disciple pray, "Our Father which art in heaven," as a real prayer unless first of all the Father had been shown to him? Philip must often have used the words of the Lord's Prayer. And yet here is proof of how little he had entered into the meaning. After the Father had been shown to Philip, only then would he begin to feel how great a thing true prayer is. There would be in it a power and a gladness it never had before. Thus it is clear we all need to have the Father shown to us. Not all our regularity in prayer and not all our importunity can bring down on us the highest blessings, if we know not to whom we are praying. Successful asking, successful seeking, successful knocking, implies that we ask from the right person, seek in the right place, and knock at the right door.

III. HOW FAR ARE WE EXPOSED TO THE ANSWER OF JESUS? The word of Jesus, be it observed, is not a word of blame. The natural man is not to be blamed that he cannot see what is only to be seen by the spiritual man. The answer is rather meant to make plain to us very important truth. 1. *How easy it is to think we know Jesus!* Know about him, at least. And it is easy to know a great deal, in a certain way. 2.

But to know Jesus, as he wants to be known, is not easy. Philip's experience proves that. If length of acquaintance and closeness of intimacy count for anything, Philip had enjoyed these. But *time* is only an element in real knowledge, when some part of the knowledge, at all events the alphabet and rudiments, is known from the beginning. Mere lapse of time by itself will not bring knowledge. Through what years of need and struggle some of us may have been ignorant of him, who came that he might help us in our need and struggle!—Y.

Ver. 12.—*The greater works of the believer.* I. THE NEED OF THESE GREATER WORKS. We know the works of Jesus in the flesh—certainly not all he did; but still we know the kind of things he did. And we know, too, that if nothing more had been done, the greatest things would have been left undone. A diseased and defective body is bad, a physical leprosy is a great pollution; but a distracted, passion-ruled heart is infinitely worse. The miraculous healings and alleviations worked out by Jesus are very beautiful, but they were only deeds by the way; having in them something preparatory and illustrative, but always looking to fundamental renovations, which would bring all other renovations in due course. We should ever aim to look at need according to the gradation which Jesus gives. We easily become "the fools of time and sense." What shall it profit a man if he practically learns the secret of vigorous health, and a long, enjoyable physical life, if it leaves him, all through, self-indulgent and self-asserting? The abiding ministry of Jesus, through the ministry of those in every generation whom he chooses and qualifies, is a ministry to the greatest needs of men. For temporal and physical needs they can often do little or nothing; but Jesus fills them with a spiritual energy which works out results, making many increasingly grateful to them, and through them to the supreme Saviour himself.

II. THE PERFECT SUBORDINATION OF THE SON TO THE FATHER. What consciousness there is here of a plan and an order! What humble and beautiful recognition of the place of Jesus and of his servants respectively! Jesus says it without the slightest hesitation that his servants would do greater things than himself. Here are the words of One who was ever thinking, first of all, of the glory and will of his heavenly Father. So the thing be done, what matters it whose is the visible hand? Nothing good can be done, whether in higher or lower degree, without the enabling energy from on high. So long as the greater works are continually going on, and men being regenerated and sanctified, what we may call the mere reputation of Jesus is a small matter. There is no fear but what Jesus will get full recognition from those in whom the greater works are being done. Such recognition is no trivial part of the proof that the greater works are being done.

III. THE CAUSE OF THE GREATER WORKS. The apostles do not merely take the place of Jesus. His departure out of the ordinary conditions of human life is part of the qualification of his servants for the greater works. He is with the Father now in a sense in which he was not while here in flesh and blood. Even as Paul said, "Absent from the body, present with the Lord," so Jesus, absent from the body, was present with the Father. Let us, indeed, fully admit that the cause Jesus here gives is one we are little able to comprehend. But it is the real cause, and we should rejoice in its being mentioned; for what we know not now we shall know hereafter.—Y.

Vers. 13, 14.—*Asking in the Name of Jesus.* I. CHANGED METHODS OF COMMUNICATION. The prayers of the disciples were probably very shallow and vitiated expressions of feeling during the days when they knew Jesus according to the flesh. We know something of their misapprehensions and self-regarding ways—and how could these be kept out of their prayers? For a while Jesus came between them and God; as he himself suggested, he was a stumbling-block. But the happy day was coming when the disciples would be thrown upon the unseen. Intercourse with Jesus in flesh and blood was pleasant enough, but it had no special enrichment in it, and it had to be taken with all its drawbacks and limitations as well as its pleasures. No wonder the disciples so abounded in prayer after the ascension of their Master. All the way in which he had taken them led up to this. Becoming invisible, he did not become inaccessible; yea, rather, he became more accessible than ever.

II. SPECIFIED TOPICS OF SUPPLICATION. All that is asked must be asked in the

Name of Jesus. Asked with confidence and understanding, even as a servant does in the name of his master. If a known servant goes to the bank with a cheque signed by his master, he gets the money at once; for his master has a claim there, and the claim is recognized, as a matter of course. Jesus was One who had great stores of wealth treasured up in the bank of heaven, and for a while he made application himself, whereby to do his wonderful works. He himself, dwelling on earth, had asked in his own Person, and for his own direct ministrations from his heavenly Father. And now that he was going away to the far country, the works had still to be done—yea, even greater works—and the heavenly treasury had to be in constant requisition. The greater works were impossible unless as answers to truly Christian prayer.

III. GREAT ENCOURAGEMENT FOR ALL WHO SEEK THE GOOD OF OTHERS. A large amount of good, of a certain sort, may be done without prayer. There are physical wants of men and there are physical supplies. But he who would do the highest good must ever be asking himself what Jesus would do, if he himself could be thought of just as one of his own servants. We are to live lives of ministry to men as the servants of the Lord Jesus. Our ministry is to be measured, not by what men ask for, but by what Jesus seeks to give. We have greater boons at our command for a needy world than anything nature can supply.

IV. THE IMPLIED MEDIATION OF JESUS. He and his Father are one. Whatever is asked in the Name of Jesus will be done as by Jesus himself. Notice how soon opportunity was given to try the reality of all this. Look at the lame man laid at the Beautiful gate of the temple. He is asking, but his desires do not go beyond an alms. He has long learned to be contented, if only he can drag on existence. But to Peter the opportunity is given of something far beyond an alms, and he speaks to the lame man, not in his own name—that would have been all in vain—but in the Name of Jesus of Nazareth. Here is a revelation many of us have yet to discover, that we may become blessed channels of the highest power flowing from the mediation of the Lord Jesus.—Y.

Vers. 16—18.—"*Another Comforter.*" I. AN ANSWER TO A REQUEST OF JESUS. The manifestation of the Holy Spirit is a conditional thing. Jesus must ask the Father for it; and he can only ask the Father when he perceives the disciples to be going in the way of his directions. If only the disciples will do what Jesus wants them to do, he will secure for them the indispensable help. They must not be under the delusion that the might of the Holy Spirit will be given to aid them in their own plans and schemes. They must be servants to the plans and schemes of Jesus. The Father waits for the Son to ask, and the Son waits till he sees his people ready to receive.

II. THE GIFT BESTOWED. Here it is plain we must try to look at things rather than words—at the whole actual work of the Holy Spirit rather than at special words by which he is described. And inasmuch as he is called "another Paraclete," we must consider the incarnate Jesus himself as the first and introductory Paraclete. Well did the disciples know how utterly helpless they would have been without the assistance of Jesus. Truly he was an earthly Providence to them. They never needed to be at a loss. And all the time they were made to feel more and more their natural insufficiency. And doubtless Jesus saw in their hearts the question rising as to what they should do when he was gone. If Jesus had not come into their lives, they would not have known what life can be. But having had a Paraclete, it would be like sinking from light into darkness to go on without one. Better never to have known Jesus at all, than to know him and then lose him, and have to go on with no more than they had at the beginning. More than that, the gift of the second Comforter includes all that was essential in the first one. Nay, we may say even more. The first Comforter was only truly operative when he blossomed out, so to speak, into the second one. Jesus was the Truth, and the second Comforter was the Spirit of the Truth. Jesus gave the seed, and then the Spirit came like the breath of spring to stir up the seed into life. There is much about all this process that we cannot understand; but that is all the more reason why we should mark what we can mark—even the sequence of processes and results. If the second Comforter had never come, the mission of the first one would have been the greatest enigma in the history of humanity.

III. THE RECIPIENTS OF THE GIFT. It has been well said that Jesus is spoken of as having come into the world. The world could receive him after a fashion, because it could gaze upon him and recognize him by the senses, as it could any incarnated human being. But the Holy Spirit comes to the Church, to prepared and humbled hearts. He comes to complete repentance. Men see that the past has been wrong and foolish, full of wasted days and powers. Then they begin to study the communications of Jesus, and so they are led on into a reception of the Holy Spirit. There must surely be much listening to Jesus, much pondering over all the elements of his incarnate career, before it can be comprehended what the Holy Spirit really is and does.—Y.

Ver. 19.—*Separated, but not orphaned.* I. JESUS CONTINUALLY THOUGHTFUL FOR HIS PEOPLE. These disciples could not for a moment place themselves in the present position of their Master. They knew not how he was feeling; they knew not what mental agonies were impending for him. He, on the other hand, the nearer he drew to his own crowning trials, the more he thought of all the terrible experiences of his disciples. Thus we see how entirely Divine Providence takes in all human needs. The time of desolation and perplexity for the disciples was really very short. It extended at the utmost from the arrest in Gethsemane to the morning of the resurrection. Then separation was swallowed up in reunion, and it was made clearer and clearer to the disciples that visible communion, however sweet, was to melt away into an invisible communion, equally sweet and vastly more helpful.

II. THE IMPOSSIBILITY OF ANY REAL SEPARATION BETWEEN JESUS AND HIS PEOPLE. The degree of such a separation is indicated by a very strong term. Much separation would be exaggerated if it were called *orphanhood*. Those are justly reckoned orphans who are bereft of their natural supports and defences. Orphans must be provided for. Those who have once tasted the good word of life in Christ Jesus cannot get anything to nourish and augment life anywhere else. Hence we see the light in which Jesus looks upon such as are not yet in any living and abiding connection with himself. He looks on them as being unprovided for, in any true and proper manner. In comparison of any real discipline and preparation for the future, they are as the waifs and strays upon the streets, who grow up anyhow, and drift into a manhood of crime and misery. There is such a thing as practical orphanhood, without any consciousness of it. It is surely the intent of the Father of Jesus that we all should be his children; and if we cannot truly say, "Our Father in heaven," what is that but practical orphanhood? We have yet to find the fulness of sonship and brotherhood. It is possible to have the most loving and sheltering of human parentage and yet suffer as the worst of orphans. All other separations are to lose their sting and curse, because nothing can separate us from the love of God in Christ Jesus our Lord.

III. THIS ABIDING COMMUNION IS MANIFESTLY IN THE FULNESS OF THE TRINITY. Jesus has said that another Paraclete will come, even the Spirit of the truth. Thus he seems to separate himself, begins to depart from his disciples, and as it were looks over his shoulder while he speaks. He had, indeed, to honour the Holy Spirit. As the Father had glorified the Son, saying, "This is my beloved Son; hear ye him;" so Jesus glorifies the Spirit, saying as it were, "This is my Spirit; hear ye him." But immediately the distinction is drawn, there has to be an implication of the unity. Those who had heard Jesus say, "I and the Father are one," must also be made to feel that Jesus and the Spirit are one. And thus we are prepared for the undeniable and beautiful correspondence between the Gospels and the Epistles. The presence of Jesus is now universal as the air, and yet only comprehended and profited by when we have received the Holy Spirit. The Spirit *reveals* Jesus; does not bring the distant near, but simply lifts the hiding veil. Thus the full Trinity is nearest to us of all things, if only we can be established in living connection with it.—Y.

Vers. 22—24.—*What makes the true manifestation possible.* I. THE QUESTION OF JUDAS. This question shows how much the disciples had yet to learn; for without doubt all shared the perplexity of the one. How one fundamental error stops a true understanding of all the words of Jesus! In a sense, Jesus had been seen of all men who had eyes to see, but what they had seen had just been the human form. That

Jesus should have kingly honour and kingly power they had not discerned. But the disciples seem to have thought that one day he would assume outward royal pomps, and then everybody would be forced to recognize him for what he truly was. A glory that could be manifested to some and not to all was beyond the comprehension of the disciples. The question of Judas was only the world's own habitual and self-conceited question, amounting to this—that if there was anything in Christianity, the world would have seen it long ago. The world's delusive notion is that it can know everything that is to be known, if only the manifestation is made intense enough.

II. THE EXPLANATION OF JESUS. An explanation, indeed, and yet not an explanation to be understood in the moment of utterance. For these very disciples had yet to have stirred up in their hearts a true spiritual affection. They did love Jesus as human friend loves human friend; but doing this, what did they more than others? The mutual bond of friendship requires no high stretch of human virtue. But the disciples had yet to attain the ἀγαπῆ, that ἀγαπῆ which is specially affirmed as the crowning gift of the Holy Spirit. God so loved the world as to give his Son for the world's redemption, and there is a continual effort through many and ever multiplying agencies to manifest himself in saving power to the world. But this is done by all arts of persuasion and warning—by persistent shaking of those who are asleep till they open their eyes, which many of them never do. There is, of course, an increase of manifestation in the glory of God in Christ Jesus, so that those able to see the manifestation at all see more and more, and have an increase of joy the longer they look. But just as the same eye beholds the sun in its noonday glory and in its earliest dawn, so the same eye beholds all the manifestations of God in Jesus. If we cannot see the beginning, we cannot see the continuing. To those spiritually blind, all comforting manifestations of the Trinity are alike impossible. There must be a breaking down of selfishness, an opening up of the streams of love, and a gradual increase of them into copious flow. How many indulge selfishness, well knowing the claims that press on them from every side! Shut your eyes and keep them closed; it is true then that you cannot see; but you are not therefore reckoned blind. Only when you are penitent, and profoundly troubled because of deep-rooted selfishness, can the manifestation of Jesus begin to you. Selfishness is what makes the world the world; and as soon as a counter-current is set up in any human heart, that is a sign of salvation begun, and if only there be no Demas-lapse into the love of the temporal and the visible, then manifestations from above will more and more increase. The more we fit ourselves to see, the more we shall see.—Y.

Vers. 25, 26.—*How the teaching of Jesus becomes abiding and effectual.* I. THE POWERLESSNESS OF TRUTH. Jesus continually remembered this. No one, indeed, had more complete experience as to the inability of the natural man to receive spiritual things; and even here, when perhaps the disciples were unusually attentive, Jesus knew that they would be more than ever perplexed. And there was nothing in the mere lapse of time to make the meaning clearer, the promises more receivable, the duties more feasible. Persevering, indomitable students have, ere now, puzzled out some abstruse treatise usually made plain by a teacher who knows it thoroughly. They have not been able to get the teacher, and so they have managed to do without him. But the utterances of Jesus in the Gospels are sealed up, every one of them, to mere intellectual inquiry. The words are there, with a strange attractive power—unique words; and yet the very power that is to make them useful is somehow lacking, or at all events unavailable. No fresh words are needed; it may truly be said there is nothing in the Epistles which is not already in the Gospels, so far as principles are concerned; but something is needed to bring the human heart and the words of Jesus into living contact.

II. WHAT MAKES TRUTH VITAL. The energy of the Holy Spirit. He will indeed be a Paraclete, ever coming in with ample and effectual guidance just at the needful moment. What riches have been got out of the Gospels by Spirit-guided men! What a serious accusation if we reject or neglect what has evidently been given to meet the emergency! God never gives anything unnecessary. Let it not be supposed that the Holy Spirit is for the difficulties of some, or for occasions when we cannot see our way to truth unaided. The Holy Spirit is for all and always. The truth as it is in Jesus

can never become a real system to us, individually, unless as we accept this guidance provided by Jesus and his Father. How this guidance operates is another matter. That we may not be able to understand. But neither do we understand how the seed bursts into life and develops into plant and fruit. What we need is firm faith and an abiding recollection that the Holy Spirit which the Father sends in the Name of the Son is a real and a present power. The difference between the seed unsown and the seed springing up and moving onwards to fruit, is an analogue of the difference between an utterance of Jesus verbally lodged in the memory, and that same utterance opened up and filled with perennial power by the Holy Spirit.

III. THE TWOFOLD ASPECT OF THE SPIRIT'S WORK HERE PRESENTED. 1. *Teaching.* The death of Jesus had yet to come, and then the resurrection and ascension. Everything Jesus has ever spoken must be brought into proper relation with these marvellous experiences of his personal life. The Holy Spirit has to explain the sum total of the incarnation. 2. *Reminding.* To recollect what we know just when we want it, is one of the hardest of things. What is the value of knowledge unless it can be turned to practice just at the right time? The Holy Spirit may be a help to mere memory, far more than we think.—Y.

Ver. 27.—*A priceless legacy.* I. THE NEED OF SOME SUCH ASSURANCE. Jesus had already said perturbing things. We know the disciples were so perturbed, for we find the Master himself referring to their manifest disappointment and consternation. "Because I have said these things unto you, sorrow hath filled your heart." And this was a sorrow that probably included vexation, chagrin, and humiliation. The Master was quietly demolishing certain castles in the air. This wonderful and profound discourse, which has brought light and comfort to so many generations of Christians, would bring little of either to those who first heard it and in the first hearing. But Jesus was thinking of the future rather than of the present; thinking of a day to come when the disciples would rejoice that he had shattered their delusions and vain hopes.

II. JESUS POINTS BACKWARD TO THE PEACE OF HIS OWN LIFE. He directs his friends to his own experience and attainments. He intimates that his disciples were not altogether ignorant of the peculiar composure of their Master's life. They had seen him again and again in all sorts of scenes and circumstances, but never in a hurry or a flurry. Goethe's ideal of progress was to go on without haste, without rest; and Jesus turned that ideal into reality. The stream of his life was not a rushing torrent, like some Swiss stream fed from a glacier; neither was it made up of dull, sluggish, creeping, almost stagnant stretches of water. If the disciples had not sufficiently noticed this peace, it was just one of the very things the promised Paraclete would bring to their remembrance. They must have remembered how calm Jesus was when the tempest from the hills came down on the little boat. And then they would remember, too, how, when just delivered from the tempest, Jesus met the fierce maniac, possessed of many devils, so strong in his frenzy that he broke the bonds that bound him. Such was the habitual, profound peace of Jesus, and he never could have done his work without it.

III. THE POSSIBILITY OF THIS PEACE BECOMING OURS. We need it not less than Jesus, and surely we can have it. His word was not a mere word of good wishes and kindly interest. He did make over something substantial to his friends. He predicted what assuredly would happen. Where the Spirit of the Lord is, there is peace, if only that Spirit is allowed to have free course. A mere possibility, a mere ideal, would have been a poor legacy. Through Jesus many have learned to go through this world of care and turmoil, yet keeping their hearts like that smooth, glassy sea which John saw before the throne.

IV. THE MANNER OF MAKING THIS PEACE A REALITY. We must obtain it, as he obtained it. The Spirit of his heavenly Father, the Spirit that rules in heaven, was ever in him, full and strong. He was in the world, but not of the world. He belonged to a state of being where all is wondrous harmony. He was out of heaven, yet not for a moment did the communications between him and heaven get broken. He was like the diver who goes down into the water, a foreign and impossible element in itself, taking with him the tube that connects his mouth with the upper air, and so being

able to remain under the water a long time and do very necessary work. Everything earthly was estimated by heavenly measurements. He belonged to heaven, and knew how things were going in heaven, and so, whatever the inconvenience of an earthly sojourn, his heart was at perfect peace.—Y.

EXPOSITION

CHAPTER XV.

Vers. 1—10.—(7) *The parable of the vine and its branches. Incorporation of the disciples into one personality with himself.* The image of the vine may have been suggested by some visible object. Either of the hypotheses of place would furnish a reminder of the nature and culture of the vine. Thus around the windows of the guest-chamber the vine may have thrown its tendrils, or on the slopes of Olivet the vineyards may have been prominent objects, or the burning heaps of vine-prunings may have suggested the idea. Again, if they were pausing in some apartments of the temple-court, the golden vine, the image of Israel, upon the gates may have supplied the point of departure. But our Lord needed no such help to his imagination, and it is by no means necessary to find an occasion for his imagery. The fact that he had the fruit of the vine before him, and had already made it symbolic of his sacrificial death, may have brought the thought nearer to the disciples. But the most simple explanation is that the vine was the image of Israel. The prophets and psalms abound with this reference (Isa. v. 1, etc.; Ezek. xix. 10; Ps. lxxx. 8—19), so that our Lord was giving a new meaning to a familiar figure. "The vine" was the beautiful image of that theocratic and sacramental community, which had its centre in the altar and ark of testimony and the holy place; and the fruit of the vine was conspicuous in all the symbolic relations which, through priesthood and ritual enactments, brought individual Israelites into relation with the reconciled God. Here Christ says, "I;" but we see from ver. 5 that the branches, which by reason of relation to him have and draw their life from him (or, to use his own words, "I and the branches," and "the branches in me"), constitute the veritable "vine" of the covenant.

Ver. 1.—The vine of the Lord of hosts (Ps. lxxx.) brought forth wild grapes (Isa. v.; Ezek. xix. 10); Israel became "an empty vine" (Hos. x. 1). The failure of Israel to realize the ideal leads our Lord, as the true Israel of God, to say, **I am the veritable** (or, *ideal*) **vine**, including (as the context shows) in the idea of his complete Personality all the branches that derive their life from him. I with the branches, I involving my relation to the branches, and theirs to me—I as the Life-principle of humanity, together with those who are living in me—constitute and are the veritable vine of prophecy, the true Israel of God. So that this passage, from vers. 1—10, denotes and expounds with all detail the idea elsewhere expressed by the head and the members of a body. Sometimes the idea of the parts predominates over the idea of the unity, and sometimes the unity triumphs over the parts; but in the relation between Christ and the people of his love they are often lost sight of in him, and he becomes the only Personality. The "I" of this passage is not that of the eternal Logos, nor is it the mere humanity, nor is it simply the Divine-human Personality, but the new existence which, by union with him, formed one personage with him,—the believer being united to him as he to the Father. **My Father is the Husbandman**, not simply the ἀμπελουργός, or vinedresser, but also γεωργός, the owner of the land as well. It is a term applied in connection with the traditional significance of the vine to the head of the theocratic family. In Isa. v. it is the "Lord of hosts;" in 2 Chron. xxvi. 10 and in the parable of the vinedressers it is applied to the rulers of the people. The Arians were wrong in concluding from this a difference of essence between the Father and Son. The vine clearly includes the branches; and the owner of the vineyard, who is also the dresser of the vine, deals here with the whole reality. All, however, which the Husbandman is said in ver. 2 to effect is the taking away of the fruitless though proud branch, and the cleansing and gentle pruning of the branch that beareth fruit. Now, Christ, as the Son, has all judgment committed to him, and, as the great Organ of Divine providence and rule in the Church, he is the Administrator of discipline. Christ is not disclaiming the opera-

tions which he in other places assumes, nor representing his own Personality as perfectly passive in the matter, but he is claiming for Jehovah of hosts the same relation to the true Vine as he sustained to the degenerate vine of the old covenant; but he calls him "my Father." Alford says, "The material creations of God are only inferior examples of that finer spiritual life and organism in which the creature is raised up to partake of the Divine nature" (see Hugh Macmillan, D.D., 'The True Vine').

Ver. 2.—**Every branch in me**; *i.e.* this unity of life between me and mine is graciously handled by the Father—my Father! The branches are of two kinds—unfruitful and fruitful. The indefinite statement, in nominative absolute, calls great attention to it. "Every branch in me **that beareth no fruit.**" Then it is possible to come into this organic relation with the true Vine, to be in it and to be a part of it, and to bring forth *no* fruit. If it were not for ver. 5 we might say that these branches were nations, customs, institutions, and the like; but the context forbids it. The relation to him must therefore be one that is insufficient to secure life, or fruit, or continuance. Baptized, communicating, professing, partially believing Christians there may be in abundance, who, though in him, yet cannot continue in him. (See stony ground, thorny ground, and unripe ears, of the parable of the sower; and the bad fish caught in the net (Matt. xiii.; 1 John ii. 19, etc.). **He taketh away** (cf. John the Baptist: "Every tree that bringeth not forth *good* fruit is hewn down," Matt. iii. 10; and Deut. xxxii. 32; Micah vii. 1). What is done with the valueless prunings is said afterwards. **Every branch that beareth fruit, he pruneth** (or, *cleanseth*), **that it may bring forth more fruit.** Let the non-reappearance of ἐν ἐμοὶ be observed. The *suavis rhythmus* of Bengel is a mere accidental touch. The words αἴρει and καθαίρει *rhyme* with each other; but the latter word is not connected with καθαίρεω, a compound of αἴρεω, nor is it equivalent to καταίρει, the true compound of κατὰ with αἴρω; but it is derived from καθαρός, clean, and means "to cleanse with libations," and perhaps "to prune with the knife." The Husbandman aims at more fruit, more of meekness, gentleness, love, and faithfulness, in fact, all those *fruits of the Spirit* enumerated in Gal. v. 22,23. The word κλῆμα, used for "branch" in these verses, occurs nowhere else in the New Testament. The word κλαδὸς, elsewhere used (Matt. xiii. 32; xxi. 8; xxiv. 32; Mark iv. 32; xiii. 28; Rom. xi. 16—21), means the smaller "branches" of a tree. The term means here vine-branch, the essential constituent elements of the vine itself, and is so used in Aristophanes, Æschines, and Theophrastus (see LXX., Ezek. xv. 2).

Ver. 3.—**Now ye are clean**—pruned, purged, cleansed, of the Divine Owner—**by reason of the word** (λόγον) **which I have spoken to you.** The Father has been operating this cleansing process upon you by the whole of the ῥήματά (see ver. 7), which are gathered together into one mighty, quick, and active *Logos*. As we find in Heb. iv. 12, the Word is sharper than a two-edged sword, and capable of dealing summarily with "thoughts and intents of the heart." Augustine, on this passage, admits that it is the *Logos* which gives all its value to the water of baptism. "This purifying, sanctifying process has been performed upon you," says Christ. Then since "he who sanctifieth, and they who are sanctified, are all of one," this continuance remains as the gracious possibility. The vital sap proceeds from Christ alone, and not from our corrupted nature, which must be grafted into his life and become part of him. Many may seem to be a part of Christ, to be sacramentally or outwardly united to him, and even to be drawing some real advantages from the contact, and yet their end is fruitlessness, rottenness, removal, fire. The branches which bear fruit never bring forth all they might produce, never realize their ideal. The pruning, cleansing process must pass over every soul, that it may more adequately fulfil its destiny. The cleansing, searching power of the Word will be freely exercised by the Divine Husbandman.

Ver. 4.—But there is a continuance of most intimate relations to be sustained between Christ and his disciples. If the two clauses are "imperative," or rather concessive, as many suppose, the finest meaning is evolved. Let these be the reciprocal conditions, let it be that you abide in me, and I in you. (Meyer and Lange add to the second clause μενῶ, "I will abide in you," making it into a promise following a command, and involving a very strong synergistic thought.) There is a mutual abiding or indwelling. The life-principle circulates through the branches, just as they perpetuate the living connection between the branch and the centre of the life. The mutual relations show that human nature is in infinite need, and, apart from the new life-principle, will perish. The abiding of the branch in the vine suggests the continuance of vital connection with the living stem, and supposes that connection kept up by constant faith, so that the believer is in a position to draw life from the legitimate source. The abiding of the vine in the branch—"I in you"—is the perpetual inflow into the subordinate life, of the living grace which makes the believer's life one with his

Lord's. As he said (ch. xiv. 19), "Because I live, and ye shall live;" so now, **As the branch cannot bear fruit from itself**—from its own inherent vitality—**except it abide in the vine**—except this connection is maintained—**in like manner no more** (or, *so neither*) **can ye, except ye abide in me.** The affirmation does not cover, as Augustine implies (although it may suggest), the impotence of the natural man, but it asserts the unfruitfulness of the disciple in his own strength. Some have found here a vindication of the place of the human will in the work of grace. Let it be seen, however, that it is the "good will," the new nature, which has been wakened into normal activity, and which wills the thing most pleasing to the Divine Source of the life.

Ver. 5.—Christ returns to the main theme of the previous verse, but here discriminates more forcibly the vine from the branches, and yet holds and binds them into a unity. **I am the vine, ye are the branches;** which shows that he treated the disciples themselves as the organs of his earthly fruit-bearing; and then draws a larger circle and makes a complete and comprehensive statement on which the very existence of the "true vine," the "body of Christ, including the Head," depends, viz. **He that abideth in me, and I in him**—*i.e.* whenever the conditions of which I have spoken to you are fulfilled; wherever there are human souls deriving from their connection with me the full advantage of the life ever streaming forth from me—**the same beareth much fruit**; the entire end of their new life is secured. He beareth "much fruit." In other words, many of those blessed fruits of the supernatural life appear, which the great Husbandman desires to receive. And this strengthens the position of the previous verse, which threatened excision from the vine to such as bear no fruit. Such, though in one sense "in the Vine," do not *abide in him*. **Because apart from**[1]—severed from—**me ye can do nothing.** The ὅτι suggests the question—Can the negative result justify the positive assertion? It does in this way. There are two premisses: the first is, "I am the Vine, and ye are the branches," and the second is, "Severed from me a branch can effect nothing," having no independent fruitfulness or stability. All its powers are derived from this supernatural source, and depend on Christ's faithfulness to his own nature and functions; *therefore*, "He that abideth in me, and I in him, bringeth forth much fruit." The language here does not repress the endeavour of the human will after righteousness, nor pronounce a judgment on the great controversy between Augustinians and Pelagians. These words are not addressed to unconverted men, but to disciples, who have to learn their constant need of spiritual contact with their invisible Lord. Let a believer, let an apostle, sever himself from Christ, and live on his own past reputation or his supposed strength, on the clearness of his intellect, the vigour of his body, the eminence of his position, *he can and will do nothing.*

Ver. 6.—**If any one abide not in me, he is cast forth as the branch**—perhaps away from the vineyard, as well as from proximity to the vine—**and is withered.** The two aorists, ἐβλήθη and ἐξηράνθη, are simply cases of a common daily experience. These are the inevitable consequences of not abiding in the Vine. We may imagine two ways in which this non-abiding in Christ, this severance from him, may be effected: (1) the pruning-knife may have lopped them off because of their lack of fruitfulness; or, (2) they may have withered on the stem, and, by their deficiency of strength and life, have suffered from some external assault which they have not had energy to resist. Lücke, Winer, Tholuck, and Hengstenberg regard the aorists as indicative of what will happen should branches in Christ cease to derive life from him. Calvin is satisfied that the expression cannot refer to the elect, but to the hypocrite, while Alford is as confident of its repudiation of unconditional election. In my opinion it keeps clear of both suggestions. **And they gather them, and cast them into the fire, and they are burned.** The vine is one of the noblest of all trees, and produces the most abundant fruit; but it is one of its peculiarities that all its strength is spent on the fruit, and that its branches are utterly valueless for all other purposes. Heaps of burning vine-prunings may have suggested the awful image which the embodied Love of God here adopts. Some have supposed (Meyer and Alford) that the fire is here the last judgment, which our Lord looks upon as come. But the present tense, following the two aorists, suggests the immediate consequence of such severance from Christ—the fiery trials, the fierce temptations, the terrible judgments, always overtaking the unfruitful and unfaithful servants, and preluding the awful consummation of Divine judgment, of which our Lord had often spoken (Matt. xiii. 42, 50; xxv. 41; Luke xvi. 24), and which the apostle of love describes in Rev. xx. 15; xxi. 8.

Ver. 7.—In this verse he returns once more on the principle of union with himself, and of what will come out of it. The disciples may be sorely distressed at this possible doom, for whatever may be the lot of

[1] Χωρὶς, equivalent to χωρισθέντες. It has this force in ch. i. 3; xx. 7; Heb. vii. 20; ix. 7; Eph. ii. 12.

those who do not obey the gospel and are ignorant of the Law of God, the curse here uttered falls heavily upon those who have been once enlightened, etc., and have apostatized (Heb. vi. 4—6). The anxiety of the apostles is grievous, and they desire deliverance from this doom. And our Lord next unfolds the principle of prayer which laid such hold on the mind of the Apostle John: **If ye abide in me** (and then, instead of adding, "And I abide in you," he says); **and my words abide in you**; i.e. if my teaching so abide with you as to control your thoughts and ideas, remain in you as your guide and inspiration, then **ask**[1] **whatsoever ye will, and it shall be done to you.** A timid interpretation of this promise limits the "whatsoever" to deeds of service in the kingdom of God, and fears, with Augustine, to trust the sanctified will of the believer. But in such harmony with Christ as these words supply, all the conditions of acceptable prayer are present. The believer in Christ, full of his words, evermore consciously realizing union with Christ, charged with the thoughts, burning with the purposes, filled with words of Jesus, will have no will that is not in harmony with the Divine will. Then faith is possible in the fulfilment of his own desire, and prayer becomes a prophecy and pledge of the answer. The apostle, after many years of pondering and of putting these principles into practice, confirms the truth of them (1 Epist. v. 14—16). This is the true philosophy of prayer. The psalmist had gone a long way in the same direction (Ps. xxxvii. 4, "Delight thyself in the Lord; and he shall give thee thy heart's desire").

Ver. 8.—Here the Lord shows what he knows will be and must be the dominant desire of the man who abides in himself, in whom his own word abides. Such a man will seek, yearn, ask, that he should **bear much fruit.** This prayer will be heard, and in this sublime synthesis between Christ and his disciples, says Christ, **was my Father glorified.** "In the fruitfulness of the vine is the glory of the husbandman," and in the answer of your prayers, and the regulation of all your desires, **so ye shall become my disciples.**[2] "Discipleship" is a very large word, never altogether realized. Just as faith leads to faith, and love to love, and light to light, so does discipleship to discipleship. As Bengel says, discipleship is the *fundamentum et fastigium* of Christianity. On earth the vine reveals itself in the branches, and thus conceals itself behind them. "This explains why the diffusion of spiritual life makes such slow progress in the world—the Vine effects nothing but by means of the branches, and these so often paralyze instead of promoting the action of the Vine" (Godet). If the other text be maintained, *Herein was my Father glorified, so that ye might bear much fruit, and that ye may become my disciples*, the "herein" points back to the previous verse, and then the contemplated result of the arrangement, rather than the purpose of the glory, is the matter referred to.

Ver. 9.—Two ways of explaining this verse: *Even as—inasmuch as—the Father hath loved me, and as I have loved you, abide in my love*; i.e., as Grotius has put it, the first clause suggesting accordance with the mystery of the Trinity, and the second the mystery of redemption: "So do ye continue, or so do ye abide, in the amplitude of this double love which is mine, dwell in it as in a holy atmosphere, breathe it and live by it." But there is another and more satisfactory way of translating the passage: **Even as the Father loved me, I also loved you**; a fact of stupendous interest and transcendent claim. Heaven had opened over the incarnate Word, and other ears as well as his own had heard the Father say, "Thou art my beloved Son," etc. The Lord was conscious of being the Object of this infinite love before the foundation of the world (ch. xvii. 24), and of reciprocating and responding to it; and this love of the Father to him on his assumption of his mediatorial functions was the well-spring of his obedience unto death and after it (see ch. x. 17, note). Now, if the καγὼ is to be translated as above, Christ declares that *even as* the Father has loved him, he has loved his disciples. Again and again he has emphasized this love to them (ch. xiii. 34), but here he asserts a loftier claim, viz. that his love to them corresponds with the eternal Father's love to himself. The one great fact is the ground on which he commands them to *abide in his love.* This is obviously a more explicit and more intelligible form of the commandment to abide in him. With Olshausen and Westcott, "The love that is mine" is not the love *to* Christ, nor the love *of* Christ exclusively, but a blending of the active and passive idea in "the love that is mine"—in the

[1] Αἰτήσασθε is the reading of A, B, D, L, M, X, and some important cursives and versions, and followed by Meyer, Tischendorf (8th edit.), Tregelles, R.T., and Westcott and Hort. The αἰτήσεσθε of T.R. is that of ℵ, E, G, H, and many others.

[2] T.R., Lachmann, Tregelles, Westcott and Hort, with B, D, L, M, X, Δ, read φέρητε, καὶ γένησθε, "that you may become." This is placed in the margin by R.T., but seeing ℵ, A, E, G, H, and many others read φέρητε· καὶ γενήσεσθε, "and ye shall become," the latter is preserved by Tischendorf (8th edit), R.T., and Meyer.

"love" lavished upon me from eternity, and to which I have eternally responded, which I have made known to you and expended on you and received back again from you. **Abide in that love that is mine.**

Ver. 10.—**If ye keep my commandments, ye shall abide in my love.** This is the method and secret, the stimulus and proof, of abiding in the love of Christ. This is not exactly the converse (Westcott) of "If ye love me, keep my commandments." Doubtless there is a love which dictates obedience to the loved One's will. Our Lord here avers, however, something further, viz. that obedience issues in a *higher love*. The obedience here described is the outcome of love, but the power is thus gained to continue, dwell, in the Divine love, to abide, that is, in the full enjoyment and fulness of my Divine love to you. This is obvious from the confirmatory clause: **Even as I have kept my Father's commandments, and abide in his love.** The Lord kept the Father's commandment always, doing those things which please him, offering up his precious life, laying it down that he might take it again; and the consequence is that he then and there knew that he was filled with all the fulness of the Divine love. The very impressive line of thought pervades this passage, that what the Father was to him, that he would prove to his disciples. What the love of God was to the Christ, the love of Christ was to his disciples.

Ver. 11—ch. xvi. 6.—(8) *The results of the union between Christ and his disciples.*

Vers. 11—16.—(*a*) *To themselves.*

The Lord moves into another and wider development of the union between himself and his disciples. He drops the metaphor of the vine and the branches, and comes to the essence of the relation between them; that is, he does much to explain the meaning and nature of his abiding in them, and the character of the fruit which they were expected by the great Husbandman and Father to bring forth and ripen. A connection between the second section and the first is revealed in the new beginning.

Ver. 11.—**These things I have spoken,** and am still speaking, **to you** (perfect, not aorist) with this purpose, **that the joy that is mine may be**[1] **in you.** This is variously explained. Augustine, "My joyfulness concerning you," which is scarcely the burden of the previous verses; Grotius, "Your delight in me," which would be somewhat tautologous; Calvin and De Wette, "The joyfulness capable of being produced in you by me, might be in you." But the words are more simply explained by Lange, Meyer, Lücke, Westcott, Alford, and Moulton, as the communication to his disciples of his own absolute and personal joy. "The joy that is mine," like "the peace which is mine," is graciously bestowed. A joy was set before him, the joy of perfect self-sacrifice, which gave to his present acts an intensity and fulness of bliss. It was this, in its motives and character and supernatural sweetness, which would be in them. If they receive his life into them, it will convey not only his *peace*, but that peace uprising and bursting into joy; and he adds, in order **that your joy may be** fulfilled, *i.e.* perfected, reach its highest expression, its fulness of contents and entire sufficiency for all needs. 1 John i. 1—4 is the best commentary on this last clause. The Old Testament prophets had often spoken of Jehovah's joy in his people, comparing it to the bridegroom's joy, and the bride's (Isa. lxii. 5; Zeph. iii. 17). This entire idea is linked with ver. 10, where the keeping of his commandments, from motives of love, will enable the disciples to "abide in his love." He now passes the whole law of the second table into the light of his joy and the power of his example.

Ver. 12.—**This is my commandment, that ye love one another, even as I loved you.** This (ch. xiii. 34) was given as a "new commandment;" now he gathers the many commandments into *one*, as though all were included in it (1 John iii. 16). This thought is further vindicated by an endeavour to explain in what sense and way he was loving them.

Ver. 13.—**Greater love than this** (love) **no one hath,** namely (ἵνα), **that one should lay down his life for his friends.** Meyer and Lange endeavour to maintain even here the telic force of ἵνα, "The love to you is of so consummate a character, that its object and purpose is seen in my laying down my life for my friends;" and Hengstenberg thinks so because probably a reference here is made to Isa. liii. 10, that our Lord was pointing to his atoning death—to a death needed alike by enemies and friends. Such an interpretation supposes the lofty purpose of the greatest love. To me, however, it seems more probable that the translation given above places the argument upon a surer, because more common, human, experience. The disposition to die for ungodly and for enemies is exalted by St. Paul (Rom. v. 8) above the self-sacrifice involved in dying for

[1] Ἡ, the reading of A, B, D, 1, 33, Vulgate, Gothic, and many cursives, is preferred by Meyer, R.T., Westcott and Hort, Godet, and Tischendorf (8th edit.), though μείνῃ is read by ℵ, L, X, Γ, Δ, and other uncials, cursives, and Fathers.

the good. Still, which may be shown, and has often been shown in self-sacrificing death for those who are beloved, whatever other and wider ends may be discerned afterwards and spoken of in other connections, he is here asserting that the love of friendship is quite strong and intense enough to secure such a sacrifice. And he adds—

Ver. 14.—**Ye are my friends, if ye do whatsoever I command you**—just because I command you. So the natural conclusion will be, "I am showing you the highest possible fruit of my friendship—I am laying down my life for you. This is how I have loved you; therefore after this manner you are to love one another" (1 John iii. 16; Eph. v. 1, 2). Our Lord then explains more and more to them how they can and do claim this glorious designation. (1) They will vindicate the position for themselves if they are absolutely trustful and obedient. (2) But they can have a new and nobler proof.

Ver. 15.—**No longer do I call you servants**, bond-slaves. True, he had in this very discourse spoken of them as his δοῦλοι (ch. xiii. 13, 16). Again and again in his parabolic teaching he had spoken of his disciples as servants of a Lord (Matt. xiii. 27; xxii. 4; Luke xii. 37; and ch. xii. 26, where another word is used). And moreover, later on in this very chapter (ver. 20), the word and thought return, so that this relation to him, gloried in by St. Paul (Phil. i. 1; 1 Cor. vii. 22), St. James (i. 1), Jude (1), and even St. John (Rev. i. 1), could be sustained in its integrity, even after it had been transfigured, and penetrated through and through with the light of love. **Because the servant knoweth not what his lord doeth.** The slave is an instrument, doing by commandment, not from intimate knowledge, his Lord's behests. **But you I have called** (εἰρηκα)—on previous occasions (see Luke xii. 4; and cf. ch. xi. 11, "Our friend Lazarus")—**friends**, for whom it is joy to die, and I have effected the transfiguration of your service into love. I have raised you by the intimacy of the relations into which I have drawn you from the position of slave to that of friend. You may be, you must be, my servants still; I am your Master and Lord; but you will be servants from a higher motive and a more enduring link and bond of union. **For all things which I heard of my Father.** Notice the source of the Saviour's teaching. He was sent from God, trained and taught, as a man; he chose thus, humanly, to learn step by step, thing by thing, what to reveal of his own nature, of his purpose and plan in redeeming men, concerning the essence of the Father himself, and the entire significance of his self-manifestation. That which I heard **I made known unto you.** This is only in apparent contradiction with ch. xvi. 12, where he implies that there will be more for them to learn in the future, when the mystery of his death, resurrection, and ascension shall have been accomplished. The limitation of the πάντα ἃ ἤκουσα does not consist in *doctrines* as opposed to practical *duties*, nor in the plan of salvation for individuals as antithetic to principles of his kingdom, nor in principles as distinguished from what may ultimately be found in them, but in the capacities and circumstances of the disciples themselves (ch. xvi. 12 is a corollary of this solemn assurance). The reason of the present assertion is the proof that it thus supplies of their dearness to him. "Ye are my friends." He had told them all that they could *bear*. He had lifted the veil high enough for their truest joy and noblest discipline. He had bared his heart to them. He had kept back nothing that was profitable. He had proved his own friendship, and thus given a conclusive reason for his complete self-devotion on their account.

Ver. 16.—From the thirteenth to the fifteenth verse, our Lord, in a brief digression, has justified a portion of the great commandment of mutual love. That love is to correspond with his love to the disciples, and to explain his self-sacrifice to them; he proves to them that they are his "friends," and therefore the objects of his dying love. Then the appeal is still further clenched by showing the origin and purport of his friendship for them. **Ye did not choose me** (ἐξελέξασθε . . . ἐξελεξάμην are middle, "you chose . . . I chose . . . for yourselves or for myself"), **but I chose you.** I selected you as individuals, not excluding thereby a gracious choice of other souls; I destined you to accomplish work dear to me and essential to my kingdom. Christ has already told them that he must "go away" from them to the Father, and that they "cannot follow him now, but afterwards;" and he has also convinced them that, though he go away, he will "come again, and abide with them," and also that "severed" from him they can "do nothing." Consequently when he adds, **I appointed you** (see 1 Cor. xii. 28; 1 Tim. i. 12; Heb. i. 2; Acts xx. 28, for similar use of τιθέναι) as my apostles and representatives, to do work in my Name, there is no contradiction in his adding, **that ye should go forth**, depart into the world with my message and in my Name, as I am "departing" to the Father, to rule over you from a higher and more august position. **And bear fruit.** A passing reference to the imagery of the first part of the chapter, showing that their "going forth *or* away" upon this mission would not separate them

from his Spirit, or divide the link without which they could bear no fruit at all. The "fruit" may here, in its issues, suggest another class of ideas. In the first case the "fruit" was the "fruit of the Spirit," but here it would seem to be the abiding consequence of the "greater works" which they would be called upon to do. This rich fruit includes all the victories they were to win over souls, and all the effects of their ministry. "Fruit" in either case is only valuable when it is utilized by the Husbandman and according to his purpose. "Fruit" is a Divine self-exhaustion of the living organism; it does no good to the branch nor to the stem; it is the sacred property of the husbandman, whether for his own joy or for fresh seed. In this case **your fruit will abide for ever**, not in the branch, but in the Father's hands, **that** (*ἵνα*) **whatsoever ye shall ask of the Father in my Name, he may give it you.** It now becomes a question whether the second *ἵνα* introduces a clause which is co-ordinate with the former or one logically depending on the preceding. Meyer concludes the first, viz. that the granting of prayer brings about the fruit and its continuance (so De Wette, Lücke, Stier, Godet); and Olshausen maintains the second, viz. that by going and bringing forth fruit we enter into that relation with God from which proceeds the prayer in the name of the Son which the Father will grant, thus bringing the passage into close relation with ch. xiv. 13 and xvi. 23. Hengstenberg says, "By their fruit they would show themselves to be true disciples of Christ, and to such the Father can deny nothing." But Westcott and Lange endeavour to combine both ideas. The co-ordination of the two clauses requires the inversion of their order, or the introduction of *καὶ* before the second *ἵνα*. Moreover, the thought that Christ chose and appointed them in order that whatsoever they should ask God would give, is out of harmony with "the conditions of acceptable prayer" elsewhere insisted on; while the bearing of fruit—in both senses, (*a*) that of Christian grace and (*b*) Christian usefulness—completes the idea in a concrete form of abiding in Christ and having his words abiding in them. Surely the view that the second clause is conditionated by the first, is far from obscure, as Luthardt says, while he virtually accepts the same interpretation: "If they cause themselves to be found in the right service of Jesus, then will be granted to them what they ask in the name of Jesus." Moulton confirms the same interpretation. (On the clause, "*in my Name*," see ch. xvi. 24.)

Vers. 17—27.—(*b*) *The results of this union with Christ to the unbelieving world.*

Ver. 17.—**These things do I command you**—clearly pointing back to ver. 12—**that ye may love one another.** This entire meditation culminates where it began. The digression comes back to the main theme. Westcott regards it as the starting-point of a new theme, but our Lord did not return upon the idea of mutual love, but discusses the effect upon the world of that love to each other and to him which blended their personalities into one mystic unity. This verse shows how the new topic links itself with the previous discussion. His dying for them, thus proving his friendship for them, and all the other signs of his interest and confidence, have been set before them to this great end; for while the world is full of outrage and mutual animosities, the motive of his own entire self-manifestation is to awaken a new and higher type and model of humanity. Well may the familiar legend of St. John in the churches of Ephesus confirm this sublime truth.

From this point to the end of the chapter (ver. 27) Christ unfolded the consequences, to the unbelieving world, of the sacred union between himself and his disciples, and he discussed the reciprocal relations between his own disciples and the world, seeing that they are united with him in such a close incorporation.

Ver. 18.—**You need not be surprised if the world hate you.** "The world," *κόσμος* (five times used in strongly emphatic manner), is humanity apart from grace. This world will despise and hate your mutual love, will scorn your love to itself for my sake, will detest the higher and unworldly standard which you will set up. But here is some consolation. **Know** (*γινώσκετε* imperative, as *μνημονεύετε* in ver. 20) **that it has hated me before** (it hated) **you.** "*Me* first, *me* most" (Lange). "The superlative contains the comparative" (Tholuck). "This hatred is a community of destiny with me" (Meyer). You know how it has hated me, and hunted me from Bethlehem to Egypt, from Nazareth to Capernaum, from Gergesa to Jerusalem. Be not surprised if it hate you.

Ver. 19.—**If ye were of the world**—*i.e.* still a part of it, deriving your life, maxims, and pleasures from it; if you could sympathize with its vulgar passion, and its temporary fleeting excitements, partisanships, and bigotries—**the world would be loving** (*ἐφίλει*, notice the form of the conditional sentence, a supposition contrary to fact, therefore anticipating the negative clause that follows, "but ye are not of the world;" notice also that *φίλεω*, the love of affection, not *ἀγαπάω*, the love of reverence and profound regard, which you are to show to one

another and to *me*)—would **be loving its own**. The world loves its priests and mouthpieces, its own organization ("Caiaphas, Pilate, Herod, and Judas, and all devils," Luther); the world loves its own offspring. **But because ye are not of the world, but I chose you, withdrawing you for my service, out of the world** (the two meanings of ἐκ here differ; the first ἐκ denotes origin, the second corresponds with the compound ἐκ- in ἐκλέγομαι), **therefore the world hateth you.** I have caused you to break with it, and you are no longer "its own." Just in proportion as you are one with me, you draw upon yourself its hatred of me. "The offence of the cross" is not ceased. Thoma comments on the harmony between this statement and that of the Acts, Epistles, and Apocalypse, whose colours and features are here, as he thinks, drawn upon. It is profoundly interesting to trace the fulfilment of the Lord's prescient words in earlier Scripture (1 Pet. iv. 17; Rom. viii. 17; Gal. vi. 17; Phil. iii. 10; Heb. xii. 3).

Ver. 20.—**Remember the word which I spake to you** (see **Matt. x. 24**, but especially ch. xiii. 16, where Christ used the proverb), **The servant is not greater than his lord.** In ch. xiii. 16 the idea was used to enforce the spirit of humility and mutual service; it applies also here, but in another sense. The disciples are not to expect better treatment from the world than their Lord met with. **If they** (used of "the world" in its special concrete manifestations; "they" of Nazareth and Capernaum and Jerusalem correspond with the "they" of Lycaonia, Ephesus, Thessalonica, and Rome) **persecuted me, they will persecute**—drive away from them—**you also.** The "if" is remarkably explicit; there is no doubt about it in Christ's case, and the supposition is one of definite and acknowledged fact, and the conditional sentence most positively assures them of antagonism and persecution. It is probable, though not certainly known, that these disciples all endured a living martyrdom, if not a cruel death in his cause. Then follows a sentence which has by some unwisely been supposed to be ironical, and by others to refer to another subject. **If they**—others, or many, or some—**kept** (*i.e.* "observed," "obeyed," not as Bengel supposed, "laid in wait," or "kept maliciously") **my word, they will keep yours also.**[1] Why should irony be interpolated here? Surely the whole contact with the world was not an utter failure. Christ did win persons from all classes, and they loved him, with a passionate love; and so the apostles, and all who "go forth to bear fruit," may hope for some victories, and will travail in birth with the souls of men.

Ver. 21.—**But all these things will they do unto you.**[1] By way of consolation, he added, in view of the antagonism which the world would deliberately pursue towards them, **For my Name's sake.** Many suppose that the consolatory element is emphasized in this clause. However, the idea contained in the διὰ τὸ ὄνομά μου has been already expressed in the previous verses, and the whole of the verse so far merely gathers it up for a new and suggestive explanation. For the Name of Christ these disciples will not only pray, labour, suffer, and die, but in the power of it they will transmute their sorrows into raptures, their tribulations into glory. **Because they know not him that sent me.** If they had known the heart and nature of the Sender, they would have understood the mission of the Saviour, and would neither have hated him nor his representations. (Here Lücke, Hengstenberg, Luthardt, and Lange are preferable to Meyer and Godet.) It is utter grief to Jesus that the world has been ignorant of the Father. This ignorance explains its antagonism to the representatives of Christ, and is the most appalling witness to its own depravation. No fact is more patent in the entire history of human thoughts about God than this, that "the world by wisdom knows him not," nay, it travesties his Name, misrepresents his character, distrusts, fears, and flees from the face of God. It was left to Christ to reveal the Father. In many different mental tendencies even Christendom has obscured or denied the Fatherhood.

Ver. 22.—**If I had not come**, as the incarnate Word of God, if I had not fulfilled the promises and come forth from God into the world to reveal the Father, **and spoken to them**, made known to them the thought and Spirit of God, made it possible for them to know the essence of the only true God, **they had had**[2] **no sin**; they would not have resisted the highest love, their alienation

[1] See ch. viii. 51; xiv. 23; xvii. 6; and other passages in John; see also Rev. iii. 8, 10. Plummer points out that both phrases link the Gospel with the First Epistle and with the Apocalypse (1 John ii. 3, 4; iii. 22, 24; v. 2, 3; Rev. iii. 8, 10; xii. 17; xiv. 12; xvii. 7, 9).

[1] Εἰς ὑμᾶς is the reading ℵ*, B, D, L, 1, 33, and is adopted by Tischendorf (8th edit.), R.T., and Tregelles; while ὑμῖν of T.R. rests on A, D², Γ, Δ, Λ, and other uncials and several versions.

[2] "To have sin" is a phrase peculiar to John (ch. xix. 11; 1 John i. 8). Tischendorf (8th edit.), Tregelles, Westcott and Hort, with ℵ*, B, L, etc., here read εἴχοσαν, an Alexandrine form; but not the T.R. or R.T. D* reads εἶχαν.

in this respect would not have been a violation of the most solemn and gracious demands of the Father. The greatest sin is the refusal of the most complete revelation, and by the side of this all other sin becomes comparatively trivial. Our Lord could not have spoken of the hatred of himself or his disciples (so Lücke and Meyer) as this sin, because it would have been obviously impossible to hate a non-existent revelation or revealer. It is the deeper fall which is consequent upon a deliberate rejection of the highest love. Formerly, they would have been in the condition of those whose sins of ignorance God overlooks (Acts xvii. 30), and to whose ἁμαρτήματα in the past God has exercised πάρεσις, in anticipation of the coming grace. **But now** (Luke in numerous places uses this expression to form a strong contrast) **they have no excuse or pretext for their sin**, or concerning their sin. They can plead no justification. The word πρόφασις is an ἅπαξ λεγόμενον, and is not "cloak or covering," but "palliation or excuse" for manifest sin. So long as men have seen no deeper into the nature of God than they can go with the aid of mere phenomena or ratiocination on the details of creation, their fears and even their hatreds formulated into grim legend, or uncouth idols, or repellent hypothesis, are a natural outcome of a nature so corrupt; but they ought to have found in Christ a deeper revelation, a summons to service and adoring love. In rejecting the idea of God which I have set before them they have no excuse. St. Paul (Rom. i. 20) declares that those who have defamed the great characteristic of God which may be learned from nature are without excuse. Certainly our Lord does not say this here.

Ver. 23.—**He that hateth me, and by implication will hate you, hateth my Father also.** The hatred of goodness in me, the refusal to accept my representation of their Father and mine, becomes a distinct hatred of God himself as I have revealed him. A God of war, a God of partisan jealousy for the honour of Israel, a God who would palliate fratricidal feud, and overlook blasphemous indifference to his true character, they might have tolerated; but the Father-God, whom they might have heard and seen in Christ, is hated by them.

Ver. 24.—**If I had not done among them works which none other did.**[1] Here he comes down from "Word" to "work," and indicates the lower agency, that of works, which are neither inoperative nor valueless, and which transcend all other similar deeds. They are works of the Son of God, works of creation and of healing, triumphant conflict with the forces of nature and the malice of the devil, of a kind which may be compared with, but which exceed all human and angelic ministry. **They had not had sin, but now they have both seen and hated both me and my Father.** The works as well as the words of Christ might have softened their hearts, but the Divine claims, which were thus pressed home upon the conscience, provoked their malice. "They took counsel to kill him;" "They took up stones to stone him." They hated God as God, and goodness and truth just because they were goodness and truth. The awful condemnation is here pronounced, "that men loved darkness rather than light." They positively saw their Father, and hated him. This is the most terrible condemnation that can be pronounced on moral beings.

Ver. 25.—Strange is it that even here the ancient psalmist, in portraying the ideal Sufferer (Ps. lxix. 4; xxxv. 19), had seized this feature, and thus anticipated the treatment of the Son of God. **But *this cometh to pass*** (some clause of this kind must be introduced to give true force to ἀλλὰ and ἵνα) **that the word might be fulfilled that has been written in their Law.** Not only here but elsewhere Jesus speaks of the Psalms as a part of the Law (see note, ch. x. 34). Other passages may, from their similarity, have been in Christ's mind, as receiving fulfilment or abundant illustration in their conduct. The use of the expression, "*their* Law," has been pressed by many as proof that the writer of this Gospel did not regard himself as a Jew at all. Such numerous indications occur of the opposite conclusion, that this expression must receive the more rational interpretation—the Law in which they pride themselves, the Law which is ever in their mouths, the Law which itself contains the portraiture of their spirit: **They hated me gratuitously**; *causelessly*. The true Christ was, when he came, the object of reasonless, causeless hate and opposition. Jesus knew, when he claimed to be the Christ, that he would have to complete and fulfil the solemn portraiture of the suffering, burden-bearing, and rejected Christ, as well as that of the triumphant Christ and King.

Vers. 26, 27.—A new source of consolation now appears. Already twice over he has spoken of the Paraclete (ch. xiv. 16 and 26), (1) as being sent by the Father in answer to his prayer, to be the compensation to his disciples for his personal departure, and also (2) as the Instructor and Leader into all truth. Once more he promises great things and mighty aid in their conflict with

[1] Ἐποίησεν is the reading of ℵ, A, B, D, I, K, L, X, Π, 1, 13, 33, etc.; and is read by Tregelles, Tischendorf (8th edit.), R.T., and Westcott and Hort; while E, G, H, M, and some others read, with T.R., πεποίηκεν.

the world's hate by the mission of the Comforter. This great mission is said to be his own. **Whensoever the Paraclete** of whom I have spoken **shall have come, whom I will send to you from** (the side of, παρὰ) **the Father, the Spirit of the truth, which proceedeth from** (παρὰ) **the Father, he** (ἐκεῖνος) **shall bear witness concerning me, and you also bear witness because ye are with me from the beginning** of the Messianic work (ἀπ' ἀρχῆς, not ἐν ἀρχῇ). This is the great text on which the Western Church and the Greeks have alike relied for their doctrine concerning the "procession of the Spirit," the timeless, pre-mundane relations among the Personalities of the Godhead. The expression ἐκπορεύεται only occurs in this place, and from it ἐκπορεύσις became the ecclesiastical term for the relation which the Holy Spirit sustains to the Father, just as γεννήσις was the especial term to denote the peculiarity of the Son, and just as ἀγεννησία, the condition of unbegottenness and paternity was that used to denote the Father's own hypostatic distinction. The Holy Spirit is ever proceeding, issuing forth from, sent by the Father on his work of Divine self-manifestation and Divine activity in the universe. Of this there can be no question, and the Nicene symbol originally expressed it without amplification, and the Greeks founded upon it their conception of the Trinity. The relation of the Son and Spirit to the Father were believed to be co-ordinate; and, though both were of the same eternal substance, yet both were equal to the Father. But the Western Church in after-years — notwithstanding the tremendous anathemas against all alteration which guarded the Nicene and Chalcedonian formulæ—felt that the whole truth concerning the Divinity of the Son was concealed, if the idea was not also conveyed which our Lord utters side by side with the ἐκπορεύεται παρὰ τοῦ Πατρός in this verse. Christ says, "I will send him παρὰ τοῦ Πατρός," and this must be compared with (ch. xiv. 26), "whom the Father will send in my Name;" and the Latins, to express this thought, added *filioque* to the phrase, "proceeding from the Father," and claimed our Lord as equally the Source of the Divine Spirit with the Father, so that it runs, "proceeding from the Father and the Son." In the endless discussions that arose, the two Churches probably meant to effect the same thing, viz. to affirm the glory and perfect Deity of the Lord Christ. The Greeks, in ancient times, never limited their statement to "proceeding from the Father *only*;" nor did they object to add, "through or by the Son;" but it is probable that Augustine and the Western Church, and the liturgical forms that arose in it, approach a little more closely to the reality and quality of him who said, "I and my Father are one" in this respect, that the Spirit proceedeth from the Father and Son, when he comes into human hearts and testifies of Christ. There are those (Beza, Luthardt, Alford, Meyer) who urge that these passages do not bear at all upon the internal relations of the Godhead, but simply refer to the temporal mission of the Holy Spirit. "The words," says Luthardt, "must be understood historically, not metaphysically," and much may be said in favour of this view. If this verse does not furnish the basis of an argument, there is no other which can be advanced to establish the view either of the Eastern or Western Church. The witness of the Paraclete is said here to cover the gravest difficulties and provide the richest consolations. If the Lord intended to teach the fundamental nature of the Holy Spirit, the literal statement would be a powerful defence of the Greek doctrine; but if the passage here speaks of the official work and temporal mission, the words have no direct bearing upon that doctrine. The *denial* of the *filioque* has the logical tendency to make the Spirit and Son co-ordinate and subordinate emanations of the Father, and so to go back to the monarchianism from which the Church escaped at Nicæa. (See Pearson on the Creed, art. viii.; 'Dict. Christian Biography,' art. "Holy Ghost;" Smeaton, 'Doctrine of the Holy Spirit;' Hagenbach, 'History of Christian Doctrines.') The supernatural power of the Holy Spirit will counteract the hatred in the world by regenerating individuals within it. More than that, said Christ, he (ἐκεῖνος) will bear witness to me, in the Divine strength and courage which he will give to you, in the new and corrective ideas which he will supply, in the great works seen to be mine, which you will have grace to initiate (see Acts i. 8; ii.; iv. 31; v. 32,—passages where the "Acts of the Apostles" are seen to be "Acts of the Risen Jesus"); and *ye also bear witness*, etc. Your own experience of me from the commencement of my ministry will give you a class of testimony which will leave an indelible impression on the heart of the world.

HOMILETICS.

Vers. 1—8.—*The vine and the branches.* This discourse of our Lord had relation to the new position of the disciples that would be created by his departure,

I. THE NATURE OF THE NEW SITUATION CREATED BY PENTECOST. "I am the true Vine, and my Father is the Husbandman." 1. *Christ is the true and essential Life of his people.* He lives in his people by his Spirit. He is at once the Root and the Stock from which the branches derive their sap and nourishment. 2. *The Father is the Husbandman,* at once Proprietor and Cultivator. He engrafts the plants into the vine, as he supports and guards the vine itself, that it may bring forth fruit abundantly. Christ is "the Plant of renown;" "the Branch thou madest strong for thyself." 3. *The operations of the Husbandman.* (1) He cuts off the unfruitful branch. "Every branch that beareth not fruit in me he taketh away." This refers to seeming members of the Church, for none are in Christ but such as are "new creatures." (*a*) God knows the inner character of every man. (*b*) Fruit, as the result of growth, is the end of the plant. Therefore a fruitless man has lost the end of his being. (*c*) God takes away the fruitless man (*α*) by death, (*β*) by judgment. (2) He purges the fruitful branch, so as to concentrate the sap in the cluster that is preparing the fruit. So true members of Christ are purged (*a*) by afflictions and (*b*) temptations, that they may not be barren or unfruitful in the knowledge of Christ. 4. *The instrumentality of this purging process.* "As for you, ye are clean already because of the Word which I have spoken unto you." The Word of Christ is sharper than any two-edged sword for this severe discipline; it is a discerner of the thoughts and intents of the heart. It thus enables the believer to see the plague of his own heart.

II. THE NECESSITY OF A PERMANENT FELLOWSHIP WITH CHRIST. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." 1. *The union of the branch with the vine is the very law of its life and fruitfulness.* "I live; yet not I, but Christ liveth in me" (Gal. ii. 20). 2. *The union is continuously sustained in the believer's soul by constant acts of faith and love.* 3. *The absolute dependence of the believer upon Christ for all his power.* "Apart from me ye can do nothing."

III. THE TERRIBLE CONSEQUENCES OF LIVING OUTSIDE THIS FELLOWSHIP. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they burn." 1. *The man who rejects Christ is himself rejected.* 2. *The faculty that is disused loses its vitality, and is ultimately extirpated.* 3. *There is a final judgment which ends in unquenchable fire.*

IV. THE GLORIOUS PRIVILEGE OF THOSE IN FELLOWSHIP WITH CHRIST. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." 1. *The privilege is the abundant answer to prayer.* Those who abide in Christ receive of his fulness; for all that is in Christ Jesus is theirs, through federal relationship and vital identification with him. 2. *The condition of the privilege.* (1) The believer must continue in the fellowship of Christ. (2) The Word of Christ is at once the means and the evidence of this fellowship.

V. THE RESULT OF THIS CHRISTIAN FRUITFULNESS. "Herein is my Father glorified, that ye bear much fruit; and ye shall become my disciples." 1. *The Father's glory is identified with the fruit-bearing vitality of the believer.* It displays the glory of his power, grace, and mercy. All the fruits of righteousness are by Christ, to the praise and glory of God. 2. *Christ is honoured by a fruitful discipleship.*

Vers. 9—16.—*The condition of abiding under the power of Christ's love.* I. THE SPHERE AND CONDITION OF UNION. "As the Father hath loved me, I have also loved you: abide in my love." 1. *The relation between the Father and the Son is the absolute type of the union between Christ and believers.* 2. *The love of Christ is the sphere or atmosphere in which the disciple lives.* "We love him, because he first loved us." 3. *The disciple is under no other condition than that to which the Son is subject with the Father.* "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Our obedience is the proof of our love to Christ, while our love in turn assures our obedience.

II. THE ISSUE OF UNION—JOY. "These things have I spoken unto you, that my joy might be in you, and that your joy might be full." 1. *The joy of Christ is the joy of self-sacrifice, in constant obedience to his Father.* This he desires his disciples to enjoy. Thus he guarantees their true blessedness. 2. *Their joy will grow in power and depth by their obedience,* as they will thus be drawn closer to Christ. 3. *The obedience to which*

they are called is concentrated in brotherly love. "This is my commandment, That ye love one another, as I have loved you." (1) The commandment. (*a*) It is a new commandment (John xiii. 34). (*b*) It is an old commandment (2 John 5). (*c*) It commends itself to the moral nature of man. (*d*) It is the mainspring of social happiness. (2) Mark the model or pattern: "As I have loved you." Jesus loved his disciples with a love which was (*a*) strong, (*b*) tender, (*c*) patient, (*d*) enduring, (*e*) self-sacrificing. "Greater love hath no man than this, that a man lay down his life for his friends."

III. INTIMACY OF THE RELATION WHICH CHRIST HAS ESTABLISHED BETWEEN HIMSELF AND HIS DISCIPLES. "Ye are my friends, if ye do whatsoever I command you. I no longer call you servants; because the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known to you." 1. *The relation of God to his people under the Law was that of Master and servant.* But Jesus establishes a new relation, which heightens the dignity of discipleship. 2. *The condition of the new relation was a free, unrestrained confidence between Christ and his disciples respecting the full knowledge of Divine things.* 3. *This fuller knowledge would of itself enhance the intensity of love.*

IV. THE DIVINE CHOICE, WITH ITS BLESSED DESIGN AND EFFECTS. "Ye have not chosen me, but I have chosen you." 1. *Whether the election is to salvation or apostleship, the ground or cause was not in man.* The blessed initiative was taken by Christ. 2. *Design of the election.* "And appointed you, that ye should go and bear fruit." These words imply (1) that the disciples should take an independent place for themselves (ὑπάγητε, go away); (2) that they should be abundant and effective in labours; (3) and that the effect of their labours should be lasting. 3. *Encouragement to labour.* "That whatsoever ye ask the Father in my Name, he may give it you." A fruitful obedience has its reward in gracious answers to prayer.

Vers. 17—27.—*The disciples and the world.* Our Lord turns to a new thought—the relation of his disciples to the world.

I. THE SCOPE OF ALL CHRIST'S TEACHING IS TO DEVELOP LOVE. "These things I command you, that ye may love one another." 1. *This love is to be the characteristic of the new kingdom,* and thus the strong attraction of the gospel. 2. *Yet, essentially noble as it is, it will challenge the hostility of a world out of all sympathy with Christ.*

II. THE CAUSE OF THE WORLD'S HATRED TO BELIEVERS. "If the world hate you, ye know that it hated me before it hated you." 1. *It is a terrible indictment against the Jews that they should represent in their relations to Christ the overt hatred of "the world."* 2. *The hatred in question is a proof of the union between Christ and his disciples.* He is the Head, they are the members of the persecuted body. 3. *The thought of this union ought to strengthen the disciples in view of the world's hatred.* 4. *The principle of this hatred.* "If ye were of the world, the world would love its own." (1) The world's love is selfish; it loves what is consonant to itself in idea and feeling. (2) The disciples, not being of the world, but "chosen out of the world," had the distinction of attracting to themselves the natural hostility of a world out of all sympathy with their hopes. 5. *The world's hatred traced to its true source.* "But all these things will they do unto you for my Name's sake, because they know not him that sent me." (1) The disciples were led to expect persecution as their inevitable lot. (2) It would be immediately caused by their attachment to Christ's cause. (3) Its true source was the world's ignorance of God.

III. THE RESPONSIBILITY OF THE WORLD FOR ITS HATRED. It had no excuse for its hostility. 1. *There was the testimony of Christ's teaching, making the Father known,* which would judge the world. "If I had not come and spoken to them, they had not had sin: but now they have no excuse for their sin." (1) It is a fearful thing to sin against light. (2) It is impossible to escape the just judgment of God. 2. *There was the testimony of his miracles.* "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated me and my Father." (1) The miracles were like no other miracles in respect of their nature and effects. (2) The miracles were the revelation of the Father through the Son; yet the Jews ascribed them to the power of evil. (3) The prophetic solution of their hatred. "But this is that the word might be fulfilled that is written in their Law,

They hated me without a cause." There was nothing to justify the hatred of such a pure and loving Spirit.

IV. THE NEW POWER THAT IS TO SUSTAIN THE DISCIPLES IN THEIR CONFLICT WITH THE WORLD—THE HOLY GHOST. 1. *The mission of the Comforter.* "But when the Comforter is come, whom I will send unto you from the Father, the Spirit of truth, who proceedeth from the Father, he shall testify of me." (1) The qualifications of the Comforter for his office. (*a*) He proceeds eternally from the Father. His witness, therefore, will be that of the Father himself. (*b*) He will be sent by the Son. This implies the approaching departure of Christ to another world. (*c*) He possesses, communicates, and applies the truth; for he is the Spirit of Truth. (2) The testimony of the Comforter. "He shall testify of me." (*a*) To the apostles, who will thenceforth understand the truth; (*b*) to the world, in the dispersion of its darkness, in the new light thrown upon the Person and work of Christ, and in all the blessings of an understood gospel. "He witnesseth with our spirits that we are the children of God" (Rom. viii. 16). 2. *The testimony of the apostles themselves.* "And ye also shall bear witness, because ye have been with me from the beginning." (1) It was necessary to have their personal testimony respecting the facts of his life from the beginning of his ministry. Christianity is more than a life; it is more than a system of doctrines; it is a record of historical facts, which give the doctrines all their meaning, and the life all its blessedness. (2) The gospel was to be received by faith in all future ages. The earliest witnesses were to guide the faith of the Church. (3) The apostles accordingly distinguished between their own experience and the internal witness of the Spirit (Acts v. 32).

HOMILIES BY VARIOUS AUTHORS.

Vers. 1—8.—*The vine and the branches.* If these words were spoken in the house, they may have been suggested by a creeping, clinging vine trained against the wall; if upon the footpath, by the vineyards on the slope of Olivet; if in the temple, by the golden vine wrought upon the gates.

I. THE VINE IN ITSELF IS A SUITABLE EMBLEM OF CHRIST. Its beauty, as planted, trained, or trellised; its grateful shade; its fruit, whether fresh and luscious or dried; its wine, "that maketh glad the heart of man;"—all render it not only interesting, but suitable to set forth in symbol the excellence of the Redeemer, his nobility, beauty, preciousness, and use to man. Palestine was a land of vineyards: witness the grapes of Eshcol; Judah binding his foal to the vine, etc. Hence most naturally the vine was used in Old Testament Scripture as an emblem of the chosen nation, and hence Jesus in his parables put the noble plant to the same use. No wonder that our Lord applied to himself and to his people a designation so instructive.

II. THE VINE IS AN EMBLEM OF CHRIST, ESPECIALLY AS THE SOURCE OF SPIRITUAL LIFE. 1. He is the divinely appointed Root and Stem upon which the branches depend; the Superior with which they, the inferior, are related in dependence. The vine-stock survives even if the branch be cut off and left to die. We are dependent upon Christ; he is not dependent upon us. 2. A close and vital union joins the branches to the vine, and Christians to their Lord. The life which is naturally Christ's becomes ours through our union by faith with him. 3. Yet it is a mutual indwelling. As Jesus himself has said, "I in you; you in me." What condescension and kindness in this marvellous provision of Divine wisdom!

III. THE BRANCHES ARE INDEBTED TO THE VINE FOR THEIR FRUITFULNESS; SO ARE CHRISTIANS TO THEIR LORD. The branches of the living vine evince the life and health of the plant first by their vigour, their verdure, their luxuriance, their comeliness; signs of spiritual life are manifested in the Church of God by the peace, the cheerfulness, the spiritual prosperity, of its members. But the great aim of the husbandman's care and culture is that fruit may be yielded in abundance. What shall we understand by spiritual fruit, the fruits of the Spirit? 1. Perfection of Christian character. 2. Abundance in Christian usefulness.

IV. THE TREATMENT OF UNFRUITFUL AND FRUITFUL BRANCHES FIGURES THAT OF THE NOMINAL AND THE REAL DISCIPLES OF CHRIST. 1. The cause of unfruitfulness is

stated. "Severed from me ye can do nothing." 2. The doom of unfruitfulness is anticipated. To be cast out and burnt, like the vine-parings in the Kedron valley. 3. The condition of fruitfulness is mentioned. Close union with Christ. 4. The means of increased fruitfulness is also explained. Divine pruning and discipline, *i.e.* affliction and trouble tending to spiritual strength and fertility.

V. THE MOTIVES TO CHRIST-ABIDING AND FRUIT-BEARING ARE URGED. Stress is laid here upon two. 1. Thus the heavenly Husbandman, the Divine Father, is glorified. 2. Thus Jesus secures for himself true and worthy disciples. What powerful motives to induce Christians to be "neither barren nor unfruitful"!—T.

Vers. 1, 2.—*The Divine Vinedresser.* This is one of several passages in our Lord's discourses in which he designates his Father a Husbandman, a Householder, a Vinedresser. Such similitudes are helpful to us in arriving at an understanding of the relations of the Father both to our Saviour and to ourselves.

I. THE DIVINE HUSBANDMAN'S CARE OF THE VINE AND THE VINEYARD. 1. He plants the Vine. That is to say, he appoints that his own beloved Son shall assume our human nature, and shall introduce into this world the principle of spiritual life, with all its fruitful and blessed results. 2. He watches over the Vine which he plants. "I the Lord do keep the vineyard; I will water it every moment: lest any hurt it, I will keep it night and day" (Isa. xxvii. 3). As Jehovah cared for and tended the vine which was brought out of Egypt, for which he prepared room, and which he caused to take deep root, so that it filled the land; so he watched over and blessed "the true Vine" which he with his right hand planted in the soil of earth.

II. THE DIVINE HUSBANDMAN'S TREATMENT OF THE VINE-BRANCHES. 1. Of those which are unfruitful. As the worthless branches of the vine are removed, cast into the fire, and burned, so is it with the lifeless and only apparent members of the organism constituted in the Person and ministry of Jesus Christ. The fate of the Jews is the best illustration of our Lord's meaning; they were like a branch that brings forth wild grapes, bitter clusters. 2. Of those which are fruitful. It might be supposed that for such, seeing that they are the occasion of satisfaction, there can be no severity. But as the vine is always carefully, closely, and unsparingly pruned by the skilful gardener, so is it with the faithful and fruitful Christian. Divine discipline is a fact, and it is the best and indeed the only explanation of much of human suffering. Religion does not make the sorrows of life, but it explains them, and it gives strength to bear them, and wisdom to profit by them.

III. THE DIVINE HUSBANDMAN'S ULTIMATE PURPOSES. 1. The fruitfulness of all the living branches of the living Vine. 2. The promotion of his own glory; for the result is such as to bring out clearly the wisdom and the power of the Lord of all.—T.

Ver. 5.—*Apart from Christ.* Our Lord does not say, "Apart from my *doctrine* ye can do nothing;" important though it is that Christian people should apprehend and receive his truth. Nor does he say, "Apart from my *Church* ye can do nothing;" though, if we understand the term "Church" aright, this would be manifestly true. But he says, "[Apart from *me*." Christ is, then, himself everything to his people. He is the Power, the Wisdom, the Salvation, of God, and consequently, could we be sundered from him, we should be rendered poor and powerless.

I. TO DO, TO BEAR FRUIT, IS THE END OF TRUE RELIGION, AND THE RESULT AND PROOF OF SPIRITUAL LIFE. When substituted for faith, "doing" is bad; but when it is the effect of faith, it is good and precious. Where do we look for evidence of the goodness of the tree? Is it not sought in fruit, good fruit, much fruit? The doing, or fruit-bearing, here commended by the Lord Jesus, is the performance of the will of God, is the imitation of the Master's own example, is the fulfilment of the behests of an enlightened conscience. It comprises personal holiness and active usefulness.

II. SEVERANCE FROM CHRIST RENDERS MEN POWERLESS FOR GOOD WORKS. The conduct and service which are distinctively Christian are only possible through personal union with the Saviour. 1. This assertion places in a clear light *the unequalled dignity of the Lord Jesus.* This is a declaration which none but he could make. Yet, being the Son of God and the Source of spiritual life to men, he could justly advance a claim so vast. The disciple is nothing without his master, the servant nothing without his

lord, the soldier nothing without his commander, the hand nothing without the head, the Christian nothing without Christ. 2. This assertion brings out into clear light *the absolute dependence of Christians.* Without our Lord's *teaching and example*, we should have no conception of the highest moral excellence. Without his *love*, we should not feel the mightiest motive that can influence the soul to consecration and service. Without his *mediation*, we should not enjoy the favour of God, our Ruler and Judge. Without his *Spirit*, we should be strangers to the spiritual power which alone can enable feeble man to do the will of God. Without his *promises*, we should lack the encouragement and inspiration we need to cheer us amidst the difficulties, perplexities, and trials from which no earthly life is ever exempt. Without *him*, there would be no deliverance from the bondage of sin, and no prospect of what is truly the eternal life. "Neither," says Peter, "is there salvation in any other."

III. UNION WITH CHRIST IS THEREFORE UNSPEAKABLY PRECIOUS, AND FOR THE CHRISTIAN ABSOLUTELY NEEDFUL. As to the nature of this connection, there should be no misunderstanding. External privileges and professions are all insufficient. A spiritual and vital union is necessary, such as in the vegetable kingdom joins the branch to the vine-stock, such as in architecture unites the temple to its foundation. This union is effected on the human side by a believing reception of the gospel of Christ; on the Divine side by the impartation of the quickening Spirit of God. Such union is capable of increase in degree; a closer spiritual fellowship with the Divine Redeemer is the means of increased fitness for holy and acceptable service. The experience of the Apostle Paul was an illustration of this principle. He could say, "I can do all things through Christ who strengtheneth me." He who would work more diligently, and wait more patiently, must come nearer to Christ, and so obtain the spiritual power he needs.

PRACTICAL LESSONS. 1. If this union with the living Vine be not formed, let it be formed at once. 2. If it be suspended or enfeebled, let it be renewed. 3. If it be existing and vitally active and energetic, let it be prized and cultivated.—T.

Ver. 11.—*Divine joy.* It seems at first sight singular that our Lord's conversation, just at this solemn and pathetic crisis of his ministry, should be of joy. It seems as if consolation and peace were timely and appropriate themes, but as if the contrast between Christ's approaching sufferings and the joy which he claims to possess and to impart were too marked. This, however, is a glorious paradox.

I. THE ELEMENTS OF OUR SAVIOUR'S JOY. His was: 1. The joy of self-sacrifice, which is unknown to the world, but of which Jesus has given us the one sublime example. 2. The joy of benevolence. He lost himself in those for whom he lived and died; their salvation was the inspiration of his endurance and the joy of his anticipation. 3. The joy of harmony with the Father's purpose and of securing the Father's approval.

II. THE IMPARTATION OF OUR SAVIOUR'S JOY. 1. It comes through the identification of the disciples, through faith, with the Master. 2. It consists in living sympathy with his mind and purposes. 3. It increases and is fulfilled through their active employment in his service. The joy of the Lord is commenced in fellowship of labour, and consummated in the vision and recompense of heaven.

III. THE SUPERIORITY OF OUR SAVIOUR'S JOY. If it is contrasted with the joy of the worldly and sinful, such a comparison will bring out its immeasurable superiority. 1. For it is joy dignified and worthy of a moral and spiritual nature, whilst worldly joy is largely that of the inferior part of our being. 2. It is satisfying, whilst he that drinketh of the springs of earth thirsts again. 3. It is eternal, being not only progressive upon earth, but consummated in heaven. "Earth's joys grow dim, its glories fade away." But Christ's joy is the joy which is immortal.—T.

Vers. 12—15.—*Christ's friendship for his people.* Human friendship is both beautiful to perceive and precious to enjoy. If affection and sympathy were thrust out of life, and if interest alone bound men together, how uninteresting and dismal would this world of humanity become! Every instance of friendship has its charm. The young, who share their pursuits and confidences; the middle-aged, who are guided by the same tastes, or principles, or occupations; the old, who interchange their recollec-

tions of bygone years;—all furnish examples of the power and the beauty of friendship even amongst faulty and imperfect beings. Who is not grateful for friends? Who would be without them? Who has not found friendship a charm, a stimulus, a power, in life? But whether earthly friends are few or many, faithful or unkind, there is a Divine, a heavenly Friend, whose love is declared to us by his own language, and proved by his own acts and sufferings. Christ deigns to call his disciples friends!

I. CHRIST'S FRIENDSHIP TOWARDS HIS PEOPLE IS A WONDERFUL FACT, DECLARED BY HIMSELF. The wonder is apparent when we consider who we are; when we reflect that we are poor, sinful, and helpless beings, who could not, apart from his assurances, venture to claim or to hope for the friendship of Christ. For who is he? Jesus is not merely the best of beings; he is the Son of God. It is hard for us to realize that "God is Love." But in the Person of Christ the eternal and supreme Lord comes down to our level, walks our way, dwells on our earth, reveals to us his love. He is the Friend, the Well-wisher, of sinners; he is the Friend, in a fuller sense, of those who know and love him. If this is a wonderful truth, it is also a delightful truth.

II. CHRIST'S FRIENDSHIP IS PROVED BY HIS INTIMACY AND HIS CONVERSATIONS. Men's talk with one another often indicates their relationship. There is conversation which is ordinary and casual, and there is conversation which is confidential and intimate. There is the speech of acquaintances, upon common subjects; there is the speech of the master to the servant, conveying orders; there is the speech which is distinctive of close and affectionate friendship, upon matters of personal interest and concern. Now, the intimacy between the Divine Father and the Divine Son is of the most confidential and unreserved nature. The Son is "in the bosom" of the Father, *i.e.* is in possession of the counsels and feelings of his mind; he is "one" with the Father. It is very observable that, according to our Lord's own declaration, he, having perfect knowledge of the Father's thoughts, communicates those thoughts to his people. As the Father has no secrets from the Son, so the Son has no secrets from his disciples. This is a conclusive proof of our Lord's friendship for us. He makes known to us "all things" which the Father purposes that bear upon our salvation and eternal life. This accounts for the unexampled power of our Lord's language, its sublimity, its tenderness, its authority. The words of the Redeemer are the communications of his friendship, the tokens of his brotherly love. To the unspiritual and unsympathetic, Christ's words are now, as they were when they were first spoken, uninteresting and without value. But the true friends of Jesus feel their sweetness and their might; applied by the Spirit of God, they are the lessons, the counsels, the promises, of a Divine and faithful Friend. How could he better prove his friendship than by revealing to us in his words the thoughts and the purposes of the Father's heart? There is one way even more effective, and this our Lord describes.

III. CHRIST'S FRIENDSHIP IS FURTHER PROVED BY HIS SELF-SACRIFICING BENEVOLENCE. Self-denial is a recognized element in true love and friendship. Men are found willing to give up money, time, rank, etc., for the benefit of their friends. But it is the highest proof of love when one is found ready to resign life to secure the life of a friend. "Peradventure for a good man one would even dare to die." This is the proof of self-sacrificing friendship which the Lord Jesus was resolved to give. He laid down his life for the sheep. "Greater love hath no man than this, that a man lay down his life for his friends." Jesus not only gave us knowledge by his teaching; he gave us salvation by his death. This willing sacrifice was in order to win our hearts, to make us his friends indeed, to bring to bear upon our nature a spiritual principle and power, to bind us to himself for ever by the chains of gratitude and devotion.

IV. CHRIST'S FRIENDSHIP IS PROVED BY HIS WHOLE DEMEANOUR AND HIS WHOLE TREATMENT OF US NOW THAT HE HAS ASCENDED. In his ministry he taught us, by his death he saved us, in his mediatorial life he blesses us. He is a sympathizing Friend, touched with a feeling of our infirmities. He is a forbearing and patient Friend, who is not repelled by the imperfect response he meets with on our part. He is a practical and helpful Friend, who expresses his friendship in deeds and spiritual ministrations. He is an unchanging and eternal Friend. "Who shall separate us from the love of Christ?"—T.

Vers. 12—15.—*Our friendship for Christ.* Friendship is a relation between two

parties. On both sides it is voluntary. It is mutual and reciprocal. We have seen how Christ shows his friendship towards us. We have to consider how we prove our friendship towards Christ, what he justly expects and requires from us.

I. OUR FRIENDSHIP FOR CHRIST IS SHOWN IN THE FEELINGS OF OUR HEARTS TOWARDS HIM. 1. We admire his character. In varying degree we admire the principles, the dispositions, the conduct, of our earthly friends. But inasmuch as there is no imperfection in the character of Immanuel, there is no qualification in our love towards him. 2. We are attracted by the congeniality of his nature. There is a "drawing" of heart towards him, which originates in some sympathy of disposition, and which issues in a more complete sympathy. 3. We delight in his society. Great was the privilege of the chosen twelve, who were permitted to enjoy the company of their Lord during his earthly ministry. But this fellowship is a privilege open to us, who, not having seen Jesus, yet love him. The above are ordinary manifestations of friendship. But the relation between Jesus and his people is unique, and evokes feelings altogether special. Thus: 4. We revere his Divine dignity and glory. This is growingly apprehended with growing knowledge of Christ and with growing conformity to Christ. As we approach a mountain we realize its magnitude; the nearer we draw to Christ, the more majestic and venerable does he appear to our spiritual vision. 5. We are grateful for his love and sacrifice. Gratitude does not enter as an element into ordinary human friendship, which is rather interfered with than promoted by obligations. But our indebtedness to the Lord Jesus is immeasuurable, and gives its own colour to the friendship subsisting between him and us. 6. We cherish devotion to him. As Christ is infinitely the superior in this spiritual kindred, it is natural that he should receive from us the consecration of heart and life.

II. OUR FRIENDSHIP FOR CHRIST IS SHOWN IN OUR OBEDIENCE TO HIM. 1. This is a paradox. It seems at first sight altogether incongruous that obedience should be required of friends. The master commands his servant, but he does not command his friend. And in this very passage Jesus says, "I call you not servants, but friends." 2. Yet Jesus makes this service and submission a proof of his disciples' friendship. "Ye are my friends, if ye do whatsoever I command you." Our Lord cannot divest himself of his authority. Our Friend is a King, and he does not cease to be a King even when he toils and suffers for us. 3. The Divine law is this: Love is the best motive to obedience, and obedience is the best proof of love. A forced, mechanical service is not what Christ wants, is not what Christ will accept. It is a willing, cheerful, cordial service which he asks, and without which no worthless words and formal acts can satisfy him. It is the part of the Christian to serve his Master, but not in the spirit of a bondman; rather in that of a grateful and affectionate friend.

III. OUR FRIENDSHIP FOR CHRIST IS THE BASIS OF OUR MUTUAL FRIENDSHIP AMONG OURSELVES. 1. Here we find the motive to the friendship which is appointed as the mark of true discipleship. It is our Lord's new commandment that his disciples love one another. In this love all is comprised; it is the fulfilling of the Law. The true Church of Christ is the society which is cemented by reciprocal confidence and by brotherly love. 2. Here, too, we find the model of Christian friendship. "*As* I loved you." Such is the rule, such is the appeal, of our Saviour. The powers that tend to separation, to distrust, to enmity, are many and mighty. A great, comprehensive, constant power is needed to counteract and vanquish these. This power we have in the manifested love and the uttered commandment of our redeeming Lord.—T.

Ver. 16.—*Choice and appointment.* That these words refer in the first place, and indeed, in their complete application, altogether to the apostles, seems unquestionable. Yet there is a great principle embodied in them which has its working out in the experience of all Christ's people in every place and through the whole dispensation.

I. THE DIVINE SELECTION. Notwithstanding that the Lord Jesus had just expressly repudiated speaking of and treating his disciples as servants, and had just designated them his friends, it is plain that nothing could be further from his thought than any intention to place them upon an equality with himself. They were given clearly to understand that, if they were his friends, it was because he had chosen and designated them to this position. This relation is indeed not arbitrary, being, like every Divine act, the expression of perfect wisdom. Yet it is impossible for us to comprehend the

reasons why Jesus chose those whom he did choose in preference to others. Not all were worthy of his choice, and amongst those who adhered to him there were degrees of attachment, degrees of merit, degrees of usefulness. Considering the case of the twelve, we observe: 1. Their call. This took place early in the Lord's public ministry. And it was by the presentation of his own Person, by the utterance of his own voice, that Jesus called his apostles. There was not only the outward call; there was the inner, the spiritual summons, which they felt in their souls, and the authority of which they readily recognized. 2. Their appointment or ordination. This was a gradual choice, but it was formally completed when, after our Lord's resurrection, he expressly commissioned them to go among Jews and Gentiles, proclaiming the gospel of salvation by faith and of obedience unto life eternal. 3. There is what corresponds to this gracious election in the experience of all Christ's friends and servants. It is his summons which bids them forsake their sins and their self-confidence, and follow him. Thus their spiritual life begins by a holy and an effectual calling. He calls, and the souls of his people respond to the voice from heaven. And whilst Jesus calls his people to the privileges, he calls them also to the consecrated service of the new life. There is a ministry, a mission, though not an apostleship, for every true Christian. Our work for Christ is only authorized by Christ himself.

II. THE PURPOSE OF THE DIVINE SELECTION. The first apostles were chosen and ordained for a purpose. The design of the Lord was that they should "go and bear fruit." This involves: 1. Effort and activity. To go, when sent, is to acknowledge the authority of the Sender, and to put forth endeavours to do his will. Religion does not consist in simply receiving truth and enjoying privilege; it comprises what is done in response to truth received and privilege enjoyed. 2. Fruitfulness, as may be learned from the earlier verses of the chapter, consists in a holy character and life, and in benevolent and Christ-like labours for the welfare of our fellow-men. Divine choice and ordination have respect to the Church universal and to the world. Men are elected to posts of honour, of service. 3. The permanence of this fruit is the sign of a veritable election by God. Some work is only apparent and temporary, but that which God blesses and approves is real and lasting. The life which is rooted in God issues in fruit which remains in time and eternity. The fruits of the Spirit endure for ever.

III. THE PRIVILEGE INVOLVED IN THE DIVINE SELECTION. This is the assured answer to prayer. The connection appears to be this: the purpose of election being that fruit may be borne to the Divine glory, grace is obviously needed in order that this purpose may be realized, that a blessing may rest upon faithful toil; and Christians are assured that whatsoever they may need in order to this end is within their reach. The wonderful language in which our Saviour assures us of this privilege demands our careful attention. 1. On God's side the promise is unlimited. "Whatsoever ye shall ask" shall be given. This corresponds with the munificent provision of Divine bounty assured in the statement, "All things are yours." 2. On man's side there is a stipulation and condition imposed by Christ as of indispensable necessity; what is asked must be asked in Christ's Name. That is to say, requests must be in accordance with his will, must be presented in reliance upon his advocacy, and will be granted for his sake.—T.

Vers. 18—21.—*The world's hatred.* Our Lord enjoined that within the Church there should prevail love and brotherhood. But at the same time he foretold that from without Christians should meet with hatred and opposition, enmity and persecution.

I. EVIDENCES OF THE WORLD'S HATRED OF CHRISTIANS. 1. We are constrained by facts to rank with the world, in this respect, the adherents of the Jewish system. As his own countrymen were our Lord's opponents and in truth his real murderers, so were the Jews the earliest opponents of the Church of Christ. The Book of the Acts of the Apostles exhibits the hostility of the leaders of Israel to the society which was called by his Name whose crucifixion they had brought about. The Jews attempted to silence the first preachers of Christianity. And this they did under the influence of hate towards Christ himself. They regarded the new religion—for such it seemed to them—as subversive of their own, not discerning that it was the fulfilment of what was Divine in Judaism. And they hated a doctrine which, by laying stress upon the

personal and spiritual elements in religion, imperilled their own rulers' authority, and the whole system of form and ceremony with which they were associated. 2. Our Lord doubtless looked forward to the time when the vessel of the Church should quit the narrow straits of Judaism, and should sail out into the open seas of the world, there to encounter fiercer storms. Then he foresaw the hatred of the world should take a more formidable, though not a more virulent, shape. In the Roman empire, Christianity, we know as matter of history, encountered fierce hostility mainly because of its exacting, exclusive claims, because of its open hostility to all that savoured of idolatry, and because of its rapid, and (to the heathen) unaccountable progress. Hence the several persecutions which arose under successive emperors, verifying the predictions uttered by the Divine Founder of our faith. Hence the long roll of confessors and martyrs who sealed their testimony with their blood. 3. But it must not be overlooked that, where persecution is impossible, hatred often prevails, and manifests its presence and power in many distressing forms. There are at the present time, even in the midst of professedly Christian communities, not a few who are suffering from that hate which our Lord here foretold.

II. EXPLANATIONS OF THE WORLD'S HATRED OF CHRISTIANS. 1. The world knows not God, and hence hates the Church which is in possession of this knowledge. Had the world known God, it would have recognized among Christians the tokens of the Divine presence and operation. 2. Christians are not of the world. The world loves its own, but hates that which is out of harmony with it. If Christians do not adopt the world's spirit and language and habits, this singularity and nonconformity naturally excites dislike and provokes to ill treatment. 3. It cannot but be that the world must be rebuked by the presence of the Church, confronting and reproving it. Whether by a public protest against the world's sins, or by the silent protest of a pure and upright life, Christians are bound to a course of action which will bring down upon them, now and again, the enmity and the anger of the world.

III. CONSOLATION FOR CHRISTIANS UNDER THE WORLD'S HATRED. All true comfort comes from that personal relation to the Lord Jesus upon which such stress is laid in these discourses recorded by St. John, and which is exhibited as the inspiration not only of consecrated activity but also of patient endurance. 1. The hatred which besets Christians was first directed against Christ himself. 2. The servant must expect to follow in his Master's steps, and to meet with the same treatment. 3. When Jesus says, "For my Name's sake," he presents to us a motive to patience which is divinely fortifying and persuasive.—T.

Vers. 22—25.—*Unbelief inexcusable.* It is significant and affecting to find that in the last deliberate discourse which our Lord Jesus addressed to his disciples, he not only administered comfort to his friends, but uttered words of sad rebuke to his enemies. He knew full well that the attitude which was taken towards him by the Jewish leaders was typical of the regard and treatment of multitudes besides; and his reproaches have a scope far beyond their immediate application.

I. THE MANIFESTATION OF UNBELIEF. This is to be seen in the open rejection and persecution of the Lord Jesus.

II. THE CAUSE OF UNBELIEF. This is not intellectual difficulty, but moral repugnance. The Jewish enemies of Jesus hated his holy character, his denunciations of their worldliness and hypocrisy, his lofty and spiritual standard of teaching, his claims to supreme authority.

III. THE GUILT OF UNBELIEF. This is especially to be recognized in what unbelief of Christ involves. Hatred of the Father, God, and consequent hatred of his holy Law and his benevolent purposes,—such is the charge which Jesus brings against his foes. In rejecting Christ, they were showing themselves to be out of sympathy with the mind and will of him who is eternal righteousness and goodness. This was their sin and condemnation.

IV. THE INEXCUSABLENESS OF UNBELIEF. As powerfully set forth by Jesus Christ in this passage, this is to be observed in three respects. 1. Christ's words, his incomparable teaching, were a witness to his authority, and should have been received with reverence, gratitude, and faith. It should have been an all-sufficient witness to him who spake as never man spake. The truths he revealed, the laws he imposed, the

promises he gave, were all such as would have commanded the respect of those morally prepared to appreciate the utterances of One who came from heaven. 2. Christ's marvellous works were well fitted to second the impression produced by his words. They, indeed, appealed to an inferior faculty of human nature, but they were necessary in order to the completeness and justice of the impression to be made upon the minds of our Lord's contemporaries. His enemies did not deny the reality of our Lord's miracles, but they misinterpreted them, attributing them, by an absurd ingenuity, to an infernal source. 3. The hatred, enmity, and unbelief of the Jews were inexcusable because they were "without a cause." By this we must understand, not that there was no motive in the minds of his foes, but that there was no justification for their conclusions or for their conduct.—T.

VERS. 26, 27.—*Witness, Divine and human.* The work of God in the world, so far as it is spiritual, is effected by human agency. Upon man's heart the Author of life and salvation works by means of truth and love, embodied in human language and human actions. The Word, in acting as "the faithful and true Witness," "became flesh." And in this dispensation, whilst Christ is the Saviour and the Lord of men, Christ is revealed by the Spirit to human hearts, and it is through human agency, thus called into action, that the kingdom of God is advanced, and the gracious purposes of God fulfilled.

I. THE WITNESS OF THE SPIRIT OF GOD TO CHRIST. 1. This is a Witness Divine in origin and nature. He proceedeth from the Father, and all his acts and operations are Divine. 2. This is a Witness possessing the very highest qualifications. This appears even from the appellations by which he is here mentioned: "The Spirit of truth," whose special office it is to make the Word of God, the gospel of salvation, real, living, and powerful over the nature of man; "the Comforter," or Advocate, who comes to the feeble and helpless disciple of Christ, and pours into him celestial strength and wisdom. 3. This is a Witness commissioned by Christ to testify of himself. What authority does the Lord Jesus claim, when he says, "Whom I will send unto you;" and how distinct is the declaration of the purpose of his mission in the promise, "He shall testify of me"!

II. THE WITNESS TO CHRIST BORNE BY HIS OWN DISCIPLES. 1. Their *qualifications.* (1) They were competent witnesses to Christ, for they had for years been in his society—were, in fact, his closest companions. (2) They were effective witnesses, for they were in sympathy with him to whom they bore testimony. His spirit had entered into them; they were penetrated with his ardent compassion for sinners; they partook his disposition of unselfishness and consecration. (3) They were copious witnesses; for, on account of their opportunities of beholding their Master's works, and listening to his discourses and conversations, they had much to tell of what their eyes had seen, their ears heard, their hands handled, of the Word of Life. 2. The *method* of their testimony. The apostles and other disciples of Jesus bore witness to him: (1) By the unconscious, unuttered language of character, principles, and life. By reason of their participation in their Master's spirit, men "took knowledge of them that they had been with Jesus." (2) By their preaching and teaching. Their witness was by the living voice, to Jew and Gentile. Christianity was a religion, as it still remains, marked by this peculiarity; it is promulgated by the utterance of those who themselves are convinced of its Divine authority and its adaptation to the needs of men. (3) By written record. It was in fulfilment of this promise, which was also a command, that the evangelists and apostles wrote those treatises which remain to this day the memorials of our Saviour's humiliation and glory, and the inspired application of Christian facts and doctrines to the necessities of human life. In fact, the whole of the New Testament is an act of obedience to this authoritative direction of the Master, "Ye shall bear witness." 3. The *matter* of their testimony. Chiefly, if not exclusively, their witness was to relate to Christ himself. This was an appointment of Divine wisdom; for the Lord Jesus was incarnate Wisdom, Truth, Pity, and Benevolence. It has ever been found in human experience that those who have received the inspired witness to Immanuel, have received with him all the spiritual and immortal blessings which God made him the Medium of carrying to human souls.

APPLICATION. The Holy Spirit is still witnessing in the Church to him who is its

Saviour and Lord; and it is the part of all who receive this witness in the power of the same Spirit to repeat and extend the testimony.—T.

Ver. 1. *The Vine and the Husbandman.* I. CHRIST AS THE TRUE VINE. We have here: 1. *The idea of an importation.* It is a foreign vine, and not indigenous to this soil; for it is the "true Vine," and whatever is absolutely true must come from the other side, from the sphere where all is absolutely true and real. This world lost its truth when it severed itself by sin from heaven. Then this plant withered, and would not grow; but God left not the earth, but opened a new communication between it and heaven, and proceeded to create a new earth and a new heaven, and make all things new, a new life, a new vine, a new man—the germ of a new and true vegetation altogether. Jesus, as the true Vine, is evidently not entirely the produce of this world, but the produce of another clime and a Diviner Soil; but still the produce of a Diviner soil is transplanted and wedded to this, so as to make it most natural and real. "The Word was made flesh, and dwelt among us." The Divine vine was planted in the soil of humanity, so as to make it true, whether looked upon from the Divine or human point of view. 2. *The fulfilment of a natural symbol.* (1) *Nature is full of Divine symbolism.* In the mineral kingdom there are the pearl, the rock, and the stone; in the animal kingdom there are the lion and the lamb; in the material kingdom there are the stars and the sun: and in the vegetable kingdom there are the rose, the lily, and the vine. Judaism was a system of Divine symbolism, and shadows of good things to come; but there is an older, more original and permanent system of Divine symbolism than this—the system of nature, which is full and vital of Divine ideas, images, and shadows. (2) *Christ is the Fulfilment of all this.* He is the Pearl of great price, the precious Stone, and the Rock of ages. He is the Star of Jacob and the Sun of Righteousness; the Lion of the tribe of Judah and the Lamb of God; the Rose of Sharon, the Lily of the valleys, and the true Vine. He is the Truth of everything in nature which has in it the shadow of truth. He is the Truth of the vine. In him the natural vine finds the fulfilment of its prophecies—its highest meaning and Divinest significance. (3) *He is the real, and the only real, Fulfilment of this.* Others tried, but failed. Israel, under the great Husbandman, had a trial. It was a vine, but failed to interpret and embody the vine-ideal—failed to speak the vine-language, and failed to live the vine-life. The vine still cried for a truer fulfilment and interpretation. Christ came and said, "I am the true Vine," and his Person, life, and history fully confirm his claim. The vine is satisfied and highly honoured. 3. *Fruitfulness.* (1) This was his *most distinguishing feature.* The vine is a most fruitful plant. Its wood is not of much value. Apart from its fruition, it is insignificant; but its fruitfulness is marvellous. Think of Christ as Jesus of Nazareth, the carpenter's Son; he appears as a root out of a dry ground, without form or comeliness. But his glory was in his fruitfulness. He lived, not for himself, but for others—for God, for man, and for the universe. (2) Fruitfulness of *the highest kind and most satisfying nature.* His fruit was Divine and spiritual, satisfying the spiritual nature of man. In this the natural vine is incomplete, and, compared with Christ, false; for nothing is absolutely true in relation to man which does not supply and satisfy the whole of his being. The vine can only partly supply and satisfy man's physical nature and wants; but Christ, in his vicarious life and death, satisfies his spiritual nature, and develops it into final perfection. (3) Fruitfulness of *the highest kind and most satisfying nature in abundance.* Think of his earthly life in relation to God; in it was perfectly manifested obedience, filial love, and submission to the Divine will in all things. Think of his life in relation to men with whom he had to do; his whole human life, from the cradle to the grave, was full of grace and truth—full of gracious words and mighty and benevolent deeds. Think of his representative and official life as the Author of salvation. As a Prophet, he shed Divine light on all subjects pertaining to God and man which are essential to his spiritual advancement and happiness. As a King, he reigned with authority, yet with equity and mercy within and in perfect harmony with the laws of the soul and those of God. And as a High Priest, he offered himself as an infinite atoning Sacrifice for the sins of the world. With this justice was satisfied, the Law honoured, and all the Divine attributes crowned with glory and harmony; while the vilest of sinners plucked from the branches of the "true Vine" rich clusters—of pardon, justification, sanctification, spiritual life, as well

as every reviving and comforting grace. And there is abundance for all. (4) Fruitfulness which *makes all connected with him fruitful.* The vine is a propagating and diffusive plant, and sends its branches forth on the right and left. It is difficult to know how many branches even a single stalk, by proper dressing and cultivation, is capable of supporting and making fruitful. Jesus, the true Vine, has sufficient life and sap to incorporate in himself, by faith, all the human family, and make them spiritually alive and fruitful. He sends forth his branches to every part of the globe; and they climb up and creep even over the walls of the heavenly city, and drop there their rich clusters of fruit.

II. THE FATHER AS THE HUSBANDMAN. "And my Father," etc. We have here: 1. *Divine ownership.* The husbandman is not always the owner of the vine; but in this case he is. He is the Owner and the Husbandman. Christ, the true Vine, confesses this with delight. The Vine owns the branches and the fruit; but the Divine Husbandman owns the Vine altogether. "We are Christ's, but Christ is God's." 2. *Divine and closest relationship.* "My Father," etc. There is more than mere ownership here—the closest and dearest relationship. The Son and the Father are one, in nature, essence, life, purposes, and will; so that between Jesus as the Vine and his Father as the Husbandman there is the closest unity, and a relationship which cannot exist in any other husbandry. 3. *Divine cultivation.* Much depends upon proper cultivation with regard to the prosperity and fruition of the vine. This requires a good husbandman. If left to itself, undressed and uncultivated, deterioration and even barrenness will soon follow. The "true Vine" will not suffer on this account; it has not been left to strangers and to the fortunes of mere self-interest, but is under the constant and tender and most efficient care of the Divine Father. No one knows but Christ himself what he owes, in his mediatorial life and work, to the Father; to him he attributes his all—his life, his success, his support, triumph, and glory. He refers here to his union with the Father as a most important fact. "My Father is the Husbandman." The true Vine has a true Husbandman; this will ensure for the Vine and the branches the highest cultivation and the most glorious results.—B. T.

Vers. 5—8.—*The union of Christ and believers.* Notice this union—

I. IN ITS NATURE AND SOME OF ITS LEADING FEATURES. 1. *It is spiritual.* It is not physical and material, neither is it based on the same principles as the unions of this world, which are carnal and corrupt; but the principles of this union are spiritual, such as love, faith, and hope. It is the union of the human with the Divine, the spirit of man with the great Father of spirits—the union of life with life—the life of the soul with the life of the Saviour, by faith and a Divine birth. "But as many as received him, to them gave he power," etc. 2. *It is vital and real.* It is not the union of a stone with a stone in a building, nor the union of an atom with an atom in a material body, but the union of life as that of the vine and the branches, the union of believing souls with the Almighty Saviour, and that of living spirits with the ever-living Christ. It is real, though on the part of believers at best imperfect. It is not imaginary, but a fact—as real in spiritual growth as the union of the vine and branches in natural growth. 3. *It is mutual.* As the vine and the branches. Mutuality underlies and conditions every union. There is mutual affinity, adaptation, and willing consent. There is in this union a willing blending of Divine and human life and energies. It is mutual, and mutual conditions must be observed. Both are dependent on each other; but with this difference—the branches are more dependent on the vine than the vine on the branches; a branch may wither and fall, or be lopped off, but another will grow instead. The disciples are more dependent on Christ than he on the disciples. He will have other disciples, but they will never have another Saviour. 4. *It is natural.* It is the natural consequences of things; as natural as the union of the vine and branches. The vine is in the branches, and the branches are the natural outgrowth of the vine. Christ is the Life and Support of believers, and they are the natural outgrowth of Christ. The union is not arbitrary, but according to the laws of spiritual growth. A vine without branches, and the great Teacher without disciples, would be unnatural; but the vine and the branches, and Christ and believers in real union, is most natural and beautiful. 5. *It is very near.* No union can be nearer than that between the vine and the branches. It is apparently and more permanently near than

that of parents and children. The children may leave the parents and form other connections, and still go on in prosperity. But this can never happen with regard to the vine and the branches. Such is the union between Christ and believers. It is so near that they are ever in him and he in them, imparting to them his grace and Spirit in a continual flow, and through them carries on his grand purposes of love and salvation.

II. IN ITS IMPORTANCE. This will appear if we consider: 1. *That this union is essential to fruit-bearing.* "As the branch cannot bear fruit, except it abide," etc.; "Without me ye can do nothing." (1) There is *no spiritual life.* There can be no life when it is disconnected with its only Source and Author. (2) There is *no spiritual support.* Life must be supported ere it can thrive and be healthy. Apart from Christ there is no support and nourishment for the soul. (3) There is *no true inspiration.* The very principle and stimulus of spiritual life is wanting; the very breath of it is gone. (4) There is *no real fruit.* Luscious, strengthening, healing, and reviving grapes are the real fruits of the vine. Life-giving and inspired actions are the fruits of the soul united with Christ; but, apart from him, these are not merely absent, but impossible. "Ye can do nothing." Apart from him, we are ciphers in relation to the spiritual world, however active we may otherwise be. 2. *Fruit-bearing is the essential consequence of vital union with Christ.* "The same beareth much fruit." Let the condition be faithfully observed—abiding in him—and the consequence will inevitably follow. It would be as easy for the stream to cease to flow while the fountain springs, or for the earth to be in darkness while the sun is in its meridian splendour, as for believers to be barren while in living union with Christ. And this is all-important. If the branches fail in fruitfulness, they fail in all that is valuable; and so with regard to man. 3. *Discontinuance of this union is attended with the most terrible consequences.* "If any man abideth not in me, he is cast forth," etc. This implies: (1) The awful possibility of being *connected with Christ and yet be severed from him.* This is illustrated by the vine and the branches. Many a branch, after bearing some fruit and long connection, becomes entirely withered and barren. In relation to the true Vine Judas was a striking instance of such a branch. (2) The cause of this severance is *in the disciple, and not in the Master.* "If any man abide not in me," etc. It is not said, "If I will not abide in him." This must follow at last but as the effect. The cause of the withering is not in the vine, for other branches are still flourishing and fruitful, and it retains the withered one till it falls of itself, or is lopped off by the dresser; and even then a wound is left behind which will take some time to heal. This is true of the "true Vine." Look how he retained Judas till he left of his own accord; and Jesus on this account was often sorrowful. The cause of the sad severance is entirely in man, and the blame and responsibility are his. (3) This severance is *attended with terrible consequences.* "They gather them, and cast them into the fire," etc. The terrible process is gradual—the unfruitfulness, the withering, the casting forth, the gathering, the casting into the fire, and the final burning; but, although gradual, it is certain. In relation to Christ as to the vine, it is the natural and inevitable consequence of the discontinuance of union with him. It is spiritual failure, waste, and destruction. Hence the supreme importance and duty of continued and unbroken union with him.

III. IN ITS HAPPY RESULTS. Consider these: 1. *In relation to believers.* (1) The *highest end of being is attained.* The highest end of the branches is fruitfulness. The highest end of man's being is the same, and is attainable in vital union with Christ, and thus alone. "The same beareth much fruit." (*a*) *It is visible and practical.* It is fruit, the visible evidence of a Divine union and life, and is embodied in a useful form, in holy thoughts, devotional aspirations, and noble deeds—deeds of faith and charity; self-sacrificing deeds, which glorify God and benefit man. (*b*) *It is genuine in quality.* It is fruit, the real outgrowth of the soul in union with Christ, and the same in quality as the fruit of Christ himself, and fit for use. (*c*) *It is great in quantity.* "Much fruit." The soul is developed into its utmost capacities, and this is genuine fruition, the highest end of life, and the happy result of union with him who is the Life. (2) *Complete success in prayer.* "Ask whatsoever ye will," etc. United with him, we pray in him. When we really pray in him, our petitions are according to his will, and in the interest of the highest end of our spiritual being. All these will certainly be answered. Union with Christ ensures to the soul all spiritual blessings. "Ask,

and ye shall receive." (3) *Complete and permanent discipleship.* "And so shall ye be my disciples." Union with Christ results in fruit-bearing, and fruit-bearing results in permanent discipleship. "So shall ye be," etc. Not probationers, but full disciples; not only in name, but in reality; not for a time, but for ever. This is a high honour and an inestimable privilege, to be under the direct and constant tuition of the Master, and within the circle of his guidance, light, and love, now and for ever. 2. *In relation to the Father.* "Herein is my Father glorified, that ye," etc. The Vinedresser is glorified, honoured, and satisfied by the fruitfulness of the vine; his heart is gladdened at the time of vintage. The Father, as the Husbandman of the "true Vine," is specially glorified when the branches bear fruit, and much fruit. The greater the fruit, the greater is his glory and joy; he is infinitely happy to see his labour not in vain, his fatherly love, watchfulness, and expense are not for nought, but return with interest in fruitful branches. He rejoiceth over one sinner that repenteth, over one branch bearing a single fruit; what must be his over the "much fruit"? Our greatest good is inseparably connected with his greatest glory. 3. *In relation to Christ.* "So shall ye be my disciples." Complete discipleship is a great honour and blessing to the believer; fruitful discipleship is a great satisfaction and joy to Jesus. The branches bear fruit through the vine, and the vine through the branches. The disciples bear fruit through Christ, and Christ bears fruit through them; their fruit is really his. It is through them chiefly he blesses and saves the world; they are the mediums of his love and life, and in them he sees the travail of his soul, and is satisfied. They are proud of him, and he is proud of them, and refers to them with delight as his disciples; so that the Husbandman, the true Vine, and the branches together reap the benefit of, and are highly satisfied with, the happy results of the happy union.

LESSONS. 1. *This union on the part of Christ is perfect.* Its bases are perfect, and its conditions are perfectly fulfilled. Its discontinuance will never happen on account of any lack in him as the true Vine, or in his Father as the Husbandman. 2. *On our part it is as yet imperfect.* It is at best and of necessity so. We are imperfect beings, and perfection under the best conditions and advantages is not attainable at once. 3. *To make this union perfect is our most solemn duty, and demands our best effort.* For it is all-important, involves our highest interest, and by neglect is in danger of being destroyed. In vain we attempt to realize the end of our existence—fruit-bearing—apart from him. Our solemn duty is, by diligent faith, watchfulness, and prayer, to abide in him, and all besides will follow.—B. T.

Ver. 11.—*The joy of the Master and the joy of the disciples.* Notice—

I. THEIR DIFFERENCE. 1. *One is the fountain; the other is the stream.* All the joy of the disciples sprang from his. Apart from his joy there would be none for them. Although there is an inseparable connection between the fountain and the stream, between the cause and effect, between the sun and its light and heat, between the joy of Jesus and that of his disciples, yet there is a distinction, and such a one that the fountain will ever be a fountain, and the stream will ever be a stream. The joy of Jesus will ever be his own, and that of the disciples will ever be theirs as the stream from the fountain of joy. 2. *One is independent; the other is not.* The joy of Jesus, which was specially his own, was independent of that of his disciples; but theirs was dependent on his, as the stream is dependent on the fountain, and the branches on the vine. The sun would be a sun if all the planets were blotted out and all the stars fell. So much cannot be said of the planets and stars if the sun were extinguished. Jesus had a joy which was absolutely his own. As he had a glory with the Father before the world began, so he had joy which he could not but experience apart from human consequences and relationships. But the disciples had no such joy; theirs was dependent on, as it was derived from, his. 3. *One is infinitely capacious; the other is not.* It is finite. Jesus' joy, like himself, was infinite. No vessel can hold more than its fill. Thus the joys of men differ in degree according to their different capacities. The Divinity of Christ, the greatness and vastness of his work, the glory and dignity of his Person, and the perfection of his character, made him capable of infinite and boundless joy, compared with which the greatest joy of the most perfect disciple would be but a drop to the ocean, a ray to the sun, and an atom to the universe. 4. *One is ever full; the other is not.* The joy of Jesus was absolutely full and complete—a continual flow with-

out an ebb. True, he was "a Man of sorrows, and acquainted with grief." But this was not his own. "Surely he bore our griefs," etc. His soul was continually joyous, and his nature continually happy. And now, when his earthly work was not actually completed, with the terrible battle and more than human pain before him, his soul was full of joy. The sorrow and grief were only waves on the surface, and dashing on the human side of his being; but down in the depths of his nature there was only joy in all its serenity, purity, and fulness. But not so the joy of the disciples. It was essentially incomplete. Only a spark, a flickering flame, already threatened with extinction by his departure.

II. THEIR SAMENESS. Although distinct, so as to be spoken of separately as "my joy" and "your joy," yet there is a similarity and a sameness. 1. *They are the same in nature.* The stream is of the same nature as the fountain, the drop as the ocean, the fruit as the tree. The joy of the disciples is of the same nature as that of Jesus. 2. *They are the same in effect.* Joy as an emotion is pleasant, buoyant, happy, and inspiring. These were its effects in Jesus, and in a degree in his disciples. In the degree they experienced it, it made them happy in trouble, hopeful in sorrow, buoyant in depressed circumstances, and joyous even in tribulation. Pure joy is the same in its effects in the heart of the creature as in that of the Creator, in the heart of the disciple as in that of his Master. 3. *They are the same in their sources.* What were the sources of Jesus' joy, or what joy was his? (1) The joy of *conscious union with his Father.* He was ever conscious of this. It never left him, even in the darkest hour and severest trials. "Ye shall leave me alone: but I am not alone, because the Father," etc. This ever filled him with confidence and joy. (2) The joy of *perfect obedience.* Obedience to his Father's will and commands, loyalty to his Father's throne, and consecration to his Father's work. (3) The joy of *perfect love.* Love to his Father, to his disciples, and love of compassion to the world. The central passion of his heart and the ruling law of his nature was love, and this inevitably produced joy and happiness. His obedience was happy and joyous. It was the obedience of love. He could say, "Lo, I come to do," etc. It was delightful to come and do the Divine will while the law was in his heart of love. There is no joy without love; and in the degree we love we are joyous. (4) The joy of *perfect self-sacrifice.* The love of Christ was not of the ordinary kind, but of the highest kind—the greatest and most disinterested, resulting in the greatest self-sacrifice. And the greater the self-sacrifice the greater the joy. In Christ both were perfect. (5) The joy of *unswerving confidence of triumph and success.* He never had the least doubt as to the ultimate success of his mission and the result of his coming, although no one was ever so severely tried. His own rejected and crucified him; but, in spite of this, his joy was unruffled, his happiness was unmarred, and his confidence in God, and the justice and success of his cause, was unshaken. These were the sources of his joy; and they are the sources of the joy of all his followers—the joy of union with him and the Father, of obedience to him and his commands, of love to him and each other, of self-sacrifice even to suffering and death for him, and of perfect conviction of the righteousness of their cause, the rectitude of their principles, and complete triumph at last. Thus the joy of the disciples and that of the Master proceeded from the same fountain. Although one is a small stream and the other a sweeping Amazon, yet they spring from the same sources, and flow on through parallel channels to the same ocean of infinite joy.

III. THE PERFECTION OF THE DISCIPLES' JOY. 1. *The perfection of their joy was not yet attained.* This could not be expected. They were young disciples, ignorant and imperfect. Their training was as yet only partial, and there were intervening severe trials. Their Master was about to leave them by death; and their permanent Teacher and Sanctifier, the Holy Spirit, had not yet fully come. Between his departure and the coming of the Spirit there was sadness. They were doubtless greatly surprised at his speaking of his joy and theirs at such an hour; still they had the elements of spiritual joy to an extent they had not yet realized. The development of these was necessarily gradual, and as yet incomplete. 2. *The perfection of their joy was attainable.* "That my joy may be in you, and that," etc. This was to be attained: (1) By *continual realization of their union with him.* This union was made. It was a glorious fact. They had only to continue it and realize it in a greater degree. And with increased realization of the union there would be an increase of joy—the joy of being connected

with a Divine life, the joy of infinite care and support. Christ rejoiced at his union with the disciples, and they ought to rejoice at theirs with him. If it was a source of joy to the Bridegroom to be united with a poor bride, certainly it ought to be a greater source of joy to the bride to be united with such an infinitely rich and kind Bridegroom. (2) By *continual participation of his joy.* "That my joy may be in you;" not about or near, but in them as a perennial well of living water. His joy was full and perfect, and it was ever at their disposal; and they are invited to partake of it, as the branches partake of the life and sap of the vine. And his words and promise are as telegraphic wires to convey the messages of his love to the soul; as golden pipes to convey the wine of his life, joy, and fellowship to the heart. Joy was in him in inexhaustible fulness. And his disciples are to be filled with joy by continual participation of his fulness, and the more they take the more they will get. (3) By *careful imitation of his example.* "That my joy may be in you, and that your joy," etc. In him they found an Example which was most perfect, helpful, and inspiring. In one sense his joy in relation to believers is a specimen, and a most efficient help to procure the same themselves. He helps them that they may help themselves, and make their own spiritual fortunes. He pointed out to his disciples the founts of happiness, and revealed to them by precept and example the path of duty as the only path of real joy. Let them tread it as he trod it. Let them abide in him as he abode in his Father. Let them obey as he obeyed, love as he loved, self-sacrifice as he self-sacrificed; then his joy would be in them, and theirs would be fulfilled in him and in themselves. His joy would be theirs, and still his own; his own, and still practically theirs. The joy of the Master is fulfilled in that of the disciple, and that of the disciple in the Master. 3. *The perfection of joy, although partially attained now, is fully attained in the future.* Christians of all ages have experienced this joy in a high degree; and even the sorrowful disciples, a short time after this, left the Sanhedrin with bleeding flesh, rejoicing that they were counted worthy to suffer for Christ's Name. They sang in prisons, and even in the most painful death. But this joy cannot reach perfection here, for its perfection will be the perfection of religion, and the crown of life, which cannot be fully attained but under heavenly and fixed conditions; when the union between Christ and the believing soul will be complete; when the tortuous stream shall at last reach the ocean, and the joyous disciple shall enter into the joy of his Lord. 4. *The perfection of their joy now was Jesus' chief concern.* "These things have I spoken unto you, that my joy," etc. He was specially anxious, not merely that they should enjoy him, but that they should enjoy him in the highest sense, in the fullest measure, and in the most inspiring, cheering, and effective way. "That my joy may be in you." He does not bequeath unto them sorrow. He takes that upon himself, and gives them his joy. He makes an exchange—gives his disciples his joy, and bears their grief. They have the advantage. All he said and did was that they may realize his happiness, and make it practically their own, and fulfil it in their own experience, even to perfection.

LESSONS. 1. *There is no pure and lasting joy apart from Jesus.* Every other joy is false, empty, and transient, unworthy of man as an immortal being, and will end in sorrow. In union with him alone there is real joy. 2. *The religion of Jesus is a religion of pure joy.* To charge it with being melancholy is utterly false. The religion of man is a melancholy one, but that of Jesus is ever joyous. The new birth is a circumstance of joy. The marriage of the soul to the merciful Saviour is a source of ecstatic delight. Its sorrow is only accidental and for a season, its joy is essential and eternal. And there is joy even in its sorrow, songs in its sighs, and heaven in its tears. If it begins in a sigh, it ends in an eternal song. 3. *Let us make our life joyous by a living union with the ever-joyous Saviour.* Let us abide in his love, appropriate his joy; then duty will be delightful, and life ever musical, and will naturally melt at last to that fulness of joy which is at his right hand, and the everlasting pleasures of his presence.—B. T.

VERS. 22—25.—*The sin of neglecting the Saviour.* With regard to the Jewish nation, this is referred to by our Lord—

I. AS A SIN OF THE GREATEST ENORMITY. There are degrees in sin as in virtue. The sin of rejecting the Saviour is the greatest. It stands alone in the black category. "If I had not come and spoken to them, they had not," etc. What does this mean? Whether that they would not have that particular sin? or that, in comparison with this,

others are small, and almost fade into nothingness? Its enormity will appear if we consider: 1. *It is the greatest insult to the greatest and best Being.* Who is disbelieved and rejected? The eternal Son and the eternal Father—the supreme Being whom they professed to acknowledge and worship. For the rejection of the Son involves the rejection of the Father. "He that hateth me," etc. No one can so insult and grieve the Father as by insulting his Son; and the greatest insult to the Son is the rejection of his Person, Word, and redemptive grace. Thus the Divine truth and honour are impugned. "He that believeth not God hath made him a liar; because he believeth not," etc. 2. *It is the greatest insult to the supreme Being while in the nearest contiguity to them.* The Father was in the Son; and the Son was in the flesh, in their very nature; therefore God was in their nature, speaking and acting among them. He was never so near before. They never had such a vision of him. He was face to face with them. He could not come physically nearer, neither could they have a clearer physical vision of him. So clear it was that our Lord could with propriety say, "They have seen me and my Father." In him the Father was seen, and yet they rejected him. Thus the insult was most direct and daring. They insulted him to his very face. 3. *It is the greatest insult to the supreme Being, under circumstances which were calculated in the highest degree to produce different effects.* The circumstances we have already indicated, and they are quite unique. Even in the wonderful history of the Jewish nation, and in the history of the nations of the world, they were such as they alone enjoyed, and involved such Divine light and evidence as were calculated in the highest degree to produce the readiest faith in and the warmest reception of the Son of God. It was the natural conclusion of the Divine Father: "They will honour my Son." Although they have maltreated my prophets, yet they will honour my Son. In his life and actions they saw the Father, yet rejected him, and sinned against the greatest light. 4. *It is the greatest insult against the supreme Being in the very attempt of conferring upon them the greatest benefit.* And this involved the exercise of the greatest condescension and love. The object in view and the love manifested are set forth in the familiar but matchless words, "God so loved the world, that he gave," etc. Can imagination conceive of a greater sin and insult than the rejection of the manifestation of such Divine love, whose object is to save from the most inevitable and terrible ruin, and the bestowment of the greatest and most undeserving gift? Sin against the truth, justice, and holiness of the supreme Being, separately considered, is nothing to the sin against Divine and self-sacrificing love. Jesus was the incarnation of Divine love, manifested to bless and to save; but while in the very act of salvation he was most insultingly rejected. 5. *It is the greatest insult to the supreme Being, assuming the most malignant form.* "And hated both me and my Father." While this indicates the cause of their rejection, the enmity of the carnal mind against God, it also reveals its extreme malignity. It is not merely negative and defensive, but most malignantly aggressive and decided. And hatred is the most virulent form of rejection, the most daring form of unbelief, the most insulting resistance to the supreme Being, and the most fatal defiance to Divine love, which in this case resulted in the cruel crucifixion of the Son of God. 6. *The greatest insult to the supreme Being, which resulted in the most fatal consequences.* By their malignant rejection they made the greatest general blessing the greatest personal curse, turned the greatest boon into the greatest bane; so that it would be infinitely better for them if the Son of God had not come to them at all—their sin would be less, and their fate less disastrous. They attempted to stem and poison the river of life in its flow to fallen humanity, and succeeded as far as they were concerned. They set an unparalleled example of unbelief and moral obduracy to all succeeding ages, the result of which was social and spiritual ruin.

II. AS A SIN OF THE GREATEST ENORMITY WITH THE LEAST EXCUSE. What excuses are supposable in this case? 1. *If he had not come to them at all.* This would be a complete excuse. But he came, appeared to them, and dwelt among them. 2. *If he had no right to come.* They would have a perfect right to reject an intruder and an impostor, who had no right to their faith and acceptance. But Jesus was not such. He had an absolute right to come. He came in accordance with the Divine will, as well known to him, and well known to them as revealed in their Scriptures. He came in the way and at the very time and for the purpose indicated. And his coming was absolutely right and essential in order to fulfil the Divine plan and satisfy human need.

3. *Want of adequate knowledge of him.* This would be a valid excuse. But this they could not plead. He not only sent the Baptist to herald his immediate coming, but came himself in person, and spoke to them, taught daily in their streets and synagogues, availed himself of every opportunity to address them in the most homely and clear language as to his Divine origin and mission as the Son of God and their Messiah. And he taught "as One having authority;" and it was the testimony of all his unprejudiced hearers, "Never man spake like this Man." 4. *Want of adequate proofs of his claims.* Although his teaching was full, clear, and Divine, yet, without the further evidence of miracles, there would be a legitimate excuse. Jesus allows this. "If I had not done," etc. They demanded a sign. This demand was most fully and readily granted: (1) In such works of power and mercy as *no other man had ever before performed.* They professed to believe Moses and the prophets on the evidence of miracles; but their miracles were very few in number, and inferior in quality as compared with those performed by him whom they rejected. (2) In such works of power and mercy as *were in perfect keeping with his claims and character as their Messiah and Saviour.* There was a perfect correspondence between his teaching and his works. He suited the word to the deed, and the deed to the word. His testimony was complete. (3) In such works of power and mercy as *clearly revealed him and the Father*—revealed him as the Son of God, and God as his Father. His works were so Divine that even they themselves could not deny their supernatural character; but, rather than admitting their natural conclusion, attributed them to a demon. So transparently Divine were his works, that in their light, not only he as the Divine Son could be seen, but also his Divine Father; still they malignantly rejected both. 5. *Want of natural ability to comprehend the evidences of his claims.* The deaf have a sufficient excuse for not hearing, and the blind for not seeing. The want of common intelligence and natural ability would be an excuse for intellectual and moral unbelief. But they could not plead this, neither did they. And when our Lord hinted at their moral blindness they were greatly insulted, and asked with contempt, "Are we also blind?" Our Lord tacitly accepts their explanation, but pointed them to the inevitable consequence, "Your sin remaineth." They were entirely responsible, and claimed it. It was not because they could not, but because they would not. 6. *Any really objectionable qualities in his character or conduct.* They would be justified in rejecting a cruel tyrant, a vile impostor, or a vicious teacher; but they had none of these excuses in the least degree. Not only they had no reason to hate him, but the strongest reasons possible to love and welcome him with delight. His character was divinely transparent, and his life absolutely pure. His discourses were pregnant with life and light, and his words and actions full of grace and truth. His conduct towards all was invariably respectful and tenderly kind, and even to his most inveterate foes he was most patient, indulgent, and forgiving. There was no cause for hatred in him. It must have been entirely in them; and his experience was that of the psalmist, recorded in their Scripture, "They hated me without a cause." They could not find an excuse for their sin, neither could Jesus find one. In spite of his terrible indictment against them, he seems to be in search of an excuse for them. "If I had not come," etc.; "but now," etc. As far as they were concerned, he almost wished he had not come and spoken to them. He who prayed on the cross, "Father, forgive," etc., was ever ready to find the least legitimate excuse for sinners, and even for his most inveterate foes; but in this case could find none. There was none, and there is none.

LESSONS. 1. *The gospel, with regard to the rejecters of Christ, reveals a terribly corrupt state of the heart.* The gospel does not cause sin, but reveals it, and in relation to the disobedient occasions the greatest guilt. It would be better for them not to have enjoyed its light. 2. *With regard to its rejecters, it reveals a terrible power of the corrupt will to resist the Divinest evidence and reject the most loving overtures of Heaven, as well as its own highest good.* 3. *Although it would be far better for the disobedient if Christ had not come and spoken to them, yet those who sigh for and are ready to receive him are not deprived of him on this account.* Shall not the sun rise because many evil-doers prefer darkness, and may avail themselves of but little of its light? And shall Jesus keep away because many will disobey, and even hate him? No; let him come and save. 4. *The world's awful responsibility under the gospel.* The responsibility of increasing light and grace. Our destiny hangs upon our receiving

or not receiving Christ. Beware of rejecting him. Beware of the excuseless sin. 5. *Our great Advocate can find an excuse for every sin but this.* For this there is no defence; for he is rejected for whose sake God alone can forgive. There is in him no cause of hatred or rejection; but there is in him an infinitely extending pardon to the vilest penitent. Some of his murderers availed themselves of this. And it is ever available and infallible: "Come now, and let us reason together, saith the Lord," etc.—B. T.

Vers. 1—6.—*The vine and the branches.* I. THE STATEMENT OF CONNECTION BETWEEN JESUS AND HIS PEOPLE. The connection is neither nominal nor artificial; it is a living union. The life of our Lord goes out to us every day. He is full of the noblest life—that which is nourished and developed by Divine love; and because he lives, we are to live also. There is to be the most entire community of life between Jesus and us; his affairs are our affairs, and our affairs are his affairs. He is interested in all of us. No step we take but he regards it with anxious eye; no true success we gain but what gladdens him as much as it gladdens us. He loves us all, the worst as well as the best. The true mother has a tender heart for all her children; for the stubborn, headstrong boy as much as the docile and yielding one; for the vain and giddy daughter as much as the quiet and gentle. All are in the family, and so are we. Sometimes we play sad havoc with the profession of believers in Christ Jesus. Some very sour grapes appear on our particular branch. But Christ will be very patient with us. He who is long-suffering with the fruitless fig tree will be long-suffering with the fruitless branch.

II. WE MUST LABOUR TO CONTINUE IN THIS CONNECTION. 1. *We are to receive Jesus altogether.* It will not do to take what we like and reject what we like. We must receive him in every relation which he declares himself to sustain to us. We are not to say, when we come across any hard saying, that it must be practically expunged because we cannot understand it. The real hardness is not in the sayings; it is in our own heart. Time and a change of experience make a difference in many of our impressions; and we alter, while Jesus and the Scriptures remain the same. There is a softening of the stony heart, a susceptibility to the powers of the world to come. When we feel the need of Jesus, there is no difficulty about taking him just as he is. 2. *There must be constant communion.* The first act of real prayer makes the first step towards this. A prayerless life means a life without Christ, without faith, without work, without consistency. On such a branch the husbandman looks with suspicion. Christ wants to shine out in the life, so that people may say the branch is worthy of the trunk. He cannot bless us without our consent, or without our active approach to him.

III. THE ULTIMATE RESULT OF THIS UNION. The more we abide in Christ the more he abides in us, and then the constant and powerful influx of his energy causes a great putting out of fruit. Just as the sap from the trunk makes every day a difference in the branch, causing it to shoot forth twigs, and buds, and leaves, and flowers, so the presence of Christ in our souls makes us to grow and to manifest the fruit of that presence.—Y.

Ver. 9.—*Abiding in the love of Jesus.* I. PAST SATISFACTION. How Jesus here lifts up his disciples by a recognition of the good thing in them! The Father loved the Son; found in Jesus of Nazareth what he could not find in any other being of flesh and blood. And so the Son loved his disciples, finding in them a spirit of obedience and recognition of himself which promised great results in due season. To us it may seem as if Jesus must have been painfully impressed with the faults of his friends. In many things they were so ignorant and slow of heart; in many things their motives were so narrow and unworthy. But, with all their faults, they were fundamentally true; better far than Pharisees; better far than the common run, who as yet followed Jesus only when they could get the loaves and be filled. And so Jesus loved them for this. What a view this gives us of the aspect of Jesus towards men! All are sinners and need salvation; they are loved with the love of pity; they have their share in that great declaration concerning God's love to the world (ch. iii. 16). But, so far as inclination towards God is concerned, all are not equally loveless; some are near the kingdom,

like that man on whom, when Jesus looked, he loved him. These disciples still had far to go and many difficulties to overcome; but surely it was no small matter to have reached the happy stage when Jesus could say that, as the Father loved him, so he loved them. Look into the expression, and you will see it is a very strong, encouraging, appreciative one.

II. PAST MINISTRY OF JESUS TO HIS LOVED ONES. The love of the Father to the Son was not an empty sentiment. The Son being what he was, he became the Agent of a compassionating omnipotence to do good to men. The Father's love to the Son was proved by what he did for him and through him. But the Father could not have done these things for and through anybody. He could not have done through a Moses, or an Elijah, or a John the Baptist, what he did through a Jesus. And as the Father found what he wanted in the Son, so the Son found what he wanted in his disciples. As the Father loved the Son, so the Son loved the disciples; and as the Father ministered to the Son, so the Son ministered to the disciples. The Son was willing and able, to the full, to receive the fatherly ministry; and in like manner the disciples were sufficiently able to receive the ministry of Jesus, to make it possible for him to speak with such complacency of them. They listened to his teaching; they left their home and work and went about with him; and so Jesus had been able to do something for and in them, more indeed than as yet distinctly appeared to any one but himself.

III. THE CONDITION OF CONTINUED AND RICHER MINISTRY. What good the disciples would get out of Jesus in new and altogether different circumstances depended upon themselves. Jesus would be the same, in disposition and in power; the question remained, would they give him the opportunity? What a thought, that the overflowing love of Jesus, meant to direct so much power and wisdom, should be serviceable to us just as we choose to make it so! A spirit of docility, obedience, and constant expectation would open up to us treasures of heavenly loving-kindness beyond anything we at present possess. The key, so to speak, is with us, yet we notice it not; and meanwhile the lock is getting all stiff for want of frequent use. To know the full riches of Divine love, we must live as *Jesus* would have us study to live.—Y.

Ver. 15.—*Servants and friends.* Not at all unfrequently one who begins as a servant advances in regard till he becomes a friend. Opportunities arise for friendship, and both parties make the most of them. It is a poor business to make service a mere matter of commercial contract. Jesus must have noticed again and again this beautiful absorption of the servant in the friend; his disciples, too, would know of like instances. Jesus and his disciples had been constantly together, and thus the way was made for friendly feeling. As the season of separation drew near, Jesus sought to set before his friends the responsibilities and opportunities of friendship.

I. JESUS CALLS HIS DISCIPLES FRIENDS, BUT NONE THE LESS WERE THEY SERVANTS. Jesus wanted these very men for special service. Many true and loving friends he must have had besides them—men like that Lazarus whom Jesus once described as "our friend." But these few were wanted for special service; not that a few were enough, but Jesus began with a few that there might be all the more afterward. While Jesus was in the limitations of the flesh he could only have companionship with a few. But Jesus needs all the servants he can get. The idea of ample and efficient service underlies the parable at the beginning of the chapter. The branches are the servants of the vine-trunk. Note that those who are called friends do not therefore feel at liberty to speak of themselves as such. Paul, beginning his Epistle to the Romans, does not say, "Paul, the friend of Jesus Christ," but "Paul, the servant of Jesus Christ." The apostle's mind is full of the work he has to do as a servant of Jesus. Whatever names we have the right to bear, whatever privileges we enter into, never let us forget that we are here for service. He who is not the servant of the Lord Jesus Christ, he who is not conscious of something in his life that is work for Jesus, never can be the friend of Jesus.

II. JESUS CALLS HIS DISCIPLES FRIENDS THAT THEY MAY BE BETTER SERVANTS. The work needs the best qualities in the highest degree. He who would do the best work for Christ must be likest him. He serves Jesus best who serves the neediest of men in their greatest need, and this can only be done when the heart is purged of self-

seeking in all its forms. In all the work these disciples had hitherto been doing, they were thinking of themselves rather than of Jesus and others. That is the way of service according to a worldly spirit. We must learn to act as Jesus himself would act if he were one of his own servants; and that can only be done when we give Jesus full opportunity of opening himself to us as a man opens himself to a friend.

III. THOSE WHOM JESUS CALLS FRIENDS HE REALLY TREATS AS FRIENDS. All this concluding discourse proves the depth and tenderness of the feeling. He could not so have spoken before. Partly such words were best with a farewell flavour in them. Partly the disciples had to grow into fitness for hearing them. And even when they did hear, much was appreciated in a very imperfect way. Still, Jesus treats them as friends; for all things he has heard from his Father he makes known to them. His disciples shall be sharers in his purposes and plans as far as they are able. It is as if the person for whom a great house is being built should call together all who are to be concerned in the erection, and show to them the plan and explain the purpose. Apostles and prophets lay the foundation-stone. Thousands of those whom Jesus honours with the title and treatment of friend are joined in building it, and then, when all is done, Jesus and his friends are to dwell in it together.—Y.

Ver. 16.—*Jesus, the Decider and Provider.* We have here the statement of a plain historical fact. Jesus, from the general body of his disciples, did pick out a special company for special work. No doubt they also had to choose, but their choice simply amounted to recognition; they could not put any one else in the place which Jesus held. And he invites them here to a retrospect of the hour in which *he* had chosen *them*. They would have liked in most things, practically in all things, to get their own way; and this was just what they could not do. Jesus did not visit the world to fall in with the wishes of ignorant and short-sighted men. Underneath all our choices, and all the changes of our moods, there is the purpose, the choice, and the expectation of Jesus. We have—

I. JESUS DECIDING. It was all the doing of Jesus. These men were to be stamped with his sending. They were in his employment. The call of the Lord Jesus constituted their authority and their claim. And the essence of this choosing still remains. Every one trying to do work for the sake of Jesus and in the Name of Jesus must have something of this feeling that he has been chosen; that a constraining hand has been upon him, first of all arresting his footsteps in the old way, and then pointing them into a new one. In ranging ourselves under Jesus, we indeed cannot escape a great decision, but it will be made with a feeling that we could not help making it; and this feeling will only deepen as the years of service and devotion roll on. Christians never have any misgivings about the right of Jesus to grasp and direct. If any profess themselves never to have felt that Jesus wanted them, never said "Follow me," such must be asked whether the truth does not lie here, that they are fertile in the spirit of excuses. There will at least be an indubitable picking out, by-and-by, of the sheep from the goats. Effort and self-denial are required to find out what Jesus has a right to claim, and what he really wants. There is such a thing as having ears and yet not being able to hear.

II. JESUS PROVIDING. As Jesus claims the right of deciding, so he also takes the responsibility of providing. He has so situated and surrounded his servants, that they may bring forth fruit, and abiding fruit. Every branch in the vine has its own place, but all are provided for in a common life and a common growth. The decision and the provision go together. Jesus is not really Decider unless he is also allowed to be Provider. Each soldier of the army is not allowed to make provision for himself. If he had this to do, his fighting would be of little use. The king who sends the army out makes provision for the sustaining of the army. Christians have to *be* more than others, *do* more than others, and thus their resources must exceed those of others. How is the grape of the wilderness to become the grape of the vineyard, unless it is planted in the vineyard? Wild fruit, growing as it will, can never become like the fruit that is cultivated and watched.

III. JESUS EXPECTING. The disciples were full of vexation because of hopes and imaginings overthrown; but Jesus knew what would come. Jesus is above all clouds that darken the present and prevent a right view of the future. These very men, so

troubled now, would before long be joying and rejoicing abundantly that they were counted worthy to suffer for their Master. What great things may be expected, what usefulness and happiness are at the dawn, when once self gets an effectual crippling! The branches of this vine will be as the stars of the sky for multitude, and as the sand by the sea-shore innumerable.—Y.

Ver. 18.—*The world hating the servants of Jesus.* Jesus speaks here of love and hate, and of no third thing lying between them, and being neither one thing nor another. What looks like indifference is only sleeping love or sleeping hate. There are those who only need sufficient stirring up in order to become devoted lovers of Jesus and his cause. And so with the stirring up of hatred to Jesus. Character and disposition must in due season come out to the full light of day. The sleeping tiger is none the less a tiger for being asleep.

I. THOSE WHO POSSIBLY MAY BE HATED. Christians may be hated because of their Christianity. Private malice is not at all in the question. Some of these disciples may have had enemies already; if not, they were very likely to have them in abundance soon. Observe how Jesus puts the thing hypothetically. Much depends on ourselves. If we are consistent, resolute, lively, energetic, perfectly uncompromising and open in our attachment to Jesus, we must make ready for hatred; but if, professing to love Jesus, we do not love him with all our heart, and soul, and strength, and mind, the world will not trouble to hate us. It may despise us and laugh at us, but it will not hate. Why should the world hate us, if we do nothing to inconvenience it, nothing to peril its aims, its possessions, and its pleasures? This is a very astonishing thing, that the world should hate us the better we are. If our hearts are filled with the spirit of love, if we desire only the good of everybody, why should we be hated? The truth is, Jesus understands human nature far better than the shrewdest of us. He, the best that ever trod the earth, was treated as if the worst. And similar experience, in a less conspicuous way, happened to his servants, *e.g.* Paul at Philippi and at Ephesus. And, underlying all these illustrations, there lies one common cause for the hostility in this—that Jesus must, by the very nature of his light-bringing work, interfere with the vested interests of men in darkness.

II. THE PECULIAR DESCRIPTION OF THE HATERS. They are described compendiously as *the world*. They are not to be singled out in their individual capacity. Individuals are constantly passing over from the world to the side of Jesus, but the spirit of the world remains unchanged, unchangeable. And this spirit is to be dealt with indirectly for the most part. Argument, expostulation, and entreaty are not the main weapons of success. The victory that overcometh the world is mainly to be gained in our own character. Jesus wants opposition to be swallowed up in reconciliation to him and to his truth. What we want to bear up against the world's hatred is: 1. *Faith.* We live amidst an unbelieving world, as it were amidst east winds and north winds, and all sorts of unfavourable climatic conditions. The colder the weather is, the more must we look after everything that will keep up vital heat. When earth is dull and stubborn to us, we must refresh ourselves from heaven. 2. *Courage.* We must go on. So we shall find out what a poor, foundationless thing the opposition of the world is. Its first appearance is its best appearance. It may hurt the outer skin, but cannot touch the heart and citadel of life. We must needs know the worst of the world in order that we may know the best of Jesus. 3. *Meekness.* Faith and courage, bathed and penetrated with gentleness—this is to win the world. The world has no gentleness, unless fair-spoken craftiness be so called. Our main spirit must be that of Jesus on the cross: "Father, forgive them; they know not what they do."—Y.

Vers. 26, 27.—*The joint witnessing.* Christianity is not a religion to be propagated by force or by sedulous tradition. Nothing but the force of truth planted Christianity; and only the force of truth preserves it, extends it, and ensures the prospect of its universality. Not without significance is this constant reference to witnessing found in the New Testament. Jesus submits his gospel to the keenest examination. He comes before the world as a well-equipped suitor goes into a court of justice, sure that he has witnesses ample for the success of his cause. Christianity presents phenomena that shirk no scrutiny. It has no weak and treacherous places to be kept as much as

possible from view. A witness, to be all a witness ought to be, must have nothing to conceal, nothing to avoid.

I. THERE MUST BE THE RIGHT SPIRIT IN THOSE WHO LISTEN TO THE TESTIMONY. The minds of men may be set against truth and the search for truth, and then where will the witnesses be? The gospel presumes on the part of man an awakening to the need of reality, stability, and continuance in all that he may rightly aim to make his own. Men have believed the world and believed their own hearts, and they have been disappointed; and now, if they seek Jesus, it is with the assurance meeting them that they shall not be disappointed again. If men fail to be attracted by Jesus or profess to be disappointed with him, it is because they are disinclined to take the trouble of seeking deep enough.

II. EACH WITNESS HAS HIS OWN TESTIMONY. There is a witnessing by the Spirit of Jesus which cannot be effected by any multiplication of human witnesses. And similarly a testimony comes by reading the evangelists and Epistles, which is felt to be something independent of the force which comes on us by the operation of the Spirit. How many, reading the New Testament just with thoughtful earnestness, have said to themselves, "Here is something to be searched into. Here is a part of some great possibility, and I must seek for the other part"! Careful and repeated reading of what apostles have written is very likely to drive a man to his knees, seeking to have the full body of testimony completed, by what the Holy Spirit will impress on his heart. We should ever be on the outlook for testimony to Jesus and his truth. The more we expect it the more it will come, fortifying us against our own doubts, cheering us with hopes of coming certainties, and making us more ardent in persuading others to like precious faith.

III. THE RESPONSIBILITY THUS LAID ON US. Unbelief deludes itself with the plea that there is lack of evidence. Nay, in its more arrogant forms it will even maintain that the evidence is the other way. What if we be in the position of those who clamour for more, and will not use what they have? If we are not to be persuaded by the joint witnessing of the Spirit and the apostles, neither shall we be persuaded though one rose from the dead.

IV. OUR OWN WITNESS-BEARING. We may and ought to be joined to the cloud of witnesses. If Jesus told the first company of disciples that they were to be witnesses, then assuredly there must be something of the witness-bearing faculty in us.—Y.

EXPOSITION.

CHAPTER XVI.

Vers. 1—6.—(*c*) *The bitter issues of the hostility of the world.*

Ver. 1.—**These things.** What things? Primarily the explanation he had given of the opposition and hatred of the world, and the vast consolation which he had promised in the identification of the disciples with himself, and the witness which would be borne by the Paraclete; but not exclusively, for they include all the preparatory instructions based on his own Person, his going to the Father, his return in the power of the Spirit. **Have I spoken to you, that ye should not be offended;** that you should not be made to fall over the stumbling-block of persecution, and the refusal of the people to hear your message concerning me. For the moment he passes over the terrible stumbling and falling of that very night, whose shadows were deepening as the hours moved on, and he anticipated their future temptations and the source of their ultimate heroism.

Vers. 2, 3.—**They** (used impersonally, as the German *man*, or the French *on*) **shall make** (or, *declare*) **you excommunicate**—*ἀποσυναγώγους*, "put you out of the synagogue," expel you from the fellowship of your country's worship (cf. ch. ix. 22 and xii. 42)—**nay, further** (the *ἀλλὰ* abruptly introduces a very much stronger assertion) **an hour cometh, that**—*ἵνα* is here, by Meyer and many others, said to involve a Divine order, purpose, or destiny, intended by the drawing on of the foreordained crisis; but it seems enough to convey by it the contemplated result (see Canon Evans, *Expositor*, 1882)—**whosoever killeth you will deem that he is offering service**—sacrificial homage—**to God** (*προσφέρειν λατρείαν*; both these words are persistently used with this meaning. See, for *προσφέρειν*, Matt. v. 23; viii. 4; Acts vii. 42; Heb. v. 1). The well-known quotation from 'Bammidbar Rabba,' fol. 329. 1, "Every one shedding the blood of the wicked is equal to him who offers sacrifice," may throw light on the expression. The

intensity of the fanaticism was well exhibited in the persecution in which Stephen fell, and which St. Paul deemed worthy service, and one which he ought to have rendered (Acts xxvi. 9; Gal. i. 13, 14). The curse was long and deep and tragic, and Christ explains it by the awful reiteration, **These things will they do**[1] **because they have not known the Father, nor me** (see ch. xv. 22, etc.). He reiterates the explanation already given of the manner and form as well as the fact of the world's hatred.

Ver. 4.—**But**—the ἀλλὰ suggests a kind of pause, as if he had said, "I will go into no further details" (Meyer)—**these things**—these prophecies of approaching persecution—**I have spoken to you, that** (here ἵνα has its proper telic force) **when [their] hour is come, ye may remember [them] how that I told you.**[2] This awkward form is that due to the perplexities of the position of αὐτῶν in the text. Frequently our Lord thus prepared his disciples for the future, called upon them to remember his predictions as pledges of his Divine mission, but still more as consolations and supply of strength when they would most of all need it. **These things I told you not from the beginning**; not "at the beginning," ἐν ἀρχῇ, nor ἀπ' ἀρχῆς, but ἐξ ἀρχῆς (cf. Isa. xl. 21; xli. 26; xliii. 9), from the beginning of my ministry (as Mark i. 1), and continuously throughout it. If "these things" are restricted to the prediction of cruel persecution, they are certainly contradicted by the language of Matt. x. 17, 21, 28; Luke vi. 22; Matt. v. 10, etc.; xxi. 36; xxiv. 9; Luke xii. 4, etc. The numerous explanations of the commentators, that Christ had now given a more detailed, particular, and tragic outlook, cannot be sustained. Nor does the supposition that John is here the corrector of the synoptic narrative satisfy (Meyer); nor that of Godet, that Matthew, in his tenth chapter, was gathering together all that Christ had said of this nature, antedating instructions that the Lord had given, at all explain the corresponding passages in Luke's Gospel. The language of the last clause, **because I was with you**, throws more light upon it. This does not surely mean "because I was bearing for you the brunt of the opposition,"—it would be unnecessary altogether to say that. All along *they* must have bitterly felt the antagonism which their Lord encountered. The difficulty is removed by including in the ταῦτα of ver. 4 what certainly is involved in the ταῦτα of ver. 1; and the reference is to the whole of his instructions touching his departure and the coming of the other Paraclete, and the principle from which the hatred of the world would spring; the explanation of the anticipated hostility which he had now offered, and the way in which they might overcome it. So long as he was with them they could not be made to understand the Divine riches of the consolation which was now so near. From the beginning he had not given all this class of instruction, because he was with them. While at their side, it was premature to speak of the special help they would require in their bereaved condition.

Vers. 5, 6.—**Now**—at this very moment—**I go away to him that sent me. I have completed his work, and none of you asketh me, Whither goest thou?** This seems at variance with Peter's inquiry, "Whither goest thou?" (ch. xiii. 36), and with Thomas's question (ch. xiv. 5), "We know not whither thou goest," etc.? yet they are only opposed in appearance. Peter's question had obviously turned the whole matter back upon himself, and the way in which the Lord's departure affected his own duties and position; and the same may be said of Thomas. They had both lost sight of the "whither" in the pain and anguish of the departure. Our Lord had great difficulty in inducing them to realize the blessedness that would befall themselves from his own exaltation, and even now, after all that he had said about this great power and glory which awaited him, he added, **Because I have spoken these things to you**—since all along you are taking the dark side, and looking on the anguish of my departure and desolateness of your own condition, instead of the grandeur of the new kingdom and dispensation of which you will be witnesses and organs—**sorrow hath filled your heart**; the one heart which I throughout have been seeking to comfort. You are not looking on the *end* of my departure, or on the fulness of my glory, or on the addition to your own blessedness, but on your own loss, disappointment, and chagrin.

Vers. 7—33.—(9) *The promise of the Paraclete.*

Vers. 7—11.—(*a*) *The threefold conviction of the world.*

The extraordinary fulness of suggestion in the following words, and the strong opinions entertained by different theological schools, render interpretation a difficult task,

[1] Ὑμῖν, "to you," of T.R., has the authority of ℵ, D, L; but it is omitted by twelve uncial manuscripts and numerous cursives, by Tregelles, Tischendorf (8th edit.), R.T., and Westcott and Hort.

[2] Αὐτῶν after ὥρα is omitted by ℵ, D, Γ, Δ, and other uncials and cursives, by T.R., and by Tischendorf (8th edit.), but inserted by Lachmann, Tregelles, Westcott and Hort, and R.T., with A, B, Π, and cursives.

Ver. 7.—Though you are crushed with a sense of your approaching bereavement, and so imperfectly apprehend the conditions of your future power and the method which it is incumbent upon me to adopt for your consolation and the completion of my earthly work, **nevertheless I tell you the truth.** It is wonderful that he who is the Truth itself should have needed, in such various forms, to have reiterated and affirmed the supreme right he possessed to claim their acceptance of his veracity. The truth, then, thus solemnly asserted, because in their then frame of mind it was so utterly unpalatable and incredible notwithstanding all that he had said—the truth is, **It is expedient for you that I go away.** The *ἵνα ἀπέλθω* clause simply *defines* that which is expedient, profitable to the disciples. Many commentators, holding everywhere the telic force of *ἵνα*, say, with Meyer and Lange, that "*ἵνα* marks fact considered with regard to the purposes destined to be accomplished by it." Here, however, the profitableness to the disciples is the chief and solitary thought. "For you:" here lies the gist of the mystery. They might have accepted his own assurance that, bitter as the mode of his departure must be, yet they ought to and would rejoice because he was going to the Father. How was it possible for them to rejoice so far as they were personally concerned? He answers the question, **For if I go not away**—and surely this solemn departure meant, as he had recently told them, by the way of death and glorification—**the Paraclete,** of whom I have spoken, the Spirit of truth (see ch. xv. 26, 27), **will not come to you; but if I go** (*πορευθῶ*, to my Father; observe the form of the two conditional sentences, the degree of uncertainty as to the issue, to be determined by the result), **I will send him to you** (see notes on ch. vii. 39. "The Holy Spirit," as the Divine dispensation of grace to men bringing a renewed humanity into living incorporation with its great Head, *was not yet, because Jesus was not yet glorified*). Jesus could not become the Divine Life-centre of the human family, radiating from himself the full glory of a universal harmony, until he had been taken up, until he had been glorified in God. Unspeakably precious as many of our earthly gifts and friendships are, we do not apprehend them, nor profit by them to the full, until they are taken from us. The youth, submitted to the condition of perfect dependence on a parent's care and guidance, can scarcely ever reach the fulness of his manhood until he is thrown back upon the spirit of his father's counsel, apart from that father's presence, and brings into daily practice from a new standpoint the principles he has learned. So, without any hyperbole, nothing had ever been so wonderful and blessed to the human spirit as the fellowship which had prevailed between the Son of man and his disciples. They were with him, they sat at his feet, they watched his countenance, they experienced a continuous series of Divine surprises at his judgments and his mercies. They were walking by sight, as the children of Israel did, following the pillar of fire and cloud, and drinking of the living water; but they were nevertheless living by sight. Nevertheless, there was something more wonderful and gracious still, when, in his physical absence, they would have the sense of his spiritual presence. They would lose him as an earthly Friend, but they would regain him as a Divine Reality; they would discover more than his humanity in his God-Manhood. They would wield his Divine Word as their weapon, and would become the channels of his healing and convincing and judging powers. The promise, "I will send *him*," is the guarantee of something more than a "Christ after the flesh" could ever be.

Ver. 8.—**And he, when he is come** (*ἐλθών*). A right royal assurance. The Holy Spirit will come, as my grace and the result of my sending. **He will convict the world.** Little doubt is now entertained that this *ἔλεγχος* implies the refutation of error, the discovery of wrong-doing, the bringing it home to the person convinced, and thus convicted (ch. iii. 20; viii. 9, 46; 1 Cor. xiv. 24; Titus i. 9; Jas. ii. 9); making such a one see that he is open to the condemnation of conscience, or of men, or of the Law of God. This conviction may in some cases lead to conversion and deliverance, but is distinct from it, and sometimes also may issue after such a manifestation in hardness and impenitence. The patristic interpretation (Authorized Version and Hengstenberg), "He will reprove," might pass as a fair translation of the word, in its reference to *sin*, but would have small meaning as applied to *righteousness* or *judgment*. Meyer, Godet, Luthardt, Lange, Westcott, Stier, and Moulton agree that *ἐλέγξει* means more than "reprove," less than "convince." The world is spoken of, not Jews merely, or their leaders. Humanity itself, with its false standards of judgment, and its self-complacency, is to be convicted of being in the wrong; all kings, princes, potentates, priests, and publicans, who are out of harmony with God, will be convicted by the Paraclete. The conviction of the world is threefold—**in respect of sin, in respect of righteousness, and in respect of judgment.** The three great categories of thought, custom, and conduct; the three themes where the world is in infinite need of being

compelled to see that it is altogether in the wrong. The disciples are to overcome the whole world by the intensity with which they will be instrumentally the occasion of this conviction. The world under the depressing and distracting influence of its own principles, as well as its passions, has misconceived the whole nature of "sin," the entire mystery of "righteousness," the certainty of retribution, and the things and principles on which condign "judgment" must fall. The Advocate, the Divine, indwelling Spirit of the truth, whom Christ will send into his disciples as compensation for his own absence, will through them do this strange and tremendous work. Our Lord does not here promise the conversion of mankind, but such a conviction that the blessed consequence may follow. The first great step will be taken.

Ver. 9.—The three elements of this conviction of the world are separately treated. **In respect of sin, because they believe not on me.** The ὅτι has been restricted by Meyer to "so far as," as though the conviction with respect to sin was limited to a charge of specific unbelief; and Hengstenberg would render it "consisting in this, that," etc. But surely the full causal force of the particle is to be pressed, "because they believe not on me." The essence of all sin is unbelief, a refusal to surrender heart and will to the Divine will and authority, though the world generally had taken different views of it: supposing "sin" to be disobedience to some particular class of duties, or the neglect of certain specific ceremonial. Christ declares that the Spirit which has always been striving with men to bring them into reconciliation with God, will now convict the world that its sinful tendencies and principles have reached their highest and most wilful expression in unbelief εἰς ἐμέ, towards me. The most complete manifestation of God has received from the world the most utter and insensate repudiation. The very nature of sin thus stands revealed, the leprosy of sin will come out on the smiling self-complacency of the world. It will no longer be able to charge upon Adam, nor the devil, nor upon nature, nor upon temptations of the flesh, the blame of sin; but will take the guilt home, and see that, in this crowning act of human folly, unbelievers have rendered themselves personally liable to condemnation, and, by rejecting infinite love as well as eternal law, have left themselves without excuse.

Ver. 10.—**In respect of righteousness, because I go to the Father,**[1] **and ye behold me no more.** Not merely that the world will be led to form a new conception of righteousness, seeing that God has exalted him whom they have condemned as a malefactor,—that would really, with Lücke and Meyer, limit this "righteousness" to a judgment concerning the guiltlessness of Christ; nor can we, with Luther, etc., regard it as equivalent to the δικαιοσύνη of Rom. i. 17, the righteous attribute and righteous process by which God is able to treat as righteous those who believe. This is the only place in the Gospel where the word occurs, and it can scarcely bear the technical significance of the great theological discussions with which it was afterwards associated. Schaff has called attention to the Vulgate translation *justitia*, which is represented in the Rheims English Version by "justice," and reminds us how Archdeacon Hare urges that "righteousness" and "justice" correspond to the entire theology of the Protestant and Romanist Churches. The Protestant sees in "righteousness" an ideal never reached by the human will in its own strength; the Romanist, by the term "justice," embodies itself in outward acts. The idea of righteousness involves the demand for purity; the idea of justice, one for cleanness. But seeing that Christ had all along called urgent attention to the fact that *that* which is highly esteemed among men is abomination in the sight of God, and that the righteousness of his kingdom must exceed "the righteousness of the scribes and Pharisees," it becomes clear that his exaltation to the right hand of the Father would exhibit God's ideal of righteousness; and by the aid of the Holy Spirit working through the word of the apostles, the world's view of these things would be utterly subverted, the world would be silenced, convicted of being utterly in the wrong in its idea of righteousness as well as in its judgment upon the nature of sin. The idea of righteousness will be expanded and transfigured; the idea of sin will be deepened and intensified and brought home. Stier has, with great eloquence and power, pressed the other view, which makes the ἔλεγχος of the Holy Ghost nothing short of this—that there is no other righteousness for men than the righteousness of God in Christ and the righteousness of Christ before God. Notice, nevertheless, the occasions on which the world was brought to recognize the triumph of Christ's righteousness and confusion of its own prejudices (Acts ii. 27, 31; iii. 14; vii. 52).

Ver. 11.—**In respect of judgment, because the prince of this world is judged.** The conviction of sin will have a peculiarly and specially subjective cause; that of judgment

[1] The μου of T.R. is omitted by R.T., Tischendorf, etc., on the authority of ℵ, B, D, etc.

will, like that of righteousness, be preceded by two stupendous objective facts—the exaltation of Christ and the judgment of Satan. The glorification of the Son of man, to the extent of his being declared to be the Son of God with power, will be the grand event which human nature will be powerless to counteract or ultimately to resist. "Know assuredly that this same Jesus whom you have crucified is both Lord and Christ." The judgment of the prince of this world is also a fact lying outside the politics of the world, which may fume and rage as it will; it is beyond the reach of the philosophy or literature, the courts or armies, the fashions or the force, of this world. The central prince and spirit of the world is judged by the Lord Jesus, and condemned; and the time is coming when the old standard of judgment will be cast out, and the world will be compelled to admit that it has been vanquished (ch. xii. 31). The conviction concerning sin, righteousness, and judgment, by the aid of the Advocate whom Christ will send, will become the great work of the apostles and of the Church, until he comes again in his glory. While commenting upon this sublime assurance the awful process must not be forgotten, nor the fact that the prince of the world dies hard. The atrocious wickedness which burst out after the exaltation of Christ among the people who had rejected their Lord, and the consummation of the mystery of iniquity in the Roman empire, was a part of the providential conviction of the world. Archdeacon Hare, in his 'Mission of the Comforter,' insists that the entire conviction of judgment, righteousness, and sin must be the work of "the Comforter;" that all the objective facts, all the teaching of example, all the thunder of prophecy, nay, all the outward demonstration of sin, righteousness, and judgment, made in and by the incarnation and sacrifice of Christ, must be complemented by the grace of the Holy Spirit on individuals, nations, and humanity at large; and that it is in the capacity of human "Comforter," or "Advocate," that this conviction is wrought.

Vers. 12—15.—(*b*) *The power of the Paraclete on the disciples themselves.* From the twelfth to the fifteenth verse the relation of the Paracleto to the disciples themselves makes yet more evident the expediency of the glorification of the Son of man, and demonstrates the authority of the apostolic teaching.

Ver. 12.—Notwithstanding the abundance of the revelations which Christ had given, still, said he, **I have many things yet to tell you, but ye cannot bear them now** (ἄρτι); *i.e.* at this epoch of your training. Christ (ch. xiv. 18, etc., in a passage which he proceeds to enlarge and deepen) has already said that the coming to them of the Paracleto would be one method of his own Divine approach to them for purposes of consolation and instruction; consequently he does not now allow them to suppose that, though separated from them by death, he would ever cease to instruct them. They could not in their present condition, and before the great events should have happened—events on which so much revealing fact would turn—bear the revelation of these "many things." Pentecost will enable them to appreciate the full mystery of love. The word used for "bear" is that which is used (ch. xix. 17) to describe the bearing of the cross by Christ himself. Some have found in these "many things" new articles of doctrine which have been preserved by tradition; and others, a development of truths already presented in germ; and others, again, much of the future order of the world and the Church, such as gradually evolved itself to the vision and insight and spiritual wisdom of apostolic men. But they could not, on the eve of the Passion, have borne the full mystery of the atonement, or sufficiently have comprehended the glory of the enthroned King.

Ver. 13.—**Howbeit when he, the Spirit of truth, is come.** This points to the definite promise already made (conditionated by his own departure, and so rendering that departure "expedient") when the Spirit of truth is come, having been sent by me from the Father. **He will be your Guide** (so that you will not be mere passive instruments, but living agents. "Things" may be transported, but "persons" only can be "guided." The pillar of fire and cloud led the way, and Israel struck its camp and followed) **into the truth in all its parts.**[1] As Godet says, "The reading εἰς suits ὁδηγήσει better than ἐν." A most glorious promise this, for as days of darkness and perplexity draw on, fresh needs will arise. The "many things" which would thus be said must be presumed to have been said on highest authority; and hence the unapproachable dignity of the apostles themselves; hence the secret of all their binding and loosing power; hence the revelations they

[1] The great bulk of the uncial manuscripts read εἰς πᾶσαν τὴν ἀλήθειαν, with T.R. and R.T., etc., "into all (the) truth." Tregelles, Lange, Westcott and Hort, read εἰς τὴν ἀλήθειαν πᾶσαν, with A and B, "into truth in all its parts" (Tregelles, § 454). D and L read ἐν τῇ ἀληθεια πᾶσῃ, with Tischendorf (8th edit.); ℵ, ἐν τῇ ἀληθειᾳ. Westcott and Hort put it in the margin.

have been able to supply with reference to Christ and salvation, glory, duty, and eternal life, and all the laws of the kingdom. From this vast promise we see the sufficiency of the apostolic teaching, and by implication the portion of it which is committed to writing. Our Lord had delivered to his disciples "nothing but the truth;" but from the nature of the case they must wait for the truth in its completeness, the whole truth of salvation and deliverance. But our Lord proceeds to show that the infallibility of the Holy Spirit is not that he will be a secondary, or tertiary, or independent Divinity. Like Christ, the Son of God, who was in the bosom of the Father (see ch. vii. 17, 18; viii. 28), so he who proceedeth from the Father will not speak from himself, as from any spontaneous, independent source. He is, in his gracious operations, no rival Deity, but the Spirit of the Father and the Son (comp. ch. viii. 44, where the essence of the lie is that the devil speaketh of his own), and whatsoever things he shall hear[1] (or, *heareth*, or, *shall have heard*), that shall he speak. The verb "hear" is used absolutely, and has been variously completed with the words, "of me" or "of the Father," whether verbally supplemented or not. We learn that the Holy Spirit is limited by the revelation already involved in the great fact of the Incarnation. "He will speak" of that which he hears, and he will declare to you the things that are coming. The revelation will concern Christ and the future. The whole New Testament, so far as it is apostolic, is here declared to be the work inspired by the Spirit's guidance of the apostles' mind into the truth in all its completeness and in all its parts. Some, like Westcott, refer the ἐρχόμενα to "the constitution of the Christian Church;" but the most satisfactory view is that the Spirit would himself be the Source of the prophetic hope and wondrous vision of the future which pervades the apostolic writings. Hengstenberg runs here into great detail. His remark is of deep interest—that such a promise should be found in the Fourth Gospel, preluding those sublime premonitions which the beloved disciple, when "in the Spirit," received and recorded concerning the things which are and are to come (Rev. i. 19). Not only in the writings of John, but of Peter, and in the prophetic spirit given to Paul, we see how the Lord the Spirit fulfilled the promise.

Ver. 14.—He shall glorify me. Christ has spoken of being straightway glorified, lifted into the fulness of the Godhead, glorified in God himself (ch. xiii. 32). This statement is partly explanatory of that, but is also an addition to the previous assurance. The Spirit will glorify the God-Man, will augment the lustre of his blessed Name, will crown him with honour, and multiply the mirrors of his majesty and the subjects of his power; and the reason is given: For he shall take of mine, and (for the second time, ἀναγγελεῖ ὑμῖν) declare it to you. Christ is here profoundly conscious of the abundance of truth and reality involved in himself and in his functions, in the work he is doing and will continue to do. He is mournfully alive to the fact that the disciples were not able to perceive what there was in him without supernatural aid. The Spirit of God will augment Christ's glory in the Church, seeing that he will reveal to men the Person and glory of the Christ, by inward processes, by vivid spiritual intuitions, by mental exercises which we are quite ready to confess are far beyond the compass of logic, and break through all laws of induction or evolution. This is the high function of the Spirit in inspiration—to take of that which belongs to the Son of God, and so to quicken the spiritual faculty of men that they can and do understand it. "The Spirit searcheth all things, even the depths of Deity," and reveals them to those who receive the Holy Ghost. Our Lord declares that all truth is implicitly contained in himself. In ch. xiv. he said, "I am the Truth" about God and about man, and about the relation of man to God. The Spirit will draw aside the veils which hide this truth, will draw forth the hidden harmonies contained in this wondrous Personality. Such continuous revelation is from glory to glory (2 Cor. iii. 17, 18). St. Paul at the close of his ministry was aware of unfathomed treasures still hidden in the Christ, and he put before himself, as the goal of his highest ambition, "that I may know him" (Phil. iii. 10).

Ver. 15.—In this verse our Lord makes a still more superlative claim. All things which the Father hath (ὅσα ἔχει) are mine. Perhaps no sentence recorded by St. John is more difficult to reconcile with the mere humanity of our Lord, even of the loftiest kind. The "mine" of the previous verse is declared to embrace something more than the mystery of his Person and sacrifice. "All that the Father hath," all his fulness of being, all the treasures of wisdom and knowledge, all the power, all the effulgence of the glory of the Father, of the human race, and of all things, "are mine." This makes a spiritual apprehension of Christ include a perfect revelation of all the Father's character and work. Therefore said

[1] ℵ, L, and 33 read ἀκούει, with Tischendorf (8th edit.), Westcott and Hort; B, D, E, 1, and 435, read ἀκούσει, with Tregelles and R.T.; A and Δ read ἂν ἀκούσῃ, with T.R.

I, that he (the Spirit of truth, in being your Guide into all the truth)[1] taketh of mine, and will declare (it) unto you. Because "mine is the Father's, and the Father's is mine;" because, *i.e.*, he is the Centre, and Agent, and Motive, and Force in all the Divine self-revelation, and because he possessed as his own this vast range, this infinite fulness of Divine operations, he promised them this spiritual teaching, and assured them that his highest glory was simply to be made known as he is. Calvin, "We see how the greater part of men deceive themselves; for they pass by Christ, and go out of the way to seek God by circuitous paths."

In these verses we have a very abundant exhibition of the unity of the Father, Son, and Holy Spirit, coupled with a very remarkable setting forth of the tripersonality. The Father "hath" (ἔχει) that which is in very essence the Son's (ἐμά); and the Spirit, whose purpose is to glorify the Son by making him known to men (λαμβάνει), takes of "mine" and will declare it (see Stier, Schaff, note to Lange). Luthardt once thought with Stier, but now limits the reference, without giving any reason for it, to what he calls "the deposit of Divine truth in the humanity of Jesus." The sum of this astonishing assurance is that the Holy Spirit of truth, an essential element if not Personality in the Godhead, will lead these apostles into the fulness of truth, and of knowledge of the future, by taking up the essential realities of the Christ in the fulness of his being and work, and disclosing them by spiritual insight and supernatural quickening. These realities of the Christ will prove to be the fulness of the Father's heart—all that the Father hath. Again we ask—Does St. John even here travel beyond his prologue?

Vers. 16—24.—(*c*) *The sorrow turned into joy.* In these verses he approaches the final farewell, in which the whole body of the disciples are introduced as inwardly or among themselves perturbed by the special difficulty of the words. Before the Spirit can do all this, a separation must be experienced.

[1] Λήψεται, with ℵ°, A, K, Π, and several versions, is the reading of T.R. and Griesbach; but λαμβάνει, with B and eleven other uncials and Syriac Version, is the reading of Tregelles, Tischendorf (8th edit.), R.T., and Westcott and Hort.

Ver. 16.—**A little while.** A phrase repeated seven times in this brief passage, emphatically encouraging his own disciples to rise above the limitations of time, and enjoy the habits of eternity. **Ye behold me no more.** The first puzzle of this utterance lies in this—that (ch. xiv. 19) he had told them that, though the world would see him no more, they would behold him in the power of the Spirit, and that they would moreover have adequate preparation for such spiritual beholding in the resurrection; yet now he says, "*Ye* behold me no more." True, he has associated this phrase already, in ver. 10, with the conviction of the world touching true righteousness and his "going to the Father," so that henceforth he would be hidden in God; but now he increases the perplexity by adding, **And again, a little while, and ye shall see me.** The commentators differ greatly as to the reference, but (with Hengstenberg, Weiss, Stier, Westcott, Ebrard, Ewald) the most obvious explanation is that he is referring to the resurrection, which in itself would be in part a glorification of Christ, and which, from its entire method of manifestation to them, would prove a preparation for the spiritual sense of his continual presence. This was perfected at Pentecost, and will be completed when he shall come again in his glory.[1]

Ver. 17.—**Then said** (some) **of his disciples one to another,** not daring to utter it to him, **What is this that he saith to us, A little while, and ye behold me not: and again, a little while, and ye shall see me: and, Because I go to the Father?** This clause now aggravates their difficulty, whether they associate it with the idea already uttered, or whether they repeat the Lord's word (ὅτι may be simply the "that" of quotation). The programme of the future—*e.g.* (1) death and momentary absence, (2) resurrection

[1] The clause, "and because I go to the Father," is believed by most modern editors—by Tischendorf (8th. edit.), Meyer, Tregelles, Westcott and Hort, and R.T.—to be a gloss taken from ver. 17, as it is not found in ℵ, B, D, L, Origen, etc. Hengstenberg dwells at length upon the fact that their insertion here occasions the perplexity. But the remembrance of ch. xiv. 19 is sufficient to account for the mental confusion of the disciples, to say nothing of their difficulty in realizing the fact of the resurrection—a consummation which, we learn from other passages, they were not as yet prepared to understand. The disciples do insert the clause into their own quotation, as a reminiscence of ver. 10; but Christ does not requote it in his reply, and it looks as though the words had been inserted to account for their presence in the following verse.

and transitory presence, (3) departure to the Father and abiding presence—form a group of ideas very difficult even for us now to realize or "to *know*" fully what he saith. Who need wonder that these disciples should have been in doubt, since one of their number intimately acquainted with them and their state of feeling records it of them?

Ver. 18.—**They said, What is this little while whereof he speaketh?**[1] (λέγει; Vulgate. *dicit*). (The R.T. and Westcott and Hort invert the τοῦτο and τί, and thus greatly increase the simplicity of the passage.) What are these two short periods of which he speaks, so full of mysterious significance? **We know not what he saith** (λαλεῖ; Vulgate. *loquitur*). We do not apprehend the wonderful interchange of vision and blank darkness—of presence and absence and presence again!

Ver. 19.—**Now**[2] **Jesus knew** (perceived by his Divine penetration of human thought here quickened by their anxious look and hurried whisperings) **that they were wishing to question him, and he said to them, Are you inquiring among yourselves concerning this that I said, A little while, etc.?** In his repetition he does not quote the clause which they had added—*i.e.* added if the clause, ver. 16, is not genuine. He proceeded to meet their difficulties.

Ver. 20.—There is no exact or categoric reply to the very inquiry which he has heard and cited, but there is more of prophecy and help than if he had said, "To-morrow I die and shall be laid in the grave, and on the third day I shall rise again." He had often said this, and they refused to understand. It was not merely a resurrection of the body, but the glorification in the Father of his entire Personality, for which he wished them to be prepared. A simple restoration like that of Lazarus would not have secured him from the malice of those who sought to put Lazarus also to death. **Verily, verily, I say unto you, that weep and lament you shall, and the world shall rejoice.** Here is his own account of the effect upon them of that he said, "A little while," and *you will behold me*, as you think, *no more*. The world will rejoice, because to some extent it will be the world's doing, and it will fancy for a little while that it has got its way and succeeded excellently well. The world will roll a stone to his sepulchre, and make it as sure as they can, sealing the stone and setting a watch. Pharisaism will exult that this demand for a higher righteousness than its own is for ever hushed; Sadduceeism will rejoice that this troublesome witness to unseen and eternal things is silenced; the hierarchy will boast that now no danger prevails of the Romans taking away their place and nation; the world will praise the deed of blood; but all this rejoicing will last "a little while." Christ reaffirms their grief, and even for "a little while" justifies it, so long as they can hear the *jubilate* of the world over their personal burden of unutterable sorrow. He continues: **You shall be sorrowful, but in a little while your sorrow shall be** (ἐγένετο εἰς, Acts iv. 11; v. 36) **turned into joy.** Clearly because "you shall see me." It cannot be said that our Lord here positively asserts his resurrection; but when we remember how "the disciples were glad when they saw the Lord," how Mary ran "with great joy to bring his disciples word," we feel that here was the simple solution of the mystery, and that our Lord's intercourse with them in his resurrection-body was the great prelibation of the method of his continuous abiding with them in the power of his Spirit and the glorification of his body—we cannot doubt that this was his meaning and the purpose of the evangelist in recording it.

Ver. 21.—The next illustration is very remarkable, and surely cannot be a simple analogy of the supervening of joy on sorrow. **The woman** (the article does not point to any special γυνή, but refers to a universal fact and law of womanhood, cf. ὁ δοῦλος, ch. xv. 15) **when she is in travail hath sorrow, because her hour is come.** So now there are the travail-pangs of the new humanity, the new theocracy, bitter and terrible. **But as soon as she has brought forth the child, she remembereth no longer the anguish, for the joy that a man is born into the world.** The old prophets often compared the grief of Israel or her peril to the pangs of a travailing woman preluding deliverance (Isa. xxi. 3; xxvi. 17; lxvi. 6, 7; Hos. xiii. 13) and even joy—the joy of bringing manhood into the world and the new consciousness of maternity. Meyer and others rebel against any meaning beyond that of the following of joy upon sorrow; but Tholuck, De Wette, Ebrard, and Moulton see here the obvious reference to those "travail-pangs of death" with which St. Peter (Acts iii. 24) said that the Holy One could not be restrained, agonies in which for a while every apostle must have wept and lamented, dying and being crucified with him, and to the glorious deliverance of all who suffered with him, when they live again

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[1] Τοῦτο τί ἐστιν is the reading of A, D, Γ, Δ, etc., and some versions, T.R., Tischendorf (8th edit.). Τί ἐστι τοῦτο is that of ℵ, B, D, L, and many other manuscripts and versions, Lachmann, Tregelles, R.T., and Westcott and Hort.

[2] Οὖν ὁ, omitted by Tischendorf (8th edit.) and R.T., with ℵ, B, D, L, 1, 33.

in newness of life by the power of his resurrection.

Ver. 22.—**And**, so he continues, **ye therefore**[1] **indeed now have sorrow**—your hearts are troubled, you weep and lament to-night, your desolation for "a little while" will be utter collapse and dismay—**but I shall see you again.** He does not repeat, "Ye shall behold me" (*θεωρεῖτέ με*, cf. ch. xiv. 19), but "I shall see you (*ὄψομαι ὑμᾶς*)." The same word, however, is used repeatedly in the record of the resurrection, and in ver. 19 he had said *ὄψεσθέ με*. The point of the vision is his own consciousness of their human need filling all the forty days with its glory. The occasional manifestations of his Person during that interval helped them in a wonderful way to recognize the fact that he was ever watching them, and was at their side under all the circumstances of human life. **And your heart shall rejoice, and this joy of yours no one taketh** (present in the full sense of a realized future) **from you.** The *ὄψομαι ὑμᾶς* lends itself to the larger conception which, by the gift of the Holy Ghost, they at length fully apprehended, that *he* was with them always, even to the end of the world. That conviction was forced upon them before Pentecost (see Matt. xxviii. 19, 20, and the account in this Gospel of the spiration and communication of the Holy Ghost, ch. xx. 22), before he came as the sound of a rushing mighty wind, or sat in tongues of flame on their heads. Your joy in the sense of my constant presence no one, neither man nor devil, taketh away from you. That presence will not be any further exposed to Jewish malice or treachery, nor darkened by persecution, nor destroyed by death; though with bodily eyes ye see me not, yet, fully realizing that my eye is on you, "you will rejoice with joy unspeakable and full of glory" (1 Pet. i. 8).

Ver. 23.—**And in that day**—that long and blessed period beginning at the Resurrection with your vision of me, and being ever more and more enhanced in blessedness by your intense conviction that "I am with you" and "see you," though you see me not—**in that day ye shall put me no question, as in the old method of confidential intercourse of man with man.** That period passes away with this solemn night. Not in this way will the intercourse be carried forward. "That day" started from Easter morning, and it is not yet noon. Perhaps one reason for this statement is that the illumination of the Spirit would render such questioning unnecessary, but a more certain explanation is that they would themselves stand in new relations with the Father through him. **Verily, verily, I say unto you, Whatsoever**[1] **thing ye shall ask** (*αἰτήσητε*) **the Father, he will give it you in my Name.** The modern editors, by placing the *ἐν τῷ ὀνόματί μου* ("in my Name") after *δώσει ὑμῖν*, or as Tischendorf (8th edit.), in a clause commencing with *δώσει*, suggest that in this particular clause the Name of Christ is not only the medium by which the disciples approach the Father (which is obvious enough from ver. 24), but the manifestation and ministry by which not only is the prayer heard, but the gift or answer bestowed. As sentence after sentence follows, the disciples are led up to the heart of the *Father* himself.

Ver. 24.—**Hitherto**—up to the present period—**ye asked** (*ἠτήσατε*, the common word for petition and request made by the inferior to the superior, the man to his Maker) **nothing in my Name.** The disciples had not comprehended the fulness of that Name of the well-beloved Son, filling their minds with the revelation of God made in it, and feeling it to be the great inducement and guarantee of acceptable prayer. **Ask** (continuously, habitually, for this is no longer in aorist, but in the present tense), **and ye shall receive** (*ἵνα* here not telic, but indicates "contemplated result"), **that your joy may be fulfilled** [*rendered complete and full*] (comp. ch. xv. 11; ver. 22); the joy of your love to one another and to me may reach its highest expression. There may be reference to their unanimity in the Holy Spirit, the Pentecostal outburst of perfect love which casts out fear.

[1] All modern editors here insert *οὐν*.

[1] T.R. reads *ὅτι ὅσα ἄν*, with ten uncials; A reads *ὅ τι ἄν*; B, C, D, Italic, and Origen, *ἄν τι*; ℵ, *ὅτι ὁ ἄν*; R.T., *ἄν τι*, "if ye shall ask anything whatsoever."

[2] These two verbs, *αἰτέω* and *ἐρωτάω*, are represented alike by "ask," both by the translators of 1611 and 1881. *Ἐρωτάω* in ver. 23 clearly points back to ver. 19, and refers to the inquiries they might have hitherto made from him; while *αἰτέω, peto*, is the submissive, suppliant tone of the mendicant for alms (Acts iii. 2), of the inferior to the superior (Acts xii. 20), of the child to the parent (Matt. vii. 9; Luke xi. 11), of the subject to the ruler (Ezra viii. 2), of man from God (Matt. vii. 7; Jas. i. 5; 1 John iii. 22). *Ἐρωτάω* is equivalent to *rogo, interrogo*, its only meaning in classical Greek implying in the request a certain footing of equality. So our Lord never uses *αἰτεῖσθαι* or *αἰτεῖν* in speaking of his own petitions on behalf of his disciples, but *ἐρωτάω*. Martha does (ch. xi. 22), revealing her failure to apprehend the full dignity of his Person. In no single place do we find *ἐρωτᾶν* used of the prayer of man to God (see Trench, 'Syn. of N. T.,' § xl.).

Vers. 25—33.—(*d*) *The final conviction wrought that Jesus was what he had said that he was. The joy of Christ, with its note of warning.*

Ver. 25.—**These things I have spoken to you in proverbs** (see ch. x. 6); *i.e.* in concentrated and to some extent enigmatical utterances, "in dark sayings upon a harp," in words which subsequent events and higher enlightenment would interpret (cf. here Christ's distinction between his disciples and the multitude in the matter of parables, Matt. xiii.). He used the parable to the stupefied, that they might thus separate between those who were susceptible to his teaching and those who were not. To his disciples he interpreted his parables, still leaving much which might be regarded as παροιμίαι, condensed word-utterances, in which words stood for higher things than in their ordinary usage. Thus the similitudes adopted throughout ch. ix., x., xi., xii.—xvi., are numerous, intended to draw the disciples on from their ordinary ideas to the heights of his thought and the mystery of his Person. The ἀλλ' is omitted by modern editors. **The hour cometh**—the great climacteric period of my revelation—**when I shall no longer speak to you in proverbs**, when, indeed, the sound of my voice will be hushed, and words will no longer be needed, when Divine spirations and heavenly pulsations shall convey to you what my parabolic teaching and my paroimic interpretations have failed to impart, when I shall be with you and in you, and by the energy of the Paraclete I shall declare [1] (to you) **plainly**, with clearness and openness, in the fulness of spiritual light, without reserve, circumlocution, or parable, **concerning the Father**. This promise declares that the glorious revelations of Pentecost and the teaching of those who received the Holy Ghost will be verily and indeed our Lord Christ's own most personal and frank and outspoken revelations of the Father.

Ver. 26.—**In that day**—pointing to "the hour" of these open declarations—**ye shall ask** (*make petitions*, not ask or demand of me, in the tone of equality) **in my Name**. The opportunity will come when all my Name will be appreciated by you, and your spiritual reception of me will teach you to approach the Father, who is thus revealed to you. Calvin in these verses calls attention to the familiarity of Israel with the idea of a Mediator, one by whom they drew near to God, and that Christ places himself here in the stead of the whole propitiatory service and ritual of the temple. "His Name" was the Divine equivalent of all the work of the high priest from one Day of Atonement to another and for evermore. **And I do not say to you, that I will make my request to the Father concerning you** (see note on ἐρωτάω and αἰτέω, ver. 23, etc.). It will not do to argue, with Grotius, that this is just as if he had said, "To say nothing of my own intercessions for you," or, "You may take these for granted;" because the very next verse gives his reason for the assertion. Nor is it satisfactory to say, with Meyer, that the "prayers" of which he speaks (ch. xiv. 16; xvii. 9, 20) are *before* the gift of the Paraclete, and not inconsistent with the higher condition of the disciples after the Paraclete should have been given; because John had received the Paraclete when he wrote, "We have an Advocate with the Father" (1 John ii. 1). Nor can we suppose that the great utterances of Rom. viii. 34 and Heb. ix. 25 are vain imaginations, and that there is no sense in which the Lord does augment and complete our prayers, taking them upon his heart and going in his high-priestly prerogative into the holy place with his own blood; but the words must nevertheless be pressed, and their meaning held to be compatible with what Paul and John say of the "intercession of Christ." They reveal the perfect access to the Father's heart which he has secured for his disciples, the full reconciliation effected as well as devised and consummated by the Father's own love (cf. Eph. ii. 18, "By *Christ* we both [Jew and Gentile] have access (*προσαγωγήν*) in one *spirit* to *the Father*"). The end of the whole ministry of Christ is, in the power of the Holy Ghost's revelation of him, to bring men to the Father and let them know it. There is no need that Christ should (ἐρωτᾶν) make special prayer to the Father, as though he were merciful and the Father needed to be appeased towards those for whom he had prepared so great a salvation (see Rom. viii. 34, where Philippi, Calvin, and others show that Christ's ἐντυγχανεῖν is the effect of his own glorious and eternal work). His appearance in the presence of God for us is the perpetual pledge of the completeness of his sacrifice. These very passages in Hebrews and Romans have to be interpreted in harmony with this great statement of his own, viz. that there is no reason to ask the Father concerning them; all has been asked and answered, the intercession is complete; his whole work will have reconciled the Father with his children, and that by reason of the Father's own love.

[1] Ἀπαγγελῶ of ℵ, A, B, is preferred to ἀναγγελῶ of E, G, H, by Tischendorf (8th edit.), Westcott and Hort, and R.T. The former word lays emphasis upon the source, and the latter on the destination, of the utterance. The ὑμῖν is omitted by R.T. and other modern editors, with ℵ, B, C, D.

Ver. 27.—**For the Father himself loveth you** (φιλεῖ), with love of a fatherly affection, such as mine to you, **because ye have loved me** (the perfect preterite, in the sense of the realized past in the present which shall then be), **and have believed that I came forth from** *the side of* (παρὰ) **the Father.**[1] In their belief of this transcendent fact is the hope of the world. It was wrought in them by the strengthening pulses of a deepening love, and to this love God himself responds with a personal tender affection that encourages boundless prayer. The disciple and lover of Jesus, having Jesus in the heart, united to him by living faith, will find in Christ that there is a perpetual pledge of reciprocal love between the Father and himself. Christ will not (ἐρωτᾶν) ask the Father, because his entire position as Mediator establishes a continual appeal, is a perpetual ἔντευξις, a continuous drawing near and appeal to God on our account, a pledge and guarantee of our own fellowship with and access to the Father. Our English word "intercession," though apparently corresponding with the Latin and with the Greek word, does not now represent its original meaning. That meaning is by no means equivalent to the kind of prayer which is here excluded (Trench, 'Syn. N. T.,' § li.).

Ver. 28.—In these words our Lord gathers sublimely up a record of his entire self-manifestation. **I came forth out of the Father** (where ἐξελθον ἐκ, instead of παρὰ, is the new and better reading), as from the Divine Source of my pre-existent glory, **I have come into the world,** incarnate in humanity, "the Word was made flesh," "the Light lighting every man has come into the world." **Again, I am leaving the world** behind me, though for a little while you may behold me, **and I am going** on a great mission, with a goal in view, **to the Father.** "Recapitulationem maximam habet hic versus" (Bengel). Christ had said all this before, but they have never seen it as a whole. The several parts had been so impressive, that the whole truth had been concealed from them.

Ver. 29.—**His disciples say to him, Behold, even now thou speakest** (λαλεῖς); thy utterance is with plainness and clearness, **and speakest** (λέγεις) **no proverb.**[2] The promise made so recently (ver. 25) seems to them already fulfilled. Some beam of the heavenly light has begun to irradiate the whole of this sublime but partially realized revelation of God in Christ. The doubts vanish in this sunshine.

Ver. 30.—**Now know we that thou knowest all things.** He had answered their unutterable yearning. That which stirred them very deeply on many occasions was this proof that nothing in their hearts was hidden from him. Nathanael was one of them, and now he saw "angels of God ascending and descending on the Son of man." "Thou knowest all things." The idea *in their minds* does not embrace the full range of human inquiry, nor the depths of Deity, but all the things which are in their hearts to ask him. Their word is true even if in their intention they fall short of ascribing omniscience to their Lord. **And thou hast no need that any one should put to thee these inquiries.** Thou hast sounded the depths of our hearts, and found out the unutterable and unuttered within us. When we were afraid to ask thee concerning "the little while," thou didst discern our unspoken yearning, and now thou art so establishing thy Divine claim upon our reverence and affection, that we can trust thee to give us all needful illumination when we most require it. **In this** fact, in this consideration just stated, we find our justification and the cause of our faith. **We believe that thou camest forth from** (ἀπό) **God** (ἀπό differs from the solemnity of the παρά or the ἐκ of ver. 28. Though Lange makes the ὅτι equivalent to "because," yet generally John gives to the ὅτι which follows a verb after ἐν τούτῳ the sense of "that," thus introducing the object of the verb, though in one place, 1 John iv. 13, both constructions are seen in the same sentence. The objective force of "that" is to be preferred here). We believe that thy whole ministry and message is a revelation of God, a coming near to us of the Father. Thy name is "Immanuel, God with us." A question arises whether the disciples in this gush of faith said more than they really meant, and deserved reproof, or whether they had reached an elevation of thought from which they never would absolutely recede.

Ver. 31.—**Jesus answered them, Now, at** this stage in my self-revelation, **do ye believe?** It seems as though the whole of Christ's ministry turns on their acceptance of his claims. If he should pass from the world and return to the Father, and leave behind him none who had discovered and become intensely convinced of his Divine nature, the whole work he had done would be, humanly speaking, a failure. An almost womanlike passion of desire breathes through the inquiry, "Do ye now believe?" or, as some commentators (Godet and Meyer) translate it indicatively,

[1] T.R. reads Θεοῦ with ℵ*·c·b, A, C³, Δ, Λ, Π, so Tischendorf (8th edit.); but R.T., Lachmann, Westcott and Hort, and Tregelles read Πατρός, with ℵ°·ı, B, C*, D, L, and many Fathers.

[2] Westcott and Hort and Tischendorf (8th edit.) here read ἐν before παῤῥησίᾳ, but not the R.T.

"Now ye believe." There is truly no essential difference whether it be taken interrogatively or indicatively. Both forms mean, "I have at length brought you to the point of faith. The kingdom of God is now established, and the prince of this world cast out. But a terrible trial awaits the new-born faith." Christ had warned them of the treachery of the absent one, of the approaching denial of the foremost of their number, and he now gives them another warning of the severity of the trial which awaited them all. The *power and permanence* of their faith may be open to doubt, but not its essential quality. Their faith may not stand firm on that awful night, but it will ultimately prevail, and Christ rejoices in the fact that his words have at last evoked this genuine response. In the prayer which follows (ch. xvii. 8) he thanks God "that they have known verily that I came forth from thee, and have believed that thou hast sent me."

Ver. 32.—**Behold, the hour cometh, [yea][1] is come, that** (see ver. 2. The effort made by some to preserve the telic force of ἵνα here breaks down. It has very little more than the power of "when," and the bringing in of the notion of a purpose or Divine counsel encumbers the sense) **you shall be scattered** (*i.e.* the fact is as good as already enacted) **every man to his own, and shall leave me alone.** The σκορπισθῆτε points back to Zech. xiii. 7, and reminds us of our Lord's recent quotation of this very prophecy, and his application of it to the disciples (Matt. xxvi. 31, 32). This falling away from Jesus as he rises more and more into the greatness of his work is one of the witnesses of his Divine mission into such a world as this. First the Galilæan hosts and the multitudes who shouted "Hosanna!" then his own brethren, then all except the twelve, then all the authorities, are openly hostile. Even Joseph and Nicodemus and Lazarus are silent, Judas is treacherous; but the eleven still cling to him. Soon Christ selects from the faithful few the faithfullest for the watch over his last agony, but one of these denies him, and they all forsake him and flee. John and his mother, who follow within earshot of the cross, are sent to their own home, and there is a moment when he is absolutely alone. He even says, "My God, my God, why hast thou forsaken me?" But as in this agony he can still say, "Father, into thy hands," so here he anticipates the Divine overshadowing presence, and adds, **Yet I am not alone, because the Father is with me.** The sublimest word of all, charged with consolation.

Ver. 33.—**These things have I spoken** (ταῦτα; all the farewell discourses. The tone of these last triumphant words reminds them of the finest and noblest of his previous assurances, his promises of peace, courage, and victory over all the evil and power of this world) **to you, that in me ye might have peace** (see note, ch. xiv. 27, 28). The entire issue of the discourse is the conference on his disciples of his own secret of *peace*—the adequate support amid the crushing force and vehement hostility of the world (cf. Ps. xlvi. 2—4, "Though the earth be removed . . . there is a river," etc.). Peace is the balance of equilibrating forces; and man needs a Divine force behind and within him to encounter the tremendous odds arrayed against him, in mysteries of life, temptation of the devil, infirmity of the flesh, and antagonism of the world, so that we need not be surprised to hear him say, **In the world ye have**[1] **tribulation.** It is the fundamental condition of Divine life in this world. Christ's disciples may take that for granted (see 1 Thess. i. 6; iii. 4), but the most striking and unique note of the true faith is that this sorrow is blended with an inward rapture which transforms it into peace. The blending of fear and love, of law with promise, of righteousness with mercy, of the sense of sin with that of pardon, of a great peace with a crushing tribulation, is one of the most constant tokens, signs, or marks of the mind of Christ. **But be of good courage.** This is the practical uprising of the soul into the joy of the Lord (cf. also ch. xiv. 1, 28). (The word itself is an ἅπαξ λεγόμενον in John, though found in Matt. ix. 2 and Mark x. 49.) **Ἐγω, I**—very emphatic—**have overcome the world.** "A vous encore le combat, à moi dès à présent la victoire! Mais en moi la meme victoire à vous vous aussi" (Reuss). The royal sublimity of this last word, on the eve of the Passion, became one of the perpetually recurring thoughts of John (1 John v. 4 and Rev. ii., iii., where the ὁ νίκων is again and again referred to). Christ's victory already assured to him becomes theirs. So "by similar anticipation we have ἐνίκησαν in Rev. xii. 11, and ἡ νικήσασα in 1 John v. 4." The victory had been, however, already achieved over the world's temptations, and over the bitterness of internal treachery, and the vast sum of human ingratitude; and this may in part explain the use of the perfect tense, "I have overcome."

[1] The νῦν of T.R. is omitted by Tischendorf (8th edit.), Westcott and Hort, and R.T. Godet preserves it, seeing a motive for the omission, and translates it "already."

[1] ℵ, A, B, C, L, X, many Fathers and versions, justify Tischendorf (8th edit.), Tregelles, Westcott and Hort, and R.T., in reading ἔχετε instead of ἕξετε of T.R., which appears to rest on D, 69, and several Fathers,

HOMILETICS.

Vers. 1—4.—*A warning of future persecutions.* Having spoken of the guilt of the persecutors, our Lord refers now to the sufferings of the disciples.

I. THE DESIGN OF THE WARNING. "These things have I spoken unto you, that you should not be offended." 1. *The obstinate unbelief of the Jews would be not only a great surprise to the apostles, but a profound disappointment.* They always lived in the expectation of a national conversion of Israel. 2. *It was therefore necessary to prepare them by timely warnings for a fact so unexpected and so tragical in its results.*

II. RELIGIOUS ZEAL THE PRETENCE OF FUTURE PERSECUTIONS. "They shall put you out of their synagogues: yea, the hour cometh, that whosoever killeth you will think he offereth worship to God." 1. *The persecutions would either take the form of* (1) excommunication or (2) death. 2. *Fanatical religious zeal would prompt the most extreme action,* as it did in the case of Saul the persecutor, who thought he ought to do many things contrary to the Name of Christ. 3. *The cause or ground of this persecuting zeal.* "And these things will they do unto you, because they have not known the Father, nor me." (1) Blindness and hatred often go hand-in-hand. (2) The Jews were not guiltless of cruelty on the ground of their ignorance, because they had the amplest opportunities for knowing Christ and his Father.

III. OUR LORD'S PREDICTION OF COMING PERSECUTIONS OUGHT TO BE A GROUND OF FAITH. "But these things I have foretold you, that when their hour shall come, ye may remember that I told you of them." 1. *Our Lord will not allow his disciples to go forward into suffering without being prepared and trained to meet it.* 2. *He had hitherto spared them this disclosure of coming evil.* "These things I said not unto you from the beginning, because I was with you." (1) He had often spoken of persecutions as awaiting them, but not in such close connection with their relationship to himself and the manner in which they were to be encountered in the comfort and strength of the Spirit's witness. (2) So long as Christ was with the disciples, the rage of the Jews was directed against himself, and not against them.

Vers. 5—11.—*The victory of the disciples.* Jesus now describes the power which will gain their victory over the world.

I. THE POWER WHICH WILL GIVE THE VICTORY. 1. *The disciples were too absorbed by the sorrows of the approaching separation to think of anything but themselves.* "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart." (1) They were so absorbed with the thought of their own immediate loss that they missed the meaning of his departure for themselves. (2) They ought not to have so greatly lamented his bodily absence and overlooked all the spiritual advantages that would accrue to themselves from his ascension to heaven and his participation in his Father's glory. 2. *The expediency of his departure from the world.* "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (1) Our Lord's departure the Church's gain. It would lead to truer conceptions of Christ's Person and work. (*a*) A great man's greatness is usually increased by death. The removal of Christ would dissolve the illusion of familiarity. He could only be truly understood after he was gone. (*b*) The souls of the apostles were greatly quickened after his departure. Their faith, hope, charity, were increased after Pentecost. (2) Our Lord's departure was the condition of the Spirit's advent. (*a*) He left the earth to return as a quickening Spirit. Christ after the flesh must disappear, to make way for Christ after the Spirit. (*b*) The vicarious sacrifice of Christ stands to the mission of the Comforter in the relation of cause and effect. (*c*) The dispensation of the Spirit is superior to the dispensation of "Christ come in the flesh," for the following reasons: (α) Jesus in the flesh could not be present in every place or in all the households of the world; but Christ by his Spirit can dwell in the hearts of millions at the same moment of time as the Hope of glory. (β) If Christ were still in the flesh, his presence would only be temporary and occasional; but Christ by his Spirit can be always everywhere at the same moment of time. (γ) As a matter of fact,

he was never but in one spot of earth—Palestine—and never out of it. We revere Palestine as the home of our Lord, but we must rise above the mere sentiment of local association in the experience of communion with an everywhere-present Lord. (3) Mere contact with Christ in the flesh would have no necessarily saving efficacy. The Jews were not converted by seeing him in the flesh. (3) Practical conclusions. (*a*) Let us rejoice in our Lord's exaltation. (*b*) Let us guard against the worship of the outward. (c) Let us learn that the Lord never takes away one blessing but he leaves a greater in its place.

II. THE EFFECTS OF THE SPIRIT'S COMING. "And when he is come, he will convince the world of sin, of righteousness, and of judgment." 1. *The Spirit will convict the world of the sin of unbelief.* "Because they believe not on me." The sin of the Jews was essentially unbelief; for (1) they withstood all the evidence of ancient prophecy; (2) they withstood the evidence of his remarkable life, (3) his remarkable discourses, (4) his remarkable miracles. 2. *He will convict the world of righteousness.* "Because I go to my Father, and ye see me no more." (1) His sufferings and death were the pathway by which he returned to his Father. (2) By righteousness our Lord understands, not the mere justice of his cause, but the righteousness which he wrought out in his atoning death for his people. He regards his death as the true righteousness of his people. His incarnation and death were designed to bring in this everlasting righteousness. 3. *He will convict the world of judgment.* "Because the prince of this world is judged." (1) He does not refer to any judgment on Satan for his primordial fall, nor for his deceptive temptations so fatally exercised against man. (2) He refers to the subversion of Satan's empire, to the abrogation of his usurped rights over man. The death of Christ effected this result in the following way. (*a*) As sin was put away by the sacrifice of himself (Heb. ix. 26), the supreme Judge discharged the guilty. (*b*) The accuser of the brethren could not demand their condemnation (Rom. viii. 1). (c) Christ broke the power of death "by destroying him that had the power of death" (Heb. ii. 14).

Vers. 12—15.—*The Spirit's office is not confined to the conviction of the world.* It has relation to the needs of the Church as well as the world.

I. OUR LORD'S CONSIDERATION FOR THE SPIRITUAL INCAPACITY OF HIS DISCIPLES. "I have yet many things to say to you, but ye cannot bear them now." 1. *He had already told them many things which they could hardly understand.* The communications of his truth were the marks of his loving confidence (ch. xv. 15). 2. *Other truths were yet to be imparted, which, in the present stage of their spiritual growth, would be quite unintelligible.* They were the truths concerning his incarnation and death, the relation of grace to the Law, the inclusion of the Gentiles in the kingdom of God, the final apostasy, the destiny of the Church till its end. 3. *It is a mark of our Lord's wisdom and tenderness* to adapt his lessons to the growing capacity of his disciples.

II. THE OFFICE OF THE HOLY SPIRIT. 1. *His personal guidance.* "When he, the Spirit of truth, is come, he will guide you into all the truth." (1) The Spirit is a Divine Person, not a mere influence or energy of God. (2) He gives expression to the truth; for he is "the Spirit of truth." (3) He is the Guide to Zion's travellers, leading them past the byways of error and the quagmires of subtle deception, till he places them in the land of truth. (4) This truth is not all truth abstractly, but "all the truth" concerning Christ's Person, work, and kingdom. 2. *The test of his true guidance.* "For he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he shall announce to you things to come." (1) His teaching is not self-originated, like that of Satan (ch. viii. 44). He shares in the intellectual fellowship of the Father and the Son, is initiated into the Divine scheme of salvation, and is thus enabled to make known the revelation which "God gave to Jesus Christ" (Rev. i. 1). (2) His teaching lifts apostolic inspiration above the region of mere spiritual illumination enjoyed by all saints. It was an instruction as to things not yet disclosed or known on earth (ver. 12). (3) His teaching lifts the veil of the future. (*a*) The things to come are the destiny of the Church till its final consummation. (*b*) The Holy Spirit thus declares beforehand the inspiration of the Epistles and the Apocalypse.

III. THE GLORIFICATION OF CHRIST THE DEFINITE WORK OF THE SPIRIT. "He shall glorify me: for he shall take of what is mine, and shall show it unto you." 1. *Mark the interrelation of the Divine Persons.* The Son glorifies the Father; the

Spirit glorifies the Son. 2. *The method of glorification was by the manifestation of the truth.* 3. *Our Lord has a full consciousness of the greatness of his Person and his truth.* "All that the Father hath is mine: therefore said I, he shall take of mine, and shall show it unto you." It has been well said, "There is nothing Christian that is not Divine, nothing Divine which is not Christian." 4. *The personality of the Holy Spirit* is set forth in the use of ἐκεῖνος in relation to one described by a neuter noun all through this discourse.

Vers. 16—22.—*The departure of Jesus, with its experiences of sorrow and joy to the disciples.* They were soon to stand in a new relation to Christ.

I. THE DEPARTURE AND THE RETURN OF CHRIST. "A little while, and ye shall see me no more: then a little while more, and ye shall see me, because I go to the Father." 1. *Our Lord foresees and declares his death as almost at hand.* That would for the time sever him from the sight of his disciples. 2. *He foresees and declares his return, which would have three stages.* (1) At his resurrection; (2) at Pentecost; (3) at the day of judgment. His ascension to the Father would restore him spiritually to his disciples through the work of the Holy Spirit.

II. THE PERPLEXED AND SORROWFUL CURIOSITY OF THE DISCIPLES. They could not understand his words. 1. *If he were going to found an earthly kingdom, why should he depart?* 2. *If not, why should he return?*

III. OUR LORD'S SATISFACTION OF THEIR CURIOSITY. 1. *He gives them a last proof of his omniscience;* for "Jesus knew that they were desirous to ask him." 2. *His explanation turns upon the various emotions that will be excited in their breasts by his departure and his return.* (1) His death will be the signal for great sorrow. "Ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." (*a*) The condition of the scattered disciples after his death, and the tears of Mary Magdalene, explain the first statement. (*b*) That death, however, would be a source of joy to the world, which had triumphed in the riddance of earth of a dangerous Teacher. (2) His return will be the signal for great joy. (*a*) The grief would be short, like the sufferings of a woman in travail. (*b*) The joy which would follow would spring out of the grief. (*c*) The joy would touch the deepest springs of the heart. "And your heart shall rejoice." (*d*) It would be beyond the power of man to check or destroy it. "And your joy no man taketh from you."

Vers. 23—30.—*The consequences of Christ's ascension to the Father.* I. FULNESS OF KNOWLEDGE. "And in that day ye shall no more question me in anything." 1. *Our Lord was always ready, in the days of his flesh, to answer the questions of his disciples.* Yet their questions often showed (1) ignorance, (2) curiosity, (3) and often perverseness of understanding. 2. *Hereafter there would be no need for further questioning;* for the Holy Spirit would solve all their difficulties.

II. FULNESS OF POWER. "Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be made full." The power of prayer would give them a participation in omnipotence itself. 1. *The apostles could not pray in Christ's Name* while he was still with them in the flesh. They had often prayed to him, but never in his Name. 2. *His return to heaven would restore the broken link between earth and heaven.* The way would be henceforth and for ever open for the downpouring of heavenly blessing. 3. *The command of Jesus*—"*ask*"—(1) implies that the Lord is always at hand; (2) that the praying is to be continuous (αἰτεῖτε). 4. *The ultimate result of the prayer.* "That your joy may be made full." There is no spiritual joy apart from the exercise of spiritual prayer.

III. THE CLEARER REVELATION WILL LEAD TO GREATER CONFIDENCE IN PRAYER. 1. *Jesus had hitherto imparted much knowledge by proverbs,* on account of the weakness of their receptive capacity. 2. *Hereafter the Spirit would impart truth in all its plainness.* The clearer insight came to the disciples after Pentecost. 3. *The truth was mainly concerning their relation to the Father as his adopted children.* 4. *Their confidence would rest, not upon his own intercession so much as upon their direct connection with the Father.* (1) He does not repudiate his intercessorship on their behalf, though he says, "I say not unto you, that I will pray the Father about you." (*a*) It is a

blessed truth that "if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous" (1 John ii. 1, 2). (*b*) Yet it would not be necessary, as he here says, to inquire (ἐρωτᾶν) what was the Father's will, with the view of laying the case before him. (2) The Father's own love, without any pleading on the Son's part, would secure every blessing for them. "The Father himself loveth you, because ye have loved me, and have believed that I came out from God." (*a*) The Father's love is connected with the disciples' love to Jesus. "He that loveth me shall be loved of my Father" (ch. xiv. 21). (*b*) Their love was connected with their faith. They believed (α) in Christ's Divine mission, as well as in (β) the unity of his essence with the Father. "I came out from God." (γ) Jesus assures them of his approaching ascension. "I leave the world, and go to the Father." The Ascension is explained by the Incarnation. Four facts are plainly revealed—his mission, incarnation, death, ascension.

IV. THE SATISFACTION OF THE DISCIPLES. "Lo, now speakest thou plainly, and speakest no proverb." 1. *They recognize his Divine mission in their experience of his omniscience.* "Now we know that thou knowest all things." 2. *This experience was enough for their want;* for the Lord would satisfy it in his own time and way.

Vers. 31—33.—*The faith now acknowledged was destined to be severely tried.* I. THE FAITH OF THE DISCIPLES WAS GENUINE, BUT INCOMPLETE. "Now ye believe." 1. *Trial is needed to test the existence and strength of faith.* 2. *It was a mark of our Lord's love and wisdom to warn the disciples of coming trial.* 3. *Their desertion of their Master here foretold must have been incredible to their minds.* "Behold, the hour cometh . . . that ye shall be scattered every man to his own, and shall leave me alone." (1) The thought must have been painful to our Lord. (2) The desertion was foretold in Old Testament Scripture (Zech. xiii. 7). (3) The prediction almost implies in it the pardon beforehand of their weakness and unfaithfulness. 4. *Our Lord had a consolation in prospect of their desertion.* "And yet I am not alone, because the Father is with me."

II. THE DESIGN OF OUR LORD'S PARTING ADDRESS TO HIS DISCIPLES. "These things have I spoken unto you, that in me ye might have peace." 1. *The precious legacy of Christ to his people is peace.* (1) It is peace by the cross (Col. i. 20). (2) It is peace perfectly consistent with severe trial, sore affliction, and bloody persecution. "In the world ye shall have tribulation." (3) It is peace in himself. 2. *The guarantee of peace.* "Be of good cheer; I have overcome the world." (1) The world is the centre of disturbance to the peace of God's people. It is the sphere of tribulation. (2) The summons to have "good courage" suggests the faith which is to have overcoming power. "This is the victory that overcometh the world, even our faith" (1 John v. 4).

HOMILIES BY VARIOUS AUTHORS.

Vers. 2, 3.—*Persecution foreseen and foretold.* The great aim of the Lord Jesus, in his final conversations with his apostles, was to convince them of their perfect union with himself. They were the branches of the living Vine; they were his beloved and confidential friends. Were these revelations made merely to assure them of privilege, merely to make them happy in the consciousness of an honourable and inseparable relation? Certainly not. This spiritual fellowship was to be the power for holy service and the motive to patient endurance. It is in this last respect that, in the verses before us, our Lord relied upon the revelation already made as sufficient to secure his disciples from being "offended" with him. He felt that, having explained the community of life and interest subsisting between himself and his own, he might open up before them the prospect of persecution. Forewarned, they would thus be forearmed. He treated them herein not as children, but as soldiers in a spiritual war, whose allegiance he did not doubt, and of whose fortitude he was perfectly assured.

I. THE NATURE OF PERSECUTION. It was no new thing in the world that men should be pursued with bitter hostility for their devotion to truth, to duty, to righteousness, to God. The history of Israel contained but too many illustrations of the enmity with which the good have been assailed by those to whom their life and testimony were a rebuke. And Jesus foresaw that confessors and martyrs were to render a service in his kingdom, both by establishing the faith upon a basis of hard trial and proof, and

by extending the truth amongst unbelievers. Jesus here refers to two ways in which his disciples should experience the hostility of an unbelieving world. 1. Ecclesiastical censure and excommunication. Doubtless the reference here is to the Jews. Even during our Lord's ministry, those who confessed him were in some instances excluded from the synagogues. And when the Church was constituted by the descent of the Spirit, and especially when the broad designs of Christianity as a religion, not for Israel only, but for mankind, were clearly exhibited, then the hostility of the bigoted among the Jewish leaders and the Jewish populace knew no bounds. Reverencing everything connected with the Law and the prophets, the preachers of Christ would fain have resorted to the synagogues as of old, would fain have reasoned out of the Scriptures with a view of proving that Jesus was the Messiah, and of showing how his religion realized all the types and predictions of Judaism. But the merit and the glory of Christianity was, in the eyes of legalists and formalists, its chief offence; and a sharp line was drawn, over which the followers of the Nazarene were not suffered to step. 2. Temporal and corporal infliction, reaching even to death. The Jews did, as we know from the record of the Acts, even very early in the history of the Christian faith, carry their enmity so far as to inflict capital punishment upon a Christian advocate. But it seems as if our Lord, in this prediction, looked forward to events which should follow the proclamation of the gospel among the Gentiles. The annals of the Church of Christ are rich indeed in instances of martyrdom. And it has passed into a proverb, that "the blood of the martyrs is the seed of the Church."

II. THE MOTIVE TO PERSECUTION. Our Lord admitted that the motive to much of the persecution that should assail the professors of the faith was a conscientious and even a religious motive. Events have confirmed this attribution of motive. No doubt there have been persecutors who have acted from interested, selfish motives. But there have been those who have persecuted Christians in the belief that they were doing God a service, offering to him an acceptable sacrifice in the blood of the "faithful unto death." The Jews particularly were, in many instances, influenced in their hostility to Christians by a reverence for what they believed, however erroneously, to be the perfect religion, capable of no addition, no improvement. The professions and claims made first by Jesus, and afterwards by his servants on his behalf, were of a very high and authoritative character. Christ was either the Son of God or he was a blasphemer; and we know that the latter view was taken by many of the Jewish unbelievers. It is no justification of evil conduct that those guilty of it are sincere; yet sincere ignorance is an extenuation, though not a vindication, of guilt. Alas! what evils have been wrought in the name, not only of liberty, but of religion!

III. THE EXPLANATION OF PERSECUTION. Our Lord was a Revealer of all hearts. He looked below the profession, and even below the belief. He penetrated deep into the spiritual nature of men, and was familiar with the hidden springs of thought and of action. There was a reason, not in every case known to the agents themselves, for the actions which they committed. The Lord Jesus was able to account for conduct by searching the inner nature. And so doing he discovered, in the spiritual ignorance of the persecutors, the true and all-sufficient reason for their attitude and proceedings. "They have not known the Father, nor me." They cannot "know" Christ by the knowledge, that is, of spiritual appreciation and sympathy, who persecute and slay his friends and the promulgators of his faith. They must utterly misunderstand him, his character, and his mission, if they suppose that God can be pleased when Christians are persecuted. For it is not to be believed that the Father can look with satisfaction upon injuries done to his own Son in the person of his followers. Had the Jews known Christ, they would not have slain the Lord of glory. And none who truly knew our Lord could have persecuted his faithful people in order to do his Father service.—T.

Vers. 5, 6.—*The absorbing power of sorrow.* There was sympathy between our Lord and his apostles, but that sympathy was not perfect. Even in the latest of the quiet conversations between the Master and the disciples, it is evident that the perception of the learners was now and again very dull, and that their response to his communication was very inadequate. There is a tone of expostulation, almost of upbraiding, in this as in other portions of the recorded discourse.

I. THE CHARACTER OF THE REVELATIONS WHICH CHRIST HERE REFERS TO. 1. Con-

cerning *himself*. Jesus had uttered language which both perplexed and distressed his friends. He had spoken of his approaching departure—a prospect which could not but grieve, and which clearly did depress his hearers. Their life was bound up in his life, and separation could not be faced without sinking of heart. 2. Concerning *them*, the Lord had opened up a prospect which dismayed, or at least disconcerted, them. He had plainly told them that they should be both hated and persecuted. Such an outlook as this was very gloomy. They were not prepared to endure such tribulation, especially when deprived of the presence and support, visible and tangible, of their Chief.

II. THE EFFECT OF THESE REVELATIONS UPON THE MINDS OF THE APOSTLES. "Sorrow," said Jesus, "hath filled your heart." He had opened the conversation by bidding them trust in him, and dismiss fear and trouble from their mind. And he had given them reasons for confidence, grounds for hope, motives to peace. But they were conscious of their feebleness, their dependence. They had accordingly no thought but for themselves. As they looked one at another, they must have felt that there was among them no one upon whom they could lean in the absence of their Lord. And he was going, and going soon. How were they to keep together? And if they should keep together, what was there for them to do? Had not the Master done everything? Without him, where would be the meaning of their fellowship—the purpose of their life? It is a proof of the reality of their attachment to Jesus, of the bitterness of their disappointment at his departure, that in this hour their souls should be burdened, and all but overwhelmed with grief.

III. THE EFFECT OF SORROW TO TURN AWAY THE MIND FROM INQUIRIES WHICH MAY LEAD TO CONSOLATION. The apostles were absorbed in their own grief and trouble. Hence they were prevented by their own depression from inquiring further into the Lord's departure. Not that they were altogether incurious and careless concerning this; some of them had put questions suggested by the Lord's words. But they sank back at once upon their own condition and prospects. If they had turned away from their own loss, if they had followed Christ's declarations concerning himself with interest and faith, if they had asked for further revelations, they would both have forgotten their personal distress, and they would have received inspiration and fortitude as they realized the victory which should follow the Saviour's humiliation, and as they understood that in that victory they themselves should share.

IV. THE GENERAL PRINCIPLE IS THUS REACHED, THAT THE BEST AND MOST HELPFUL HABIT OF THE RELIGIOUS LIFE IS THE CONCENTRATION OF THOUGHT AND FEELING RATHER UPON OUR SAVIOUR THAN UPON OURSELVES. Experience has shown that it is a most deleterious practice to direct thought too much inwardly upon our own sorrows and perplexities, or even upon our joys and comforts. Religious progress is made by fixing the gaze of the heart upon him who is infinite Excellence and infinite Faithfulness. Let our chief interest, our most earnest questioning, our most ardent affection, be directed towards him; and then sorrow will vanish and peace will reign.—T.

Ver. 7.—*The advantages of Christ's departure.* The world enjoyed many benefits by reason of Christ's presence: he healed the sick, and taught the ignorant, and was a kind, wise, and faithful Friend to all men. How much more were the disciples of Jesus indebted to that presence! His intimate friends owed their all, their very selves, to him, and could not look forward to losing him without dismay.

> "My Saviour, can it ever be,
> That I should gain by losing thee?"

Yet our Lord taught that it was really for his people's good that he should leave them, and the experience of the Christian centuries has proved the wisdom of his teaching.

I. THE DISPENSATION OF PERSONAL PRESENCE WAS THUS SUCCEEDED BY THE DISPENSATION OF SPIRITUAL POWER. The ascension of Christ was the occasion of the descent of the Comforter. The Holy Spirit was indeed no stranger to our humanity even before our Lord's coming, but his influences were to be more widely diffused and more powerfully active than in the earlier ages. Why the coming of the Spirit was made, in the wise counsels of God, dependent upon the departure of Jesus, we can only partially understand. But the events of Pentecost are matter of Scripture history.

The records of this dispensation inform us how the Spirit has convinced the world of sin, of righteousness, of judgment. The Church has never, since our Lord's ascension, ceased to enjoy the enlightening, quickening, sanctifying influences of its Comforter.

II. THE LIFE OF SIGHT WAS THUS REPLACED BY THE HIGHER LIFE OF FAITH. It was necessary that the Son of God and the Saviour of mankind should dwell upon earth, and, by the deeds of his ministry and his death of sacrifice, reveal God to his sinful children, and furnish a basis for the spiritual life of humanity. A revealed Object of faith was thus provided. But when the manifestation was complete, it was withdrawn. The special excellence of the Christian religion lies here: it is a religion which calls for, justifies, and encourages faith—faith in an unseen, but mighty, ever-present, and ever-gracious Redeemer and Lord. "In him, though now we see him not, yet believing we rejoice."

III. CHRISTIANITY WAS THUS MADE NO LOCAL RELIGION, BUT A RELIGION FOR HUMANITY. So far as we can see, the bodily presence of Jesus upon earth could not but limit his reign; it could not well, in such case, be other than partial, local, national. But the purposes of the Eternal were comprehensive in benevolence. It was designed that "all the ends of the earth should see the salvation of our God." The going away of Jesus assured to the new humanity a Divine and heavenly Head. By his Spirit the ascended and glorified Lord is equally present in every part of his dominions. Thus all local limitations are transcended, and provision is made for the extension to all mankind of the blessings of our Saviour's spiritual presence, authority, and grace.

IV. THE HOPE OF CHRISTIANS IS THUS REMOVED FROM EARTH TO HEAVEN. If Jesus were still on earth, who would not be content to live and loth to die? What prospect would have reconciled his friends to death? But our Divine Friend has gone on before us, and we can only join him upon the condition of the taking down of this perishable tent in which we dwell. It is the prospect of going to him who has gone away from earth which lends brightness to the Christian's future. His prayer has secured that, where he is, there also his friends and disciples shall be. Accordingly an apostle could speak of removing hence as being "with Christ, which is far better." And there is no prospect so dear to the Christian's heart as that of ever being with the Lord.—T.

VERS. 8, 9.—*Conviction of sin.* Looking forward to the dispensation of the Spirit, the Lord Jesus described by anticipation the work of the Spirit in the world. It cannot be overlooked that this work has been, and ever must be, connected with the publication of the gospel of salvation through the Divine Redeemer. It is not to be supposed that we exalt the office of the Spirit when we neglect or depreciate the Word with which and through which the Spirit acts.

I. THE SIN OF WHICH THE SPIRIT CONVICTS THE WORLD. By the world we understand humanity at large, as alienated from God, and as in rebellion against him. Our race has been the prey of sin. However the form of sin has varied, the principle has remained the same. But the most striking and the most awful proof of the presence and the power of sin in the world is its rejection of Christ. "They believe not on me." For Christ was goodness incarnate; a greater sin it was not within the power of man to commit than to reject the Holy One and the Righteous. Jesus foresaw how he was about to be treated by his fellow-countrymen the Jews, and by the Romans.

II. THE MANNER IN WHICH THE SPIRIT CONVICTS THE WORLD OF SIN. In the Mosaic dispensation very much was done to introduce into men's minds the Divine estimate, the Divine abhorrence, of sin. The Law and the prophets ever kept this in view, and their work was doubtless that of the Spirit. But in the later and completer dispensation the Spirit has made manifest in many ways the exceeding sinfulness of sin. We may instance the emphatic condemnation of sin in our Lord's words, in which it is compared to darkness, to bondage, to death; and yet more in the contrast presented to a sinful world by the spotless character and perfect moral example of the Son of man. Yet to the Christian mind the world's sin is brought home most effectively by the provision of redemption. Jesus was the Sin Offering; he condemned sin in the flesh; he redeemed the sinner at the priceless cost and ransom of his life. The Spirit, accompanying the gospel which conveys these tidings, has rendered

sin obviously and flagrantly such in the view of all who are capable of judging. Especially the sin of unbelief, of wilfully rejecting the Saviour, has been charged upon the human conscience in such a manner as to lead multitudes to contrition and repentance.

III. THE RESULTS WHICH HAVE FOLLOWED THE CONVICTION OF THE SINFUL WORLD BY THE SPIRIT OF CHRIST. There is something paradoxical in attributing such a result as conviction of sin to the Paraclete, the Comforter. Yet it is not to be questioned that the consciousness of sinfulness is essential in order to its forgiveness. It is the Spirit of God who renders the sinner not merely aware of his state and of his danger, but contrite and penitent; whilst contrition and penitence are necessary and indispensable in order to pardon and acceptance. There is for the sinner no true consolation which does not come by way of conviction.—T.

Vers. 8, 10.—*Conviction of righteousness.* In order to moral improvement there must be a sense of sin and its degradation and misery, and there must be some apprehension of righteousness and holiness accompanied by both admiration and aspiration. It is an evidence of the divinely wise provision of the gospel of Christ, that there is secured for man, in the influences of the Spirit of God, not only a power which dissatisfies men with sin, but a power which impels men to righteousness.

I. THERE IS A CLOSE CONNECTION BETWEEN CONVICTION OF SIN AND CONVICTION OF RIGHTEOUSNESS. The knowledge of the Law gives the knowledge of sin. Obedience and disobedience are correlative. The good man by his goodness enforces the excellence of the Law he obeys, and at the same time suggests the flagrant enormity of defying and despising that Law. There is nothing inconsistent in the performance by the same Spirit of this twofold office. In a world where sin abounds the functions cannot be separated.

II. THE HOLY SPIRIT CONVINCES OF RIGHTEOUSNESS IN THE RECORD OF CHRIST'S JUST AND HOLY LIFE. The narratives of the evangelists are expressly attributed to the Spirit of Christ, who brought all that it concerned the Church and the world to know concerning Jesus to the minds of the inspired and sympathetic writers. What a record these memoirs constitute! Jesus fulfilled all righteousness, magnified the Law, was holy, harmless, and undefiled, was actively and benevolently good. It is one thing for righteousness to be expressed in the Law; another thing for it to be embodied in a life. Wherever the record of our Saviour's ministry is read, there the Spirit testifies to the reader's heart of a righteousness faultless and peerless, fitted to command reverence and adoration.

III. THE DEPARTURE AND ASCENSION OF CHRIST WERE THE OCCASION OF THIS CONVINCING WITNESS OF THE SPIRIT. His going to the Father and his consequent concealment from the bodily eyes of men were mentioned by himself as thus connected with the conviction of the world. How this was so we, as a matter of fact and history, can see. A completed life was crowned by a sacrificial death and by a triumphant ascension; the Representative and Saviour of man was accepted by the Father; his work was secured beyond all possibility of failure. The personal animosity which beset the Incarnate One came then to an end; the protest against sin, and the exhibition of righteousness, both of which were perfected in Christ, were now presented to men with a completeness which was impossible during his ministry. Righteousness had been resented and rejected when it conflicted with personal interests, when it visibly and audibly set itself against individual and national sins. It was necessary that this should be so for a season. But the time came when the protest of Christ was heard from heaven as the authoritative voice of God himself. The Holy Spirit works with this now historical and ideal exhibition of righteousness, in order to make it a mighty factor in the moral life of humanity.

IV. THE HOLY SPIRIT HAS BEEN DURING THIS DISPENSATION CONVICTING THE WORLD OF ITS SIN IN REJECTING THE SUPREMELY RIGHTEOUS. The Jews would not have this Man to reign over them; his justice, his truth, his purity, his spirituality, were an offence to them; they slew him whose presence was to them a perpetual rebuke. But to how many was the preaching of the gospel by the apostles a convincing of sin? When these fearless heralds, under the guidance of the Divine Spirit, charged upon the nation their sin and guilt, many were "pricked to the heart," feeling

as if their own hands had slain the Prince of Life; many sought mercy for their unjust and fearful sin. They saw the righteousness of the Redeemer in a new light. The sick had slain their Physician, the enslaved their Liberator. Thus did the Spirit bring the enemies of righteousness to seek for themselves the righteousness they had despised when it had come to them in the Person of the Son of God. And in this the action of these aroused, repentant Israelites was an earnest of the turning unto God which should follow upon the preaching of Christ to the Gentiles also.

V. IT IS THE GRACIOUS OFFICE OF THE SPIRIT OF CHRIST TO LEAD THE WORLD TO SEEK AND TO APPROPRIATE THE RIGHTEOUSNESS IT HAS SCORNED. It would not have been in harmony with the character of our Redeemer to have laid stress upon righteousness as rejected, and to have lost sight of righteousness as acquired and appropriated. The Holy Spirit does indeed convince men that they have violated righteousness in their denial and contempt of Christ. But in this is no gospel. And Christ died, and the Holy Spirit was given, for the good of man, for the salvation and not for the condemnation of the sinner. Accordingly, it is by these heavenly influences exerted by the Spirit of God that men are led not only to lament their deficiency, but to seek that that deficiency may be supplied. Jesus becomes to us who believe "the Lord our Righteousness;" he is "made unto us of God Righteousness." And it is for the Spirit that we must give thanks for leading us into the possession and enjoyment of "the righteousness which is by faith."—T.

Vers. 8, 11.—*Conviction of judgment.* It is usually said that the sin of which the Spirit convicts is the sin of the world; that the righteousness is that of Christ; and that the judgment is the judgment of Satan. In this last reference our Lord's language must be regarded as anticipatory. Satan's power was never so awfully evinced as in the condemnation and crucifixion of the Son of God; yet the hour of his apparent triumph was in reality the hour of his fall. Translated into ordinary language, this grand saying of Jesus affirms that the Holy Spirit convinces those who ponder the facts upon which the Christian religion is based, that the world is indeed beneath a moral government, and that the righteous rule of the Eternal has been and will be vindicated.

I. THE MORAL NECESSITY THERE WAS THAT THE PRINCE OR RULER OF THIS WORLD SHOULD BE JUDGED. 1. The power of evil had already had a long and prosperous course. In the lapse of centuries and millenniums every possible form of sin had flourished in one community or another. Satan had had things almost his own way. 2. Yet the ruler of this world *de facto* was not its ruler *de jure;* he was a usurper meeting with too ready a submission on the part of men. 3. Neither the operation of natural laws nor the occasional judgments and interpositions of the Supreme had been sufficient to arrest the downward progress of humanity. The laws of society, the Law given by Moses, nay, the very law embodied in the constitution of human affairs, had been effective chiefly as a protest against disobedience and iniquity.

II. THE FACT THAT THE PRINCE OF THIS WORLD WAS JUDGED IN THE CRUCIFIXION AND RESURRECTION OF CHRIST. It is a grand and solemn hour when an evil ruler or an unjust, perfidious prince is brought to trial and to the block. How great is the solemnity and awe attached to the scene, the time, when the power of evil was met on the field, discomfited, and crippled by the irresistible might of God's own Son! This was the issue of the combat, as foreseen by Christ himself. As the struggle approached, the Lord Jesus realized its momentous character and its glorious results. He saw Satan as lightning fall from heaven. "Now," said he, "is the judgment of this world; now is the prince of this world cast out." The hour of Christ's death was the hour when he "destroyed him that had the power of death." In his resurrection Jesus led captivity captive, and robbed death of its sting. The sinful, unbelieving world was judged in its prince. The sentence against the prince of darkness was pronounced; the execution of that sentence should follow.

III. THE OFFICE OF THE SPIRIT WAS TO CONVINCE THE WORLD THAT ITS ANCIENT USURPER HAD BEEN DETHRONED BY CHRIST. The two kingdoms—that of sin and darkness, and that of light and holiness—could not exist side by side. The stronger must needs prevail over the weaker. Immediately upon the resurrection and ascension of Jesus, and upon the gift of the Holy Spirit, the kingdom of Christ began to prosper, and to prevail against that of the adversary. The demoniacs who were set free from Satanic

possession were the earnest of the liberation of the ransomed humanity. When the idols were abolished, the kingdom of error and of sin felt the blow. When worshippers of cruelty and lust transferred their homage to the holy Saviour, the contest issued in victory for God. And every human soul in which the Spirit has wrought the work of enlightenment and enfranchisement is a new trophy won for Christ. The day shall surely come when every foe shall be beneath the Master's feet, when "the kingdoms of this world shall become the kingdoms of our God and of his Christ."—T.

Vers. 13, 14.—*The guidance of the Spirit.* In the preceding verses our Lord has described the work of the Spirit in reference to the world; he here very fully, though succinctly, declares what is the work of the Spirit on behalf of the Church.

I. IT IS NOT THE OFFICE OF THE SPIRIT TO ORIGINATE AND EMBODY TRUTH. This is an error into which Christians of different Churches and different tendencies have fallen—an error sometimes designated "mysticism." Good men have often looked to the enlightenment of the Spirit for a manifestation of new truth. Light proceeds from a visible object directly or by reflection, and by the light we see the object and its visible qualities; but the object must be there in order that the light may reveal it. So is it in the spiritual realm. The Spirit does "not speak from himself;" this is not his office. The truth is embodied in revelation, in the Law, the Gospel, especially in the Lord Jesus, who is "the Truth." If men turn away from the revelation and look to the Spirit alone for illumination, they will mistake their own tastes and prejudices for the truth of God.

II. IT IS THE OFFICE OF THE SPIRIT TO LEAD THE MIND TO RECOGNIZE AND APPRECIATE DIVINE TRUTH. The words here used by Jesus concerning the Spirit are decisive upon this point; he will "guide" and "show." The truth exists in the revealed counsels of God, and especially in the character and the mediation of Jesus Christ. But for the ignorant, the untaught, the unspiritual, the truth is as though it were not. The work of the Spirit is to witness to the soul, *i.e.* to bring the soul into harmony with the Divine revelation, to remove the dulness, the coldness, the sin, which would prevent men from realizing God's truth. A landscape in the dark midnight can afford no man pleasure, however artistic and sympathetic he may be by nature; but when the sun arises and irradiates the scene, and pours the light, in all its power to reveal the beauties of form and colour, into the eyes of the beholder, then his pleasure is perfected. So is the case with the soul of man, which needs Divine illumination in order to value and enjoy Divine truth.

III. THE SPECIAL OFFICE OF THE SPIRIT IS TO REVEAL AND THUS TO GLORIFY CHRIST HIMSELF. He knows the way, and guides God's people into it; he hears the truth, and repeats it in the spiritual hearing of the susceptible; he receives, and what he receives he imparts to those who are prepared to accept it. In these verses the substance of the revelation is represented in three different lights. There is *the Person Christ*, only to be apprehended by the spiritual quickening which enables the mind to discover in him the Gift of God himself. There is *the truth*, all gathered up in Christ, and made in him an object of faith and delight to the soul. There are *the things that are to come*, the unfolding of the counsels of the Mediator in the growth of the Church and the universality of the kingdom.—T.

Ver. 20.—*Grief and gladness.* Our Lord gave his apostles to understand that he was no enemy to the emotions that are characteristic of humanity. By becoming his disciples men did not exempt themselves from the common sorrows, nor did they forfeit the common joys, of human life. But these emotions were to be excited by greater and worthier occasions than those met with in ordinary experience. To be a Christian is to know profounder sorrow, and to rise to loftier joy, than falls to the lot of the unspiritual. And our Lord's first disciples were to prove this at the very outset of their spiritual life.

I. THE GRIEF OCCASIONED BY THE LORD'S ABSENCE. Probably had the twelve been perfectly informed, perfectly sympathetic, and perfectly patient, they would not have undergone all the distress which came upon them when their Lord was seized, insulted, and crucified, and whilst his body lay in Joseph's tomb. But as it was, their experience was more like our own, and therefore more instructive and helpful. 1. The disciples

sorrowed because of their own loss. Jesus was everything to them, and they were about to lose him; this they knew, and the consciousness of this loss, which was imminent, seems to have occupied and absorbed their souls, to the exclusion of considerations which might have brought consolation. Thus it has often been with all of us; grief is so close to the heart that it shuts out the vision of aught beyond. 2. The disciples sorrowed through sympathy with the sorrow of their Lord. He was to be hated, to be persecuted, to lay down his life. Yet he was not only innocent, he was the Friend and Benefactor of men. The treatment he received from the world was a proof of monstrous ingratitude. Those who were nearest to him, and who knew him best, could not but sympathize with him, and in some measure, though very imperfectly, share his grief. 3. The disciples sorrowed because of the cloud which gathered over their hopes. These hopes were to some extent indefinite; yet they looked forward to a Messianic kingdom of which their Master should be the Head, and in which they should hold place and sway and honour. They trusted that he should redeem Israel; and they could not understand how such a fate as that which was, according to his own words, about to overtake him, could be reconciled with the prospect which they had been cherishing. Hence their weeping and lamentation.

II. THE GLADNESS TO BE CREATED BY THE LORD'S RETURN. There was only one antidote to sorrow such as that which was oppressing the apostles' hearts, and which was to deepen into anguish and terror. If their Lord was all to them, their minds could only be relieved by the prospect of reunion with him. 1. Jesus promised that after "a little while" his friends should again behold his form and hear his voice. How this prospect was consistent with the assurance that he was about to be slain, these inexperienced and bewildered friends of Jesus could not see. But events were to teach them. That the Resurrection came upon them as a surprise, the narrative makes abundantly clear. But the disciples were "glad when they saw the Lord." 2. This fellowship for a brief season to be accorded to the disciples was an earnest of a spiritual communion never to cease, and of a final and perfect reunion in a higher state of being. There were in our Lord's last discourses and conversations many intimations of this glorious prospect. Very inadequately did these simple learners grasp truths so great and so new, that only time, experience, and the Holy Spirit's teaching could possibly bring them home to their hearts. The revelation was too grand to be grasped at once. Yet it was a revelation which was to nourish the faith, impel the consecration, and inspire the patience, of the Church of Christ through the long ages of the spiritual dispensation. What joy the spiritual fellowship with the unseen Saviour enkindled in the souls of his faithful people, we know from their recorded experience and from their confident admonitions. "Joy unspeakable and full of glory" was, in the view of the apostles, the proper portion of those who believed in Jesus. "Rejoice evermore!" was the exhortation with which gloom was rebuked, with which privilege and hope of immortal progress were indissolubly connected.—T.

Ver. 22.—"*I will see you again.*" The sympathy and the wisdom alike of our Lord's declarations and promises to his disciples upon the eve of his departure, command our warmest admiration. He both felt for those who were about to pass through a trial so severe, and he knew how to minister to their heart's necessities. What a knowledge of human nature is apparent in this simple but most significant promise!

I. THE OCCASIONS UPON WHICH THIS PROMISE WAS FULFILLED. 1. Upon our Lord's resurrection. Had he not taken this very early opportunity of again seeing his own, it is not obvious how their faith and courage could have been sustained. They were depressed almost to despondency by their Lord's Passion and burial. Had he not appeared when he did, it would seem that their confidence in him must have been shaken, and their mutual unity must have been dissolved. But when he saw them, gladness took the place of sorrow, attachment was strengthened, and hope banished despair. 2. The descent of the Spirit was a richer and fuller accomplishment of our Lord's designs of grace towards his Church. He had promised the Comforter, whose coming should keep them from being orphans, abandoned, and friendless in the world. And in the Spirit he himself came again to his own, visiting them in showers of spiritual blessing. 3. The return at the second advent must also have been in the Master's mind when he uttered these gracious words of friendly assurance. His

parables and his direct discourses alike animated the breasts of the disciples with this blessed hope. All the more did they rejoice in this prospect, because they were taught that he who had come the first time in humiliation and obedience would come the second time to judge and to reign.

II. THE FULNESS OF IMPORT AND BLESSING WHICH THIS PROMISE CONTAINS. 1. The assurance that Christ will see his people is even more precious and welcome than the assurance given (in previous verses) that they shall see him. Our religion teaches us to look away from ourselves to God, to rest on his declarations, his faithfulness, his love. Unless we are in a morbid, self-conscious state, it will give us strength and comfort to forget ourselves in order to concentrate our thoughts and desires upon him who holds us dear, and who will never forget and never forsake his own. 2. That Christ will see his people, involves an accession to their happiness. To know that the eye of our dearest friend is resting upon us, and that with interest and approbation, what so fitted as this to send a thrill of joy through all our nature? We are encouraged by the language of the text to think of Christ thus affectionately and (so to speak) in a manner so truly human. 3. That Christ will see his people, assures them of the supply of all their wants. Can our dearest and mightiest Friend see us in danger, and not deliver us? in temptation, and not succour us? in sorrow, and not console us? in need, and not minister to us? For a Being so sympathizing, to see is to pity; for a Being so mighty, to pity is to aid.—T.

Vers. 26, 27.—*The Father's love.* The time here referred to must be the dispensation of the Holy Spirit. A great purpose of the gift of the Comforter and the establishment of the Church on earth was that a new, intimate, and happy relation might be constituted uniting the eternal God by personal and spiritual bonds to those who, made in his image, should become by grace partakers of his character.

I. THE OBJECTS OF THE FATHER'S LOVE. The description given of such as the Father regards with affection is very definite and very instructive. 1. They are those who love Christ. Undoubtedly, the apostles, to whom these words were originally spoken, did love their Master; events proved the sincerity of their attachment. Yet this qualification is one which may exist in those who have not seen Jesus in the body, but only with the eye of faith. Christians, who are such in reality and not merely in name, cherish a warm and grateful affection towards the Son of God, who himself loved them and bought them with his precious blood. Their love does not evaporate in sentiment; it displays itself in their reception of his doctrine, their obedience to his commands, their imitation of his holy example. 2. They are those who believe in Christ's Divine mission. If any man thinks of Christ as of One who is "of the earth," who is a merely human development, who has no special and Divine authority to save and to rule, such a one is not described in this language, and shuts himself out from the blessing which is accessible. But he who thinks of Jesus as of the Being who came forth from the Father, commissioned and equipped by the Father to be the Saviour of men, and who not only thinks of him aright, but acts towards him in such a way as this belief authorizes, he may be encouraged to regard himself as the object of the Divine Father's love. Thus love and belief are both necessary. In this passage love takes precedence; but some belief concerning Christ must come before love, though unquestionably the loving soul learns to believe more richly and fully concerning the Divine, incomparable Friend.

II. THE CHARACTER OF THE FATHER'S LOVE. 1. It originates in his benevolent nature. His love is not caused by ours. "We love him, because he first loved us." But the love of Divine pity revealed in Christ enkindles the flame of love upon our hearts. 2. It manifests itself in the mediation of the Son. The love of God is not caused by the intercession of our Divine Advocate and Representative. 3. It is, towards those who believe in Christ, the love of satisfaction and complacency. Beginning (if we may use language so human) with pity, the Divine love goes on to approval. The Father recognizes in the friends and followers of Christ the same moral features and expressions which he looks upon with delight in his Son. This is a view of God which is eminently and distinctively Christian. The God whom we worship is a God who can love man, whose love flows forth in streams of compassion towards all men, but whose favour is revealed to those who display moral sympathy with his own beloved Son.

III. THE PROOF OF THE FATHER'S LOVE. 1. The objects of this Divine affection are encouraged to ask for what they need from him who is able to supply their many and varied wants. What greater evidence can there be of fatherly and filial feeling than when a son is at liberty to prefer requests to a parent who has confidence in his child and has the means of satisfying and of pleasing him? Such are the relations between the heavenly Father and those whom he adopts into his family. 2. The spontaneous disposition of the Father is to grant the requests of his children. This language casts light upon the Scripture doctrine of intercession. Christ is the Advocate with God, but his advocacy does not consist in persuading an unwilling Deity to relent from his severity and to act with generosity. On the contrary, the advocacy is the appointment of Divine love and the channel of Divine favour. Christ does not mean that he will not pray the Father for us; but that this fact of intercession is not the point upon which he is now dwelling. He is anxious that his friends should understand that the Father's love is free, that his liberality is such as to secure to his Son's friends the enjoyment of all good. And, as a consequence, every Christian is encouraged to bring his petitions to God, in the Name of Christ indeed, yet with the assurance that there is now nothing on the part of the Father to hinder the bestowal of all needed and desirable blessings.—T.

Ver. 33.—*Words of cheer.* These last words of our Lord's last discourse must have rung melodiously in the ears of those who were privileged to listen to them. No more cheering tones, no brighter vision, could Jesus have left with his bereaved, but not orphaned, not comfortless, disciples.

I. CHRIST'S PEOPLE MUST ENDURE TRIBULATION. 1. This is the consequence of their remaining for a season in a world where sin and sorrow still prevail. 2. It is involved in their participation in their Master's lot. If he was hated and persecuted, how can his followers escape? As the world treated the Lord, so in a measure will it treat those who are faithful to him, and who tread in his steps. 3. This lot is not one of unmixed evil. Tribulation is discipline; the wheat is threshed in order that it may be set free from the husks and straw, and the character of Christians is, as a matter of fact, refined and purified by the winnowing of affliction and persecution.

II. CHRIST HAS CONSOLATION AND ENCOURAGEMENT FOR HIS PEOPLE WHEN THEY ENDURE THE TRIBULATION OF THE WORLD. 1. His words bring peace. The whole of the discourse which here concludes breathes of peace. His revelations of the present and of the future are alike fitted to soothe the mind perturbed by the distresses and the disasters of this life. 2. His sympathy brings courage. It seems to have been a favourite saying of our Lord, "Be of good cheer!" Be courageous and confident! It was, however, a saying always accompanied by his own Divine presence and voice. It was powerful because it came from his lips, from his tender heart, because with it there went out from him to his afflicted ones the spiritual power which enabled them to endure and strive and hope. 3. His conquest brings victory. Even now, before he was overwhelmed with the baptism of sacrificial sorrow, he could speak of himself as having overcome the world. But a few hours had yet to elapse, and the world should lie at his feet, purchased, vanquished, subdued! And Christ overcame, not for himself, but for his people; that, fighting by his side on earth, they might reign with him above; that, overcoming in and with him, they might sit down with him upon his throne.—T.

Ver. 7.—*The expediency of Christ's departure.* We shall elucidate the truths of the text by the following remarks.

I. THAT THE MISSION OF THE HOLY SPIRIT WAS ESSENTIAL TO THE GREAT PLAN OF REDEMPTION. "The Comforter will not come," implying that his coming was essential to the carrying on of the good work in them and through them. 1. *As the Divine Revealer.* Christ revealed the Father; the Spirit was to reveal Christ. This revelation involves: (1) *Inward light.* The illumination of the soul, the mind, the intellect, the heart, and conscience. (2) *Outward light.* The great truths concerning Jesus, and all the facts of redemption, would be presented in a new and clearer light by the ministry of the Spirit. (3) *Inward application.* He not only sheds fresh light upon the great facts of redemption, but specially and directly applies them to the soul.

As the Spirit of truth, capable of inspiring and influencing directly the springs of action and choice, he is specially adapted for this inward application without which the revelation is incomplete. 2. *As the Divine Regenerator.* The Creator of the new life, the new heart, the new man, and the new world, and the Builder of the spiritual temple. This new creation is an essential part of the plan of redemption, and is the department of the Holy Spirit. 3. *As the Divine Sanctifier.* Carrying on the good work gradually unto perfection. 4. *As the Divine Comforter.* As such he is introduced by our Lord. This was their special need, as well as the special need of all believers in all ages.

II. THAT THE DEPARTURE OF JESUS WAS ESSENTIAL TO THE COMING OF THE HOLY SPIRIT. "If I go not away," etc. 1. *His departure was essential to the completion of his own work and the fulfilment of his mission.* He could say with propriety, "If I go not away, I cannot finish the work given me to do." This involved: (1) A *perfect atonement for sin.* It is true the atonement was begun in his life; for "he is the Atonement;" but completed by his voluntary and self-sacrificing death, and it was through death he was to depart and by death complete the atonement. (2) His *perfect example.* (3) His *perfect and glorified life.* Only in consequence of his departure by death these were attainable. He was made perfect through sufferings. 2. *The completion of his work was essential to the coming of the Holy Spirit.* "If I go not away, the Comforter," etc. (1) The Holy Spirit could not come without *a complete commission.* In all the Divine proceedings there is perfect order. There is nothing done at random or by accident, but all according to the strictest laws of order and fitness. When Christ came, he came with a complete commission, in the fulness of time, and in the fulness of his Father's love. The Spirit could only come in the same way. (2) He could not obtain his full commission *until the triumphant arrival of Jesus at home.* Then his commission would be complete in the completed work of Christ. Its conditions were then fulfilled and its substance then perfect, ready for use. (3) The departure of Jesus was not only *essential in relation to the commission of the Spirit,* but also *in relation to the disciples themselves.* The remaining of Christ with them in the flesh was incompatible with the full enjoyment of the Spirit. He had to ascend on high, not only to receive the gift of the Spirit, but also to make room for him in their heart and faith. In a sense there was no room for both at the same time. 3. *The completion of his work would result in the certain coming of the Spirit.* "If I go away, I will send," etc. This certainty lies: (1) In the *finished work and glorified life of Christ.* This deserved and even demanded the coming of the Spirit. The latter is the natural result of the former. (2) In his *personal and official influence with the Holy Spirit.* This was the result of their oneness of nature, sympathy, will, and work. He was fully conscious of the Spirit's readiness to come at his request. (3) In the *unerring fidelity of the Divine promises.* The promise of the Father to Jesus and that of Jesus to his disciples: "I will send him," etc. He could not forget his promise, nor fail to send him. The struggles and agonies of the past would remind him, the infinite price paid and the importance of his coming would remind him, the tender and eternal love he bore them would make him careful to send him. They had the earnest when he breathed upon them. Let him go away, and the Spirit would come in his Divine fulness.

III. THAT THE MINISTRY OF THE HOLY SPIRIT WOULD BE MORE BENEFICIAL TO THE DISCIPLES AND ALL BELIEVERS THAN THE PERSONAL MINISTRY OF JESUS. "It is expedient," etc. 1. *The personal ministry of Jesus was local; that of the Spirit is universal.* Christ could not be personally present in more than one place at the same time; the Spirit can be everywhere. 2. *The personal ministry of Christ was outward; that of the Spirit is inward.* Christ appealed, with words and voice, to man through his physical senses; but the ministry of the Spirit is inward, appealing directly to the human heart, will, and conscience. 3. *The personal ministry of Christ had a tendency to keep alive and foster the material and temporal ideas of his reign; that of the Spirit had a direct tendency to foster and establish spiritual ideas of his kingdom.* While he remained with his disciples, they tenaciously clung to the idea of a temporal king and a temporal kingdom, and this idea would last as long as his personal presence; but his departure by death had a direct tendency to destroy this notion and blast this hope for ever, and prepare them for the advent of the Holy Spirit, who would, on the ruins of the tem-

poral kingdom, establish a spiritual one, a kingdom of God within. So that to the advent of the Spirit, in consequence of the personal departure of Jesus, they were indebted for true notions of the nature of his kingdom. 4. *The personal ministry of Jesus was essentially temporary; that of the Spirit is permanent.* He came only for a time, and under human conditions was subject to persecutions and death, and would ever be so, therefore his ministry could only be temporary; but the Spirit came to remain with and in his people for ever, and was personally above any physical injury from the wicked world. Christ, like the Baptist, was only a temporary herald in the world. As soon as his mission was fulfilled, he disappeared; but the Spirit is a settled Minister, and his charge he will never relinquish. 5. *Christ, by the Holy Spirit, was more really and efficiently present with his disciples than he would be by his continual personal presence.* So that he went away in order to come nearer to them, and come in a higher and diviner form; not in weakness, but in power; not in shame, but in glory; not in the shadow of death, but in the halo of a "Divine and glorified life;" not in the flesh, but in the Spirit; not outside, but within them; so that his departure resulted to them in more of Christ and the ministry of the Spirit as well. 6. *By the Spirit, not only he could be more to them, but they also could be more to him and to his purposes of grace.* More to themselves in the progress and development of their spiritual nature and character. More to the human family in their conversion and progress in holiness. With Christ's ministry of reconciliation, his perfect example, the inspiration of his devoted life, and self-sacrificing and atoning death, with the indwelling and accompanying influences of the Spirit, they could do infinitely more for Christ than if he were alone to remain personally with them. This was demonstratively proved after Pentecost. They were better missionaries, better heralds of the gospel of peace, and more heroic and enduring soldiers of the cross. In fact, in this way alone Christ could fulfil his purposes in them, and through them in the world.

LESSONS. 1. *All the teaching of Jesus to his disciples was absolutely true.* "I tell you the truth." He never told a falsehood; he was incapable of this. He knew the truth, so that he could not mistake. He was true—the Truth, so that he would not deceive. It would be as easy for darkness to proceed from light as for falsehood to proceed from him who is the Truth. 2. *He told them the truth, although he knew it to be at the time most unpalatable.* "Nevertheless," etc. This truth concerning his departure was so. Nothing could be more distasteful to their feelings and sentiments. Still he told them. He was most tenderly careful of their feelings. Still these were not the chief regulators of his revelations. 3. *Some truths which at the time are most unpalatable prove at the end most beneficial and joyous when fully understood and realized.* The departure of Jesus was such. It filled, at the moment, their heart with sorrow, but filled it afterwards with spiritual joy. 4. *Christ, in all his sayings, deeds, and movements, was ever actuated by the supreme good of his disciples.* "It is expedient for you," etc. Not what was best or most convenient for him, but what would best serve their spiritual interest and that of the world.—B. T.

Ver. 28.—*An epitome of Christ's history.* Notice—

I. WHENCE HE CAME. "I came out from the Father." This implies: 1. *Unity or oneness of nature.* It is not "I came from the presence of the Father," or "from a near point to him," but "I came out from him"—an expression which would be highly improper to be used by any one but by him who is equal and one with the Father, one in nature and essence. It is clearly the language of an equal, and not of an inferior. 2. *Nearness of relationship.* The human relationship which best expresses the relationship of the "eternal Word" to the Godhead is that of father and son, and this is used. It must not be carried too far, but we are grateful for it, as it sheds some light on Christ with regard to the Godhead; he stands in the most near and natural relationship to him, and this relationship is not outward, accidental, and transient, but inward, essential, and everlasting—the relationship of nature and essence. 3. *The most intimate fellowship and acquaintance.* The Divine nature is social. We like the idea of the unity of God, one supreme Being fulfilling the idea of perfect oneness; and we like also the idea of a Trinity which deprives mere unity of its dreariness, loneliness, and monotony, and fills it with the joys and delights of society—the royal and Divine society of the Divine nature. "I came out from," etc. Their fellowship must

be most intimate, inspiring, and pure, and their acquaintance perfect. 4. *The warmest friendship.* What must be the mutual friendship of the Father of love with the Son of his love? It must be the warmest, intensest, sweetest, and most delightful. The purest and most loving human friendships fade before this. 5. *The most dignified and glorious position.* "From the Father." The most glorious position in the universe. His position was equal with that of the eternal Father, his glory was as resplendent, his throne as majestic, his sceptre as universal, and his throne as dignified. 6. *A Divine procession.* It is difficult, in human language, to describe the Divine movements, and to add anything in explanation to the simple statement of our Lord, which to him was quite plain. "I came out," etc. But there must be a special movement of the Divine nature on the part of the Son, a coming out from the Father, a partial but temporary separation, and a procession of him whose goings forth have been from of old.

II. WHITHER HE CAME. As we see the first movement of the eternal Son, we are inclined to ask whither will he go? Doubtless to one of the largest planets, in one of the most glorious systems in the universe. No; but he came into the world. He was in the world before, but now came to it, and came into it in a usual, natural way, by birth. This implies: 1. *A great distance.* From the Father into the world. The physical distance must be great, but the moral distance greater still. From the Divine to the human, from the sphere of Divine glory, purity, and life, to the sphere of shame, sin, sorrow, and death. The distance was infinite, and the journey was long. 2. *A great change.* There is a change of air, from the pure air of the Father's presence to the foul air of this world. A change of sceneries, of society, of associations, of relationships. The old ones were only partially left, but new ones were formed. A new nature was assumed; new conditions, circumstances, and employments undertaken. The nature of the creature was assumed by the Creator, the nature of the sinner was assumed by Divine purity, and the nature of weakness was assumed by infinite power. The Son of God became the Son of man, the form of God was exchanged for the form of a servant, and the Lord of heaven became the tenant of this wretched, insignificant, and rebellious world. What a change! What a change from the throne to the manger, from the crown to the cross, from the society of the Father and angels to that of the rebellious children of the Fall, from the sweet music of heaven to the malignant execrations of earth! 3. *A great mission.* "Am come into the world." This suggests that he came as an Ambassador; and the very fact that he came from the Father into the world proves that he came upon a most important mission—a mission which deeply affected the very heart of the King, the honour of his throne, and the well-being of his subjects. His important mission was to effect reconciliation between earth and heaven; to condemn sin and save the sinner; to conquer for ever the prince of this world and the powers of darkness, and create a new heaven and a new earth. His mission affected not merely this world, but the whole universe. 4. *A great sacrifice.* This was required to meet the demands of justice and law, and the need of the world. And his mission was a sacrifice from beginning to end; from the first movement, the coming out from the Father, the coming into the world, his life in it, and his departure from it through the ignominious death of the cross,—all this was an infinite sacrifice sufficient to answer the purposes of Divine love involved in the mission of the Son in the world. 5. *A great fact.* What is this? That the Son of God was incarnate in this world, and it includes all the great facts of his earthly history, which are summed up here in one, "Am come into the world." This is the greatest in this world's history—the fact of the greatest glory, interest, and consequences in all its annals. It has made this world a centre of interest, meditation, and wonder for all the intelligent universe. 6. *A great responsibility.* If the Son of God was in this world, and for it lived and died in order to bring it into allegiance with heaven, in the face of such a condescension, expense, and sacrifice, its responsibility is infinite.

III. WHITHER HE WENT. 1. *He left the world.* (1) *His stay here was not intended to be long.* When he came, he came only for a short time. He was a pilgrim in the land rather than a permanent resident. He came as an Ambassador, to perform a special work, and his hard work bespoke a short stay. (2) *He accomplished his work here.* He came to the world, not to enjoy, but to work; not to rest, but to toil; not to live, but rather to die. He worked hard, and finished his work early; then he left

—there was no more to do here. The world tried to send him away before his work was finished, but failed. Not before he cried, "It is finished!" he gave up the ghost. (3) *He had a work to do in another place—within the veil.* He could not do that work here. He could not be idle. If there was no work here, he would go where it was. He was bound to time and special employments. 2. *He went to the Father—to the same place as he came from.* (1) *This was in the original plan.* It was one of the conditions of his departure that he should soon return to the same place and to the same glory. The inhabitants could not be long happy without him. Heaven was not the same during his absence. (2) *His mission was fulfilled to the Father's entire satisfaction.* Jesus was fully conscious of this, otherwise he would not speak with such confidence and delight of returning to his Father. This is the last thing a disloyal and inefficient ambassador will do. The sweet voice ever rang in his soul, "I have both glorified, and will glorify thee." (3) *His return was most natural and sweet to him, to the Father, and to all.* He was never so far and so long from home before, and his return was most gratifying to the Divine heart, and it fulfilled the Divine love. Never had a conquering hero such welcome on his return. Welcome was the language of all the happy family, and the sweet burden of every strain which streamed from harps of gold. It was specially delightful to him. After the hardships of his earthly campaign, home must be indeed sweet; but all the sufferings he forgot in the ecstasy of Divine welcome and the delight of triumph.

LESSONS. 1. *All the promises of Christ to faith will be fulfilled.* He had promised it plainer revelations of the Father, and the text is the first instalment. Christ's light is ever in proportion to the strength of the eye, and his revelations, in substance and language, suitable to the capacities of faith—now in proverbs, now in plainer language and with greater confidence, introducing to it deeper mysteries and brighter visions. 2. *All the movements of Christ in connection with the great scheme of redemption were purely voluntary.* Those indicated in these words were so. "I came out from the Father," etc. He had perfect control over all his movements, and they were invariably the results of his sovereign and free will. 3. *When he went to the Father he took the cause of the world, especially that of his disciples, with him—in his nature, in his heart, and will never leave nor forget it.* 4. *When he left the world he left the best part of himself behind.* He left the precious results of his life and death, his example, his pardoning love, his Spirit, his blessed gospel with all its rich contents. 5. *As he went to the Father, this indicates the direction we should go, and ever look for him.* We know where he is. He left not his disciples in ignorance of his destination; he left his full address, and in its light we have a Father, and an Almighty Advocate with him.—B. T.

Vers. 29—32.—*Faith in calm and storm.* Notice—

I. THE CONFESSION OF FAITH. "By this we believe," etc. This indicates: 1. *Faith in the proper Object.* "We believe that thou," etc. They believed in his Person and character, and in the Divinity of his mission. Their faith, even at this time, had not made much progress in spiritual elevation and grasp of its Object; still, this fresh confession of it was encouraging. If not much progress is made, it is cheering to know there is no retrogression. 2. *Faith is founded upon intelligent basis.* "By this we believe," etc. (1) The *plainness of his speech.* In his last words there was no proverb. The revelation is clear. He had promised them this, and now it is partly fulfilled, and fulfilled sooner than they expected. This prompt fulfilment of his promise gives new life to faith. (2) The *Divinity of his knowledge.* They are struck with its Divine extensiveness: "all things;" and with its Divine quality. It is not derived through the ordinary human channels of answers to questions, but it is independent of these, and the inherent produce of his own mind. And this they had learnt, not from hearsay and observation, but from experience. He revealed and satisfied their most secret wants and wishes without any questions. 3. *Its confession is very confident.* "Now we know," etc. This knowledge is experimental, and such knowledge is the confidence of faith. Knowledge is helpful to faith, and faith is helpful to knowledge. Knowledge is the resting-place of faith, and the steps over which it climbs the alpine heights of Divine truth. 4. *Its confession is enthusiastic.* "Lo, now speakest thou," etc. This is the glow of faith on emerging from darkness into light, its first blush at the sight of a

new vision, its enthusiasm on the hill of a newly acquired knowledge. The plainer revelation of Jesus was sudden, and produced in the disciples a triumphant outburst of confidence in the Divinity of his mission. The confession has some light, but more heat. 5. *Its confession is united.* "By this we," etc. There is not a dissentient voice. One spoke for all, and all spoke in one. It is the chorus of young faith.

II. THE EXAMINATION OF FAITH. 1. *It is examined by Jesus.* He is the Object of faith, and its only infallible Examiner; the examination is short, but very thorough and improving. "Do ye now believe?" (1) This question is *very important.* Important to the Master and the disciples. Every true master feels an interest in the success of his pupils. Jesus was intensely desirous that they all should pass in faith successfully. His reputation as a Master and a Saviour was at stake, and he trained them for service which he required, and for which faith was essential. It was still more important to them. "Do ye believe?" This is the first and greatest lesson of Christianity, and the crucial question of Christ to his disciples. (2) This question *naturally anticipates an affirmative answer.* Indeed, it had been enthusiastically answered in the affirmative in the confession just made. And this was quite natural and true. Their faith was genuine, and ought to be strong and firm; they had great advantages, and Jesus had taken infinite pains with them. (3) This question is *very searching.* Do you believe, and believe now? And not merely Jesus by this question searches them, but inspires them to search themselves. This was highly characteristic of him as a Teacher. He did not cram his disciples with his own thoughts, but rather inspired and helped them to think themselves. He set the mental and spiritual machinery in motion, and this simple question is highly calculated to inspire them to think and reflect and search themselves, and to look about within as to the real and present state of faith. (4) This question is *as tender and sympathetic as it is searching.* Worthy of the great Master and suitable to the condition of his disciples. His patience and compassion were Divine. He does not upbraid them with slowness, imperfection, and vacillation of faith in spite of all his tuition. He does not break out into a storm of impatience and recrimination, but tenderly for the moment leaves the question to them, and gradually sends more light so as to bring it fully home to them. (5) This question *involves joy and sorrow.* The joy and sorrow of perfect knowledge. He knew that their faith was genuine and would be ultimately triumphant: this was a source of joy. He knew as well that at present it was weak, too weak to withstand the impending storm: this was a source of sorrow. And in this short question the sad and joyous notes are distinctly heard. 2. *Faith is examined by Christ in connection with a most extraordinary trial.* His own trial, the great tragedy of his crucifixion, which also would be the trial of faith. This is foretold. (1) It is foretold as being *very near.* "Behold, the hour cometh," etc. They were within the hour and already within the vortex of the terrible whirlpool. (2) It is foretold as being *certain.* There was no doubt about it, and this they would readily believe from the new glimpse they profess to have had of his perfect knowledge of all things. (3) It is foretold in *the interest of faith.* Not to discourage and damp its ardour, but rather to break its inevitable fall from the height of present confidence to the depths of momentary doubt and darkness. Over the ladder of his revelation it had climbed up, and ought to remain there; but knowing that it would not, he furnishes it with another ladder to descend, so as not to be destroyed if somewhat daunted. It was foretold in the present and future interest of faith.

III. THE TEMPORARY FAILURE OF FAITH. "Ye shall be scattered," etc. 1. *Its failure happened when it was thought to be strong.* Think of their enthusiastic confession a short time ago. The gloom of doubt is often at the heels of the glow of faith. The fire often blazes brightly just before it is partially extinguished. When we are weak we are strong, and when we are strong we are weak. 2. *Its failure happened when it ought to be firm, and when it was most needed by them and the Saviour.* When was it needed more than when its Object needed sympathy? It was one thing to be loud in their professions of faith in him during the palmy days of his triumph and miracles, but quite another to cling to him in his apparent defeat. They left him in the storm, when their adherence would be most important and valuable. "A friend in need is a friend indeed." 3. *The manner of its failure reveals its real cause.* "Every man to his own." The cause of the failure of faith was selfishness. Faith in Christ is essentially a denial of self, but in this hour of severe trial faith for a moment left

Christ and clung to self. Is not this a true picture of weak and imperfect faith in all ages? 4. *Its failure is very melancholy in its immediate results.* (1) A temporary separation *from one another.* "Every man to his own." Weakness of faith in Christ tends to dissolve society. Genuine faith in Christ sends every man out of himself to his fellow, and finds strength and happiness in union. (2) A temporary separation *from Christ.* "And shall leave me alone." What weakness, inconsistency, and cowardice! And what a sad failure of even genuine faith at the beginning of its glorious career! And this will appear especially when we think that he was a Divine volunteer from the other world come to fight and conquer their foes. They left him in the grip of the enemy, and fled. What British soldier would behave so towards his general? But such was the sad failure of the bravest soldiers of the cross in the ever-memorable battle between self and benevolence. 5. *This temporary but sad failure of faith engages his sympathy.* We describe it as base and cowardly, and so it was; and so it is in us often under less trying circumstances. But not a harsh word drops from his lips, but words of encouragement and comfort. In order that they might not be too depressed on account of their cowardly conduct in leaving him alone, he tenderly adds, "Yet I am not alone," etc.

LESSONS. 1. *Faith may be genuine, yet weak, inconsistent, and temporarily eclipsed.* It was so in the case of the first disciples. It miserably gave way in the hour of trial; yet it was genuine, as the sequel amply proves. We must not judge too soon with regard to the reality of faith and its ultimate fate. 2. *A severe trial is a test of the strength of faith.* But in judging the partial failure of faith we must take into account the severity of the trial. The most heroic faith will often be baffled in a terrible storm. Such was the storm in which the disciples' faith was now. 3. *Genuine faith, however weak, will benefit by its own failures.* This was the case with regard to the disciples. Their faith never gave way afterwards. 4. *The partial failure of genuine faith often culminates in a most glorious triumph.* Genuine faith seldom sank lower than in the case of the disciples here, but certainly never rose higher in heroism and victory than in their after-life. 5. *Although genuine faith may sometimes leave Jesus, he never leaves genuine faith.* Hence its ultimate triumph. In his first disciples he nursed faith with the patience and tenderness of a mother, and in its greatest weakness and shame cast on it a tender look of love. Faith can only live on Divine love. And although he set the highest mark before his disciples, and ever encouraged and inspired them on to it, yet he was most sympathetic with their failings, and ever treated them as human. And so successful was his tuition, that eleven out of twelve passed with honours, and the only failure was the son of perdition. This is the greatest encouragement to the weakest faith in him.—B. T.

Ver. 32.—*Christ alone, and not alone.* Notice—

I. CHRIST ALONE. "Shall leave me alone." Through the great tragedy which followed, of which Gethsemane was but a short prelude, and of which the visible was but a small part, Christ, as far as this world was concerned, was alone. 1. *He was socially alone.* He could really say, "And of the people there was none with me." The world was against him, and even the existing Church was against him, its chief magnates being the ringleaders in his crucifixion. And, more than all, he was alone as to the adherence of his most faithful followers, which he might naturally expect and would so much appreciate. At this very time one of them was in the city betraying him to his most inveterate foes; another was about to deny him in the most determined manner; all were about to leave him in terror. So that from Gethsemane to the cross he was socially alone—alone amidst such a vast throng of men. 2. *He was mentally alone.* He was ever so. Even when his disciples were with him, his mental conceptions towered above them; they could not understand his thoughts, comprehend fully his mission in the world, nor grasp the meaning of his life and death. The Baptist, who hitherto had the highest conception of him when he exclaimed, "Behold the Lamb of God!" was gone, and even the few glimpses which his disciples caught of his scheme were now extinguished. His mind had no associate, and there was no mental reciprocity between him and any human being. He stood in the world of thought the lonely Thinker. 3. *He was spiritually alone.* He was the only sinless Being in the world, and there was not a single soul in full spiritual harmony with his. His disciples still clung to

the idea of a temporal kingdom. Peter manifested his sympathy in a clumsy attempt to fight his foes with a sword, which was to him a greater insult than help. And even the wail of the tender-hearted women at the cross was misapplied, lacked spiritual virtue, and did not rhyme with the agonizing wail of his soul for sin. In the yearnings and struggles of his holy nature, and the spiritual conceptions and purposes of his heart, he stood the lonely King and Saviour. 4. *To a great extent he was necessarily alone.* In a great portion of his work no one could help. He drank a cup of which no one could drink a drop, and carried a burden of which no one could carry an atom—the cup of our curse and the burden of our sin. When making an atonement, satisfying justice and honouring Law, and manifesting Divine love in sacrifice, he was necessarily alone. He fought the powers of darkness, vanquished death and the prince of this world in a single combat. He trod the wine-press alone. No one could help him, and he did not expect it. But he expected the allegiance of his friends. But even this was denied him for a time, not for want of genuine love, but for want of intelligent and courageous faith and self-sacrificing adherence and spiritual discernment. He does not complain of this; still, he keenly felt it, and it pained him. What pain was it? (1) The *pain of perfect and tender sociality at being alone.* To he left alone would not affect an unsocial hermit, a cold misanthrope; such would be in their element. But Jesus was the most social of beings; he would associate with the poor, and would appreciate the least kindness. The desertion of friends would specially pain such a nature. (2) The *pain of perfect humanity in the total absence of genuine sympathy in suffering.* It is not more natural for the thirsty flower to look to heaven for its dew than for man to look to his friend for sympathy in suffering. But this was denied Jesus. When he cried, "I thirst," there was only the rough and unsympathetic hand of a foreigner to give him a sip of drink. (3) The *pain which perfect benevolence feels at ingratitude.* He felt this with regard to the nation, and with regard to hundreds in that crowd whom he had personally benefited, and all of whom he had sought to benefit; but especially with regard to his disciples, whom he had loved, and loved to the end. But they deserted him while fighting their battle and the battle of the world. (4) The *pain of an absolutely pure and loving being at the terrible and universal sinfulness and selfishness which his loneliness indicated.* He was face to face with this as he was never before. From it there was not so much as a weak disciple to shelter him. "Every man to his own," and he alone for all. (5) The *pain of perfect sympathy with the weakness of friends.* He loved them still. Hence the special pain caused by their desertion. The betrayal of Judas was to him more poignant than the nails of steel, the denial of Peter keener than the spear of the Roman, and the flight of his friends more painful than all the cruel treatment of his foes.

II. CHRIST NOT ALONE. "Yet I am not alone, because the Father," etc. He had the fellowship of his Father. 1. *This fellowship was essential.* Being one in nature and essence, nothing could separate him from this. It was one of the special and essential privileges of nature and relationship. 2. *This fellowship was deserved, and bestowed upon him as a Divine favour for his perfect obedience.* It was not interrupted by his incarnation, but fully enjoyed by him in human nature and under human conditions. It was the reward of his voluntary sacrifice and his perfection as a Mediator and the Author of eternal salvation. He did nothing to forfeit it, but everything to deserve and secure it in the fullest measure. 3. *This fellowship was continuous and unbroken.* It is not "The Father was," or "will be," but "is with me"—with me now and always. He was fully conscious of his Father's cheering and smiling presence in every emotion he felt, every thought he conceived, every word he uttered, every purpose he executed, every act he performed, and in every suffering he bore. His whole life was such a manifestation of his Father's character and love, such an execution of his will and purposes, that he was ever conscious of his loving and approving fellowship. It is true that at that darkest moment on the cross he exclaimed, "My God, my God," etc.—the full meaning of which we probably can never know. When drinking the very dregs of the cup of our curse, he could not describe his experience better than by saying that he felt as if the Father had for a moment hid his face from him. But he was still conscious of his fellowship, addressed him as his God, and soon committed his Spirit unto his loving care. 4. *This fellowship was to him now specially sweet and precious.* It was ever precious, but specially so now. He could not bear

the opposition of foes, and especially the desertion of friends, were it not for the continued fellowship of the Father. And who can render such help and solace in the hour of trial as an able and a kind father? Jesus, the most lonely of human beings, especially now, was yet not alone; deserted by the best human fellowship, he still enjoyed the Divine, and the human desertion made the Divine all the more precious and sweet. This was his support in trial, his light in darkness, and his safety from utter loneliness. He enjoyed the best and Divinest society.

LESSONS. 1. *There was one thing which neither friends nor foes could do to Jesus, viz. deprive him of Divine fellowship.* From the greatest human loneliness he could say, "I am not alone, because the Father is with me." Neither earth nor hell can interfere with Divine fellowship with regard to Jesus or believers. 2. *We should not be disappointed or despair if in the hour of trial we are deserted by the best of friends.* Think of Jesus. 3. *True fellowship with the Father by faith in Christ can only preserve us from utter loneliness.* We can bear every loneliness but that in relation to our Father. 4. *When deserted by friends and by all, God comes nearest to us.* The least of man the most of God, often; furthest from earth the nearest to heaven. 5. *The fellowship of the Father will more than compensate for all the desertions of earth.* One day in his courts is better than a thousand. 6. *Let us cultivate the fellowship of Christ, especially in his loneliness, then we shall enjoy with him the fellowship of his Father.* Let us prepare for human desertions, for they will certainly come; but let them come upon us in the best society—that of the Father. To be left alone by him is the most horrible loneliness, but his fellowship will be sufficient in all circumstances, even in death itself.—B. T.

Ver. 33.—*In Christ and in the world.* Notice—

I. THAT THE CHRISTIAN IN THE PRESENT STATE IS BOTH IN THE WORLD AND IN CHRIST. 1. *He is in the world.* (1) He is in the *material world.* In virtue of his connection with the material world he is a man, and in it he finds the present essential sources and elements of his physical life. (2) He is in the *social world.* He is a member of society, and subject to its various laws, arrangements, relationships, and obligations. He eats his bread by the sweat of his brow. (3) He is in the *wicked world.* We mean that he lives among wicked men; for the world in itself is good and beautiful, but there are in it many wicked inhabitants. As a subject, he may have a tyrannical sovereign. As a citizen, he may have oppressive and persecuting laws, which interfere with his rights as a man and as a Christian. As a member of a Church, he may have more than one Judas to deal with. The world is full of ignorance, carnality, selfishness, pride, hypocrisy, bigotry, and intolerance. He may have to do with men who deem it a sacred duty and a Divine service to take away his life. 2. *He is also in Christ.* He is united by faith to him. As his physical life is in the world, his spiritual life is in Christ. (1) As to its *source and authorship.* (2) As to its *support.* (3) As to its *Example and Model.* (4) As to its *continuance and safety.* (5) As to its *present and final end.* He is in Christ, and Christ is in him. But although he is the world, the world is not in him. He is a mere pilgrim in the world; his home is in Christ. 3. *He is in the world and in Christ at the same time.* He is a member of society and a member of Christ; a citizen of earth and a citizen of heaven; the subject of an earthly sovereign and a loyal subject of the King of kings; carries on business in this world and in another; deals with different men and perhaps different nations, and deals with angels and God; his feet walk this earth, and his conversation is in heaven at the same time. He is two, and yet one. He has physical and spiritual life, human and Divine nature, and has to do with two different spheres at the same moment. 4. *He was in the world before he was in Christ, not, perhaps, in all its relationships, but he was certainly in the wicked world, and the wicked world to a more or less extent in him.* From the world are all those who are in Christ. Some of them were about to pass out of the world when they passed by faith into Christ. A second birth presupposes a first, and the first is a birth into the world, and the second into Christ. 5. *He will be in Christ after he has left the world.* If the world had him first, Christ will have him last. The world will soon expel him, but Christ never. The world shall ultimately pass away, but Christ shall remain. The world shall vanish, that Christ and all in him may appear and enjoy each other all the more. The Christian was born into the world

soon to die, but born into Christ to live for ever. When lost from the world he will be found still in Christ. His connection with the world is temporal, but his connection with Christ is eternal. The requirements of physical life will soon be at an end, but those of spiritual life are coeval with the life of Christ himself. Circumstances will inevitably break our connection with this world; but "who shall separate us from the love of Christ?" etc.

II. THAT WHICH THE CHRISTIAN HAS IN THE WORLD IS VERY DIFFERENT FROM WHAT HE HAS IN CHRIST. 1. *He has tribulation in the world.* Not in the material world. This is as kind to him, and perhaps more so, than to any. The material world has ere this been rather partial to the Christian. This is very natural. He is on the side of and friendly with its Author, Proprietor, and Ruler, and has special capacities to really appropriate and enjoy it. The world in which he has tribulation is the wicked, ignorant, religious, ecclesiastical, bigoted, and intolerant world. This is the world which worried the patriarchs, killed the prophets, martyred the apostles, and persecuted and butchered believers through many ages. And the wicked world is still full of the genius of tribulation. 2. *He has peace in Christ.* There is no peace in the world; there is no tribulation in Christ, but unmixed peace. One of his names is the Prince of Peace, and the motto of his kingdom is "Peace on earth, and good will." He is the Author, Medium, and Supporter of Divine peace to all connected with him by faith. 3. *He has tribulation in the world because he has peace in Christ.* (1) The passage *between the world and Christ is rough.* In a sense it is but a narrow sea, but the hostile world and its prince from within and without manage to make it generally stormy. Many have commenced the voyage and almost reached the shore, but were swept back by the storm. That young man who came to Christ asking, "What must I do," etc., almost had reached "the Rock of ages," but was dashed back by an awful wave of worldliness, and was disheartened. (2) The passage *through the world in Christ is rough.* He is safe in Christ, but cannot reach the desired haven without storms and hurricanes. If a man is in Christ, he must steer through the same course, and, if so, must go through tribulation, shame, persecution, and perhaps martyrdom. Whoever has invariably fine weather on the Christian voyage may well question whether he is in the right vessel and in the right course. For "through much tribulation ye must," etc. Some may fare better than others, but it is ever true that "whoever will live godly in Christ Jesus shall suffer persecution." The nearer to Jesus the greater the tribulation of the world. 4. *The Christian has peace in Christ because he has tribulation in the world.* Those who have the world's frowns have Jesus' smiles. At every point the world troubles Jesus has provided special peace. At every stage of the voyage there is a harbour of refuge, and at every port there is a "Sailors' Home." When persecuted in Christ we can bless our persecutors; when misjudged by a selfish world we can well wait in him for the day of revelation and redress. When the Christian has most tribulation in the world then he has most peace in Christ—then he needs and is driven for it. It was never so dark with Stephen as when under that terrible shower of stones; but it was never so bright between him and above,—then he saw heaven opened, and the "Son of man," etc. When Paul and Silas were in chains in the world, then they sang in Christ. When the world banished the beloved disciple, then he was received into Christ's inner court of revelation and peace.

III. THAT ALL WHICH CHRIST SAID AND DID ON EARTH WAS IN ORDER THAT HIS PEACE SHOULD OUTWEIGH THE TRIBULATION OF THE WORLD. "These things," etc. Notice: 1. *What he said as a source of peace.* (1) He foretold *the tribulation of the world.* He faithfully drew the map of their pilgrimage, and indicated their sufferings in red lines and marks. No tribulation, however severe, could take them by surprise. And to be forewarned is to be forearmed. (2) He explained to them its *nature, degree, causes, and effects,* and how to behave in it. He describes the tribulation as only limited and temporary, and, under his gracious direction and influence, sanctifying and spiritually advantageous. It is a tonic to the soul, a furnace to purify, a storm to blow them from the material to the spiritual, and ultimately from a foreign and hostile land to their peaceful home. (3) He pointed them to *an infinite Source of comfort.* "That in me ye may," etc. Himself as a Source of peace, he describes as never failing, ever near, and most communicative and satisfying. The cruellest storms of tribulation can only drive the Christian nearer to the Source of peace, and its last wave can only

cast him on the shores of the pacific ocean of endless life and love. Every word of Christ, especially his last words, is a pipe through which the oil of peace flows to the believing heart, and a golden pitcher with which to draw water from the wells of salvation. 2. *What he did as a Source of comfort.* "I have overcome the world." This is a source of something more than peace. It is a source of joy. "Be of good cheer," etc. What good cheer is this? (1) The good cheer of *a complete victory over the greatest foe.* The wicked world is the greatest foe of God and man. Christ overcame it completely in all its corrupt elements and forces, temptations and destructiveness, including its prince. He gained a complete victory over the great empire of evil. The world was the champion before Christ appeared, but he is the Champion now. His followers have only a conquered foe to fight. (2) The good cheer of *a complete victory over the world for us.* It certainly would be some source of comfort in fighting the wicked world to know that it had been conquered at all, but this comfort rises into a cheer when we know that it has been conquered for us. This Christ did: (*a*) As *our Substitute.* He fought and conquered for us. This is self-evident. He was infinitely above the world, and would be eternally happy apart from our destiny; but in his love he took up our cause. (*b*) As *our Example.* In our nature and in our circumstances, tempted in all things as we are, but without sin, he has shown us in his own life that there is something in us that is superior to the world, superior to suffering and death; that we can live a spiritual life independent of this, and can conquer every element opposing our progress. He conquered the world to show us the way to conquer it ourselves. (*c*) As *our Inspiration.* All he said, and especially what he did, cheers us in the battle. (3) The good cheer of *a certain victory in and through him.* "I have overcome the world," and it is unquestionably understood, "you will also overcome in me." Those who fight the world in him, his presence is theirs, his substitution is theirs, his example is theirs, his good cheer is theirs, and his conquest will be theirs. He throws all he said, and did, and does, and will do into the balance on their side, and the result will be certain victory over the world.

LESSONS. 1. *The great difficulty of a Christian life is to live in the world and in Christ at the same time.* It would be easy to live in the world in complete agreement with it, and it would be easy to live in heaven as a perfect saint; but to live in the world and in Christ means a conflict with the former, and it is the difficulty to triumph. 2. *This is alone possible by vital union with him.* In him alone there is peace, and through him alone there is victory. 3. *Then the certainty of victory depends entirely upon our union with him.* There is a great danger of misappropriating the greatest truths. "I have overcome the world." This may be developed into a delusive confidence; still it is highly intended to cheer the weakest but honest faith. Let the practical side of his substitution inspire us to make an honest effort in our spiritual conflict with the world; and let its meritorious, vicarious, and gracious side keep us from despair, even in our failures, but even down under the foe's feet let us cling and look to Christ, ever remembering the infinite possibilities of his complete victory for us, and, if we fail, we will fail in faith in him, and not in victory over the world in him.—B. T

Ver. 14.—*The Christ glorified by the Spirit.* "He shall glorify me: for he shall receive of mine, and shall show it unto you." Thus our Lord sums up the work of the Holy Spirit within the Church. He had just said that the Comforter is not to come as it were on an isolated and independent mission. "He shall not speak of himself." For, though he is another Comforter, he is not a second Mediator between God and man. He is not a second Redeemer, Prophet, Priest, and King. No; there is but one Name under heaven given among men whereby we must be saved. The office of the Holy Spirit is to reveal to us that Name. He is to limit himself, if we may so speak, to bearing witness concerning Christ. This may be said with perfect reverence. Doubtless to the infinite Spirit of the Eternal all secrets of creation and providence, and all the most hidden things of the Divine counsels, lie open; they are all his own. But mark! it is not to reveal these that he comes as the Church's Comforter, the one economy of grace that is the sphere of his mission, the one mystery of godliness that he has taken upon himself to disclose. He is to continue Christ's own instructions. He is to guide the disciples, step by step, "into all the truth," the whole truth as it is in Jesus.

I. THIS PROMISE WAS LARGELY FULFILLED IN THE MINISTRY OF THE APOSTLES THEMSELVES AFTER PENTECOST. They knew all the facts of our Lord's history already—his birth of a virgin, his death on the cross, and his resurrection and ascension into glory. But they were not left to themselves to interpret these facts and explain their spiritual meaning. Far from it; their eyes were opened, and their understandings guided from above. They and the Apostle Paul, who was ere long to be added to their company, had the mighty work entrusted to them of explaining to all ages the true significance of the mission of Christ in the flesh. They were inspired to do this. A wisdom not their own was given to them. They were no longer "fools and slow of heart to believe all that the prophets had spoken." Formerly they had been like children; now they were men of full age, and became the authoritative heralds and expounders of the gospel. Paul was fully conscious of this when he said, "God, who commanded the light to shine out of darkness, hath shined in our hearts," etc. (2 Cor. iv. 6). It is important to observe the order, so to say, of the Spirit's revelations concerning Christ. The great outstanding facts, as just noted, of our Lord's manifestation to men are (1) his incarnation; (2) his cross; (3) his crown. It is around these that all the doctrines of the faith are clustered; out of these facts they may be said to grow. From the very first—that is to say from Pentecost—the Holy Spirit bore a certain witness concerning them all. But in what order did he bring them into prominence? Which did he first show forth in light and glory to the eyes of men? Plainly it was not the birth of Christ, but his exaltation to the right hand of God. This was the great and urgent theme of Pentecost and of the days which immediately followed (see the Book of Acts). The words of the Apostle Peter, "God hath made that same Jesus whom ye have crucified both Lord and Christ,"—these words were the beginning of the ministry of the Holy Spirit. And then, as time went on, the full meaning of the cross was unfolded, and the Apostle Paul, who, above all things, preached *Christ crucified*, was inspired to declare it as no one else had done. And, last of all, the deep mystery of Christ's incarnation, how "the Word was made flesh, and dwelt among us,"—that in its turn was chiefly explored by the beloved disciple John. Thus, through the illumination of the same Spirit, the crown shed its light upon the cross, and the cross and the crown shed their united light on the cradle. The ripe fruit, the imperishable record of all this, is to be found in the Scriptures of the New Testament. How did the Spirit of truth glorify Jesus in guiding and inspiring their human authors! What a revelation do they contain of the Person and work, the mind and heart, of the Holy One, never to be superseded by any *newer Testament* so long as the world lasts!

II. THIS PROMISE HAS BEEN FURTHER FULFILLED IN THE SUBSEQUENT HISTORY AND LIFE OF THE CHURCH. It was by no means exhausted when the eye-witnesses and first ministers of the Word had gone to their rest, leaving behind them the memory of their oral teaching and the Books of the New Testament. So far from this, it has ever been by the Spirit of truth that the voice of Christ, even in the Scriptures, has continued to be audible and mighty, and that his presence in any of the means of grace has been realized. We are warned that the *letter killeth*; and, alas! there have been Churches whose candlestick has been removed out of its place. But in each living Christian community there are men whose lips and hearts are touched by fire from God's altar, that they may interpret the gospel to their own times and their own brethren. Like householders, they bring forth out of their treasures things new and old. By their spoken words, by their written treatises, perhaps by their hymns of faith and hope, they declare afresh to those around them the unsearchable riches of Christ. In its essence and substance their message is still the same—"That which was from the beginning;" in its form and expression it varies with the aspects of providence and the problems of human life. In Christ are hid all the treasures of wisdom and knowledge, and the age will never come when these treasures shall be exhausted, or the Spirit's ministry of revelation shall cease. "The world will come to an end when Christianity shall have spoken its last word" (Vinet). Great, indeed, is the responsibility of Christian pastors and teachers, called as they are to be fellow-workers with God. The means of grace, the lively oracles, are committed especially to their trust. It is theirs to trim the lamps of life in a dark world; it is theirs to feed the flock of Christ, to stand by the wells of salvation and draw water for every one that is athirst. And who is sufficient for these things? But it is the Master's work, and here is the promise which he

has given for the encouragement of all his servants. Light and power from on high are assured by it, and God will give his Spirit to them that ask him.

III. THIS PROMISE IS CONSTANTLY FULFILLED IN ALL TRUE CHRISTIAN EXPERIENCE; for in the case of each individual believer the Holy Spirit takes of the things of Christ, and shows them to his soul. It is no doubt true that the gospel record is the common property of all mankind, and that any man in the mere exercise of his natural intelligence can see clearly enough how the great doctrines of the faith are founded on the record, and grow out of it. And thus, in point of fact, there are thousands who look upon Christ as a great historical Teacher, and content themselves with making what we may call an intellectual study of his own words and those of his apostles. But his true disciples go further, much further than this. How shall we express the thoughts of their hearts about Christ? May we not say that these correspond to his own words, "Behold, I am alive for evermore;" "Lo, I am with you alway, even to the end of the world"? They think of him not as a Being separated from them by eighteen long centuries of time, but as One who is really, though spiritually, present with them, at once human and Divine. They habitually rejoice in his exaltation as "Lord of all." They feel a present peace in the blood of his cross. They bow before the mystery of his taking on him our nature. His authority over them is supreme, and altogether welcome. His example is ever immeasurably in advance of them, though they humbly seek to follow it; and his words are like no other words—spirit and life to their hearts. And we may say that these feelings and convictions of Christ's disciples are altogether reasonable—that is to say, they are entirely in accordance with the supernatural fact that Jesus is the Son of God. But whence came these convictions? Whence their depth and their permanence and their power? There is but one explanation, and we find it in the promise before us: "The Spirit of truth shall receive of mine," etc. Not that he brings any fresh tidings from the invisible world concerning Christ, or adds a single fact or truth to what the Scriptures contain; but to those who resist not his teaching he manifests what is already known in its reality and glory. He opens their eyes, purges their vision, sweeps away the veil that comes between them and their Lord. And it is ever the same Christ that the Spirit of truth reveals to the soul of man; and yet under his teaching what room there is for variety and progress of spiritual apprehension! The same sun puts on a different glory every hour of the longest day. His light is as various as the lands on which he shines; and so it is with Christ, our unchanging Sun of Righteousness—himself "the same yesterday, and to-day, and for ever." He has an aspect for every period of life, and for all life's great vicissitudes, to those who believe. In childhood he may chiefly appear as a gentle Shepherd, in youth as an earnest Counsellor, in manhood as a mighty King, and in the evening of life, when its battles are well-nigh over, and its companions scattered, as a faithful, never-dying Friend. What is the result of this teaching of the Spirit of truth? Under his illumination the soul cannot remain unchanged. It is true that here below Christians see through a glass darkly—not yet face to face. Still, amid all the imperfections of the life of faith, what they *do* see of the glory of Christ makes them see all things in a new light, and judge all things by a new standard. The world cannot be to them what it was before, for their horizon widens out far beyond its frontiers. Self can no longer be their idol, for they have become conscious of a Presence which raises them above themselves. In their own measure and degree "they have the mind of Christ." Grandly and powerfully does the Apostle Paul describe the ultimate effect of the Spirit's teaching: "We all, with open face beholding as in a mirror the glory of the Lord, are changed," etc. (2 Cor. iii. 18).

IV. In conclusion, WHO SHALL PUT BOUNDS OR LIMITS TO THE FULFILMENT OF THIS PROMISE IN THE FUTURE? We know that men shall be blessed in Christ, and all nations shall call him blessed. On this earth, where he was despised and rejected, he is yet to be crowned with glory and honour from the rising to the setting sun. Human life in all its departments is to be gladdened by his presence, inspired by his example, moulded by his will. Through what means, or after what convulsions or shakings of the nations, this is to be brought about we cannot tell; but it will not be by human might or power, but by the Spirit of the Holy One, that the grand result will be achieved. It is written that "he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations;" and when that veil

is rent from the top to the bottom, then the glory of the Lord shall be revealed, and all flesh shall see it together.—G. B.

Ver. 1.—*Concerned for the stumbling-blocks.* The disciples of Jesus evidently entertained many expectations which, though plausible and excusable enough, were not reasonable; and hence inevitably, sooner or later, there must be a crushing collapse of their hopes. Indeed, the sooner such a collapse came the better. Terrible and overwhelming was the experience, but it was brief; and once over, it did not return. And all the while we can see that Jesus had these experiences constantly in mind.

I. THE FIGURE HERE EMPLOYED. Jesus would speak words of such a kind as that, by attending to them, the disciples would escape offence. The allusion is to something coming in our way which may cause us to stumble, perhaps to fall. This agrees with the whole spirit of the discourse, in which Jesus again and again speaks of his disciples as making progress in a particular way. And what Jesus wants is to take out of the way all difficulties coming from wrong notions and expectations. We all have difficulties enough in our Christian life, what we may call external difficulties, without adding to them difficulties of our own making. And surely in that same spirit Jesus deals with us still. He seeks to spare us the stumbling-blocks. Others may have stumbled, but that is no reason why we should stumble too. And just as we put up signals of all sorts to catch eye and ear in dangerous places, so Jesus does the same. If any one has to do with guarding against the main dangers that beset human life, surely it is he who is eminently called the Saviour. He who leaves the ninety and nine to bring back the wanderer will take all possible means to keep him from wandering again.

II. THE EFFECT OF SUCH AN INTIMATION ON OUR MINDS. 1. *A continuous feeling of self-distrust.* We must never forget how easy it is to go wrong. The longer we live the more reason we have for distrusting ourselves. We need a wisdom, a foresight, a largeness and depth of view, altogether beyond our own. Our hesitating, vacillating actions come often just because we listen too entirely to the suggestions and prophecies coming out of our own hearts. Our natural boldness and our natural fearfulness are equally without reason. We must not listen too readily either to the suggestions of self or the suggestions of others. Be warned by the experiences of these first disciples. All their notions had to be upset, all their dearest fancies dissipated, before they could get at the truth. 2. *A continuous regard to Jesus.* Jesus must be ever in the foreground if self is to be ever in the background. Stumbling begins the moment the hand of Jesus is let go. We are but of yesterday, and know nothing; Jesus is of eternity, and knows everything. He who seeks to sweep all stumbling-blocks out of our way never stumbled himself. We can only take a step at a time, and it must be just where Jesus tells us to plant it. That is the secret of safe progress, and progress always in the right direction.—Y.

Ver. 7.—*Absent in the body, present by the Spirit.* I. THE NEED OF A STRONG ASSERTION. Jesus says, "I tell you the truth." Jesus never says anything but the truth, and yet we can see here clearly what need there was for the most solemn and emphatic mode of statement. For what an antecedent improbability there was that his absence could ever be better than his presence! For him to vanish from the natural sight of his disciples might well be reckoned the greatest of calamities, until actual and abundant experience showed it to be one of the greatest of blessings. Jesus had to make it clear that he meant exactly what he said, nothing else and nothing less. Until we become wiser, it is the natural, the inevitable view that to lose what we can see is a loss never to be made up from some unseen source. Not without reason did these disciples set value on the incarnate life of Jesus.

II. LOOK AT THE ASSERTION IN THE LIGHT OF HISTORICAL CONFIRMATION. It is clear to *us*, looking at all the facts in their connections, that the departure of Jesus was an advantage to the disciples. If we had been numbered among them we should have said beforehand, "Impossible!" And now looking back on all in the light of history, it is plain that what caused at the time such exquisite grief opened wide the door to joys and blessings unspeakable. It is also plain what a boon the death of Jesus was to himself, delivering him, as it did, from all further exposure to pain of body and grief of heart. But what Jesus would ever have us comprehend is how his departure is dis-

tinctly an advantage to his people. He wants us to feel how much better the spiritual is than the natural; how much better it is to have the invisible Jesus doing good to our inner life than the visible Jesus doing good to our outward life. If ever the visible is to be made better, it will be through the invisible. He who made the outside made the inside also, and to get the inside thoroughly pure and strong is the only way to make the outside the same. We are but extending the great principle which Jesus laid before Nicodemus, when we say that flesh can only minister to flesh, spirit only to spirit. Even as the old dispensation was preparatory to the new, so the manifestation of Jesus in the flesh was preparatory to the manifestation of Jesus in the spirit.

III. AN ILLUSTRATION OF HOW THE PLANS OF HEAVEN ARE BETTER THAN THE WISHES OF EARTH. Well was it that Jesus did not leave his disciples to decide. They would all have said, "Stop with us longer;" but who of them could have said how much longer? That would have sent their thoughts in a direction by no means pleasant to follow out. If Jesus must be more to humanity than any one else who ever trod the earth in human form, it can only be by having a different end to his life and a different result of it. Fancy Moses or Elijah (those two names which are so eminently coupled with Jesus) saying that it was expedient for the people they had to do with that they should go away. When we consider what we owe to the Paraclete, when we consider all his deep and abiding ministries, here is a fresh cause of profound thankfulness to Jesus that he accepted the sufferings of death that the Paraclete might come. The Day of Pentecost was not easily achieved; other days had to go before—the day when he sweat as it were great drops of blood, the day when he stood among the soldiers with the thorny crown, and was afterwards nailed to the cross.—Y.

Vers. 8—11.—*The convicting work of the Spirit.* Here surely is the true and abiding blessing for those who labour to look under the surface, and see Jesus dealing with the deep, ancient, and malignant causes of all human trouble. Jesus came teaching, proclaiming the gospel of the kingdom, and healing all manner of disease and all manner of sickness. The blessing of his incarnate ministry was just as deep, just as shallow, as the recipient chose to make it. But when the incarnate Jesus departs to make room for the Paraclete, the work must be deep, or practically it is nothing. You shall know the Spirit's blessing only as you accept the two-edged sword piercing even to the dividing of soul and spirit, and joints and marrow, and discerning the thoughts and intents of the heart. The Spirit can only bless as it works into the very depths of the conscience and affections.

I. NOTE WITH WHOM THE SPIRIT HAS TO DEAL. His work is with all who are comprised under that wondrous and frequent word in this Gospel, "the world." Elsewhere Jesus speaks of the world hating the disciples. But that very world which hates is not merely to have its malignities warded off; its hatred must, if possible, be changed to friendship, its opposition must give way to support. The spirit of the world in all of us is to be beaten down and starved out by the persuasions of a nobler Spirit ever striving to make friends with the conscience within. This word "reprove," or "convict," is a grand word. It shows us what noble thoughts God has of us. There is no true submission to God in Jesus unless through persuasion. The door of the heart must ever be opened from inside.

II. THE OBJECTS OF HIS CONVINCING WORK. (1) Sin; (2) righteousness; (3) judgment. The connection of these three words is obvious. The presence of sin is the absence of righteousness, and *vice versâ*. And the possibility of sin and the possibility of righteousness mean the coming of a judgment which shall settle with authority whether sin has overcome righteousness or righteousness overcome sin. The Spirit comes, making it clear to men what is the deep, underlying cause of all human unrest and weariness. The work of conviction as to sin, righteousness, and judgment all goes on together. It is, of course, not so much an appeal to the intellect, though the intellect cannot be left out of the operation. The process is one in which there goes on contemporaneously a revelation of self and a revelation of Jesus. Old words have to be emptied of old, insufficient meanings. When the Holy Spirit brings the word "sin," he brings no new word. The old covenant was full of it, the thoughts of men were full of it, but as of something which could be easily put away by the blood of some slain animal. The Holy Spirit makes us ask the question why *we* are so different from Jesus. The image

of Jesus to our understandings should always be a rebuking image, filling us with a deep sense, in no way to be removed by mere lapse of time, of our shortcomings and pollutions. The greatest miracle about Jesus is his pure and perfect character, and the more intense becomes our desire after likeness to him in this respect the more it is evident that the convicting work of the Spirit is going on in us. Ever the humbler we become at the sight of ourselves, the more hopeful shall we become at the sight of Jesus. For, as Jesus goes on to say in a sentence or two later, the Spirit's work is not only a revelation, but a guidance.—Y.

Ver. 13.—*How to get at the fulness of truth.* Jesus said, "I am the Truth." Hence it is just the thing to be expected that he should talk again and again concerning the blessing to men which is so bound up with his being. The truth as it is in Jesus must become truth in us. What glorious aims he has with respect to his friends! He wants us to master the whole truth of what every human being ought to experience. We cannot look ahead to the fulness, but Jesus can. He sees the end toward which we are to be guided, and he points out the Guide. He cannot do things all in a hurry, in grace, any more than in nature.

I. LOOK AT THE POSSIBILITY HERE SET BEFORE US. We may be led into the whole truth. He wants us thoroughly to know the fulness of which we already know the part. What we need above everything, and what is quite possible if only we choose to make it possible, is to get the full benefit meant to come to every human being from the entrance of Jesus into the world. We are already better off in an indirect way. But indirect benefit must always be superficial benefit. Jesus, having great expectations for us, wants us also to have great expectations for ourselves; expectations going out after the true crown and glory of humanity. Our own wish surely ought to be to know all a human being can know about this wondrous Jesus, and have all the transactions with him that a human being can.

II. THE WAY IN WHICH THIS WHOLE TRUTH IS TO BE GAINED. 1. There is the significant word about being *guided*. We may be among those taking things just as they come, following our own inclination when we can, and, when we cannot, submitting to necessity; or we may be distinctly conscious that we are led—led as by one in authority, whom we feel that we ought to follow. In lesser things it makes all the difference whether we are led or not led. The child left to grow up pretty much as it likes, without any attempt to guide it and put something like order into its life, is sure to suffer. We always gain in being led by those who are competent to lead. Those whom we call pioneers, who seem to have found out a way for themselves, have often been under some overmastering impulse which has really amounted to a leading. And if the loss of leading be so serious a loss in lower, visible affairs, what must it be in dealing with the unseen and eternal! 2. *The Guide is pointed out.* The Spirit of the truth will lead us into the whole truth. The process is a gradual, persuasive, and certain one. The Spirit of Jesus did for these disciples what Jesus in the flesh was never able to do. The Resurrection came to lift the obscuring film from their eyes. Their thoughts were sent into a new channel. The ordinary objects of human ambition became very paltry and worthless. What a difference between the Peter of the Gospels and the Peter of the First Epistle! These men were actually guided into a firm and satisfying grasp of the whole truth; and we want the same. We want a power all-sufficient to guide our feelings and behaviour every day of life. The influence of the unseen and eternal must swallow up the influence of the seen and temporal. And this is all secured by submitting to the leadership and absolute disposition of the Spirit promised by Jesus.—Y.

Ver. 24.—*The ground of successful prayer.* The presence of the Lord Jesus in the land of his sojourn during his incarnate life made a great difference to many dwellers in that land. It made a great deal of difference in point of resource and hope to all suffering from afflicted bodies. And thus also Jesus brought a great change in the region of religious need and duty. He did not come into the midst of a land all unused to prayer. The quality of the prayer may have been very defective, but there is no reason to doubt that the quantity would be great. And now Jesus comes to make a difference, an abiding difference, in prayer. To pray with a knowledge of Jesus in our minds, and

yet without the constant thought of him mingling in every element of the prayer, is really not to pray at all.

I. OBSERVE EXACTLY WHAT JESUS HERE SPEAKS ABOUT. He is dealing with a part of prayer—the petitionary part, the part where need should be deeply felt and clearly expressed. And yet, after all, in what part of prayer can the sense of need be absent? For instance, it will not be pretended that it is an easy thing to give adequate utterance to adoration. As we go on in the spiritual life, we shall more and more feel that all true prayer, from the very beginning to the end, has asking lying under it. Though there be not always petitionary form, there will be petitionary reality. The spiritual man is not one whit less needy than the natural man. The further he advances, the more do his own needs and the needs of the world press upon him. Left to himself, he is very likely to become confused among a multitude of perplexing thoughts. Now, here is a recommendation and promise of Jesus which most assuredly will simplify and concentrate prayer.

II. WHAT IT IS TO PRAY IN THE NAME OF JESUS. No particular name can be said here to be meant. All the names are needed, and even then there is not enough to indicate the fulness of the person named. We must get underneath names to things. Asking in the Name of Jesus means fundamentally asking *in connection with him.* Think of yourself habitually as the servant of Jesus, bound to attend to his interests, bound to consult his wishes, bound to carry out his purposes, and then you will get wonderful light as to what things you should pray for, and wonderful help in making them really subjects of prayer. A banker honours immediately all cheques that a servant presents signed by his master. The self-willed and the self-indulgent cannot truly pray; their cry may be genuine and intense enough; but it is only the cry of exasperation and disappointment. No prayer is worth the breath it is uttered with that leaves the Lordship of Jesus out of the question.

III. THERE MUST BE A REAL CONNECTION WITH JESUS. It will never do to go by our own notions of what Jesus wants. There is such a thing as unwittingly presenting forged cheques at the bank of heaven. Each of us must be like a hand of the living Jesus, in immediate and flexible connection with his will. We must be really at his disposal, ready and ready ever for the doing of his will and his will only. There must come a time in the history of the heart when everything less than the truth as it is in Jesus will fail to command us.—Y.

Ver. 32.—*The loneliness of Jesus.* I. A PREMATURE BOAST. Faith is necessary, faith is possible; but a deep-rooted faith that shall itself be trustworthy is not easy. Jesus knew that in due time he would have full power over the devotion of his disciples, but their hearts had yet to be won from that fear of the world which bringeth a snare. A faith that shall be superior to all conceivable temptations must be the result of much humble and patient watchfulness. It is for Jesus rather than for us to say when true faith is attained. Faith must show itself by its fruits. Not he that commendeth himself is commended, but whom Jesus commends.

II. HOW THE LONELINESS OF JESUS COMES ABOUT. By the departure of those who professed to be his own. It is plain that as yet there had been no real κοινωνία. There had been outward companionship; service of a certain sort; generous intentions; but the disciples had not yet entered into the aims of Jesus; and directly their lives seemed to be in peril, they showed how fragile was the bond that united them to him. They showed that they could not believe in Jesus whatever happened. As long as Jesus bade a calm defiance to the worst plots of the Jews, as long as he escaped out of their hands, as long as he went on adding one wondrous deed to another, they seemed to believe. But when the hour and power of darkness came they lost at once what little presence of mind they ever had. Hence we see that the loneliness of Jesus did not begin with that hour when his disciples forsook him and fled. No one ever knew more of what it is to be alone in a crowd than Jesus did. With regard to many, the solitude is simply that of the stranger; in proportion as they become acquainted with others, the solitude passes away. But the more Jesus mingled with men, the lonelier in a certain sense he became. The nearer they drew to him, the plainer it became what an immense change must take place in them before they could look on all things just as he looked at them. He said he was like the seed, abiding alone till it is planted in the ground. But the

seed cannot feel, and Jesus had to know the loneliness that comes from having higher aims than all round about him. Moses and Elijah had the same feeling.

III. THE LONELINESS WAS ONLY RELATIVE. In one sense Jesus did not know near so much of loneliness as John the Baptist. He was a great deal in society; he, the loneliest of beings, was also, after a fashion, the least lonely. Jesus always had One with him whom the world knew not, whom his own disciples knew not. Jesus continually carried about with him the essentials of heaven. When men showed themselves furthest from him, God was nearest. The wide gulf that separated Jesus from even his closest companions was well made manifest, for so it was also made manifest that he had resources far beyond any that human intercourse could supply. Jesus meant his disciples not to reflect too hardly on themselves when they came to look back on their leaving him alone. They were but showing the weakness Jesus expected them to show. It is well for us that, so far as human support was concerned, we should see Jesus alone; for so it becomes clearer and clearer to us that through those hours of seeming solitude a presence gloriously superhuman, and full of all possible strength and comfort, must have been with him.—Y.

EXPOSITION.

CHAPTER XVII.

Vers. 1—26.—4. *The high-priestly intercession. Audible communion of the Son with the Father.* The prayer which now follows reveals, in the loftiest and sublimest form, the Divine humanity of the Son of man, and the fact that, in the consciousness of Jesus as the veritable Christ of God, there was actually blended the union of the Divine and human, and a perfect exercise of the prerogatives of both. The illimitable task which writers of the second century must have set themselves to accomplish, if they had by some unknown process conceived such a stupendous idea without any historical basis to support it, has actually been so effected, that a representation is given which adequately conveys such a synthesis. The author of the Gospel does, however, draw rather upon his memory of that night than upon his philosophical imagination for a passage which surpasses all literature in its setting forth the identity of being and power and love in the twofold personality of the God-Man. We are brought by it to the mercy-seat, into the heaven of heavens, to the very heart of God; and we find there a presentation of the most mysterious and incomprehensible love to the human race, embodied in the Person, enshrined in the words, of the only begotten Son. It need not perplex those who believe that we have the words of Jesus, that this prayer of sublime victory and glorious promise should be followed by the agony and the bloody sweat of Gethsemane, where the glorification of the Son of man passed into the advanced stage of his willing and perfect surrender to the Supreme Will. Hengstenberg finds explanation of John's silence touching that agony in the supplemental character of the Gospel, which does not repeat a description of a scene already familiar to all readers of the synoptic narrative. This may account for the mere form of the record, but does it meet the perplexity that arises as to whether the scene of Gethsemane could possibly follow John's narrative? Is not such a conception incompatible altogether with the cry, "If it be possible, let this cup pass from me"? Our answer is a reference to ch. xii. 27, where there is the exact counterpart of the scene in the garden. Nor is a mysterious troubling of the Redeemer's soul elsewhere absent from the Johannine narrative. At the grave of Lazarus, as well as when the Greeks wrung from his lips the cry, "Father, save me from this hour," followed by "Father, glorify thy Name," we have the blending of an utterly indescribable affliction with a triumphant acceptance by him of the Divine purpose of his mission and the will of his Father. Throughout these discourses he is meditating his departure with all its accompanying grief and agony. He describes the way he is about to take as one which would be like the travail-pang of a new humanity; but in his capacity of living in the light of the Father's will, he treats the whole mystery of the cross, the grave, the resurrection, the ascension, as

already achieved. Throughout this prayer he regards the work as finished, and the new order of things as already existent. Thus he had prayed for Lazarus and for his restoration from the grave, and he knew then that God heard him; but still he wept, and, groaning within himself, came to the sepulchre. It should also be remembered that (ch. xiv. 30) he had expressly said that he was then about to encounter the prince of this world. The perfect humanity of Jesus, on which John continually insists, does entirely justify the rapid changes of mood and the vehemence of the emotions which were in their conflict issuing in sublime courage and perfect peace. The school of Renan, Strauss, and others, following the lead of Bretschneider, see insuperable difficulties, because they have an idea of Christ's Person which would render it inconceivable and incredible (see Introduction, p. cvi.).

Vers. 1—5.—(1) *With reference to himself.*

Ver. 1.—**Jesus spake these things**; *i.e.* the discourse which precedes, and then turned from his disciples to the Father. The place where the prayer was offered is comparatively unimportant, yet it must have been uttered somewhere. It has been well suggested that the Lord, with the disciples, sought the comparative quiet of the Father's house, and in some of the courts of the temple, within sight of the golden gate with its mighty *vine*, had enacted all that is recorded in ch. xv.—xvii. This does not interfere with the idea that the starry sky was visible to them, and that from some portion of the temple-courts our Lord should have lifted his eyes to heaven; for the heavens are the perpetual symbol of the majesty of God, and show that side on which, by instinctive recognition of the fact, men may and do look out upon the infinite and the eternal. And **having**[1] **lifted up his eyes to heaven**—or, *lifting* (Revised Version) *up his eyes to heaven*—**he said**, in a voice which the wondering, believing, and troubled disciples might hear (see ver. 13), and from which they were intended to learn much of the relation between their Lord and the eternal Father. There is a twofold division of the prayer: From vers. 1—5 *he offers prayer for himself*, but in special relation to his own power over and his own grace to the children of men; from vers. 6—19 he contemplates the special interests of his disciples, in their present forlorn condition, in their work, conflict, and ultimate triumph; from vers. 19—26 he prays for the whole Church, (*a*) for its unity, (*b*) for its expansion, (*c*) its glory. "For himself he has little to ask (vers. 1—5), but as soon as his word takes the form of intercession for his own (vers. 6—26), it becomes an irresistible stream of the most fervent love. Sentence rushes upon sentence with wonderful power, yet the repose is never disturbed" (Ewald). **Father**; not "my Father," nor "our Father," the prayer given to his disciples, nor "my God" as afterwards upon the cross; nor was it the customary address to "God" of either Pharisee or publican; but it recalls the "Abba, Father" of the garden, which passed thence into the experience of the Church (Rom. viii. 15; Gal. iv. 6). **The hour** which has so often presented itself as inevitable, but which so often has receded, and which even now delays its full realization (ch. ii., vii., xii., xiii.) as part of a Divine plan concerning him, the hour of the fiery baptism, of the solemn departure, of the conflict with the prince of this world, and of complete acceptance of the Father's will, **has come**; **glorify thy Son, that** (thy[1]) **the Son may** (also[1]) **glorify thee.** Lift thy Son into the glory which thou hast prepared, that the Son whom thou hast sanctified and sent into the world may glorify thee. It is very noticeable that he speaks of himself in the *third* person. This is justified by the fact that he here conspicuously rises out of himself into the consciousness of God, and loses himself in the Father. The glorification of *the Son* is first of all by *death* issuing in life. He was crowned with glory in order that he might taste death for every man. The conflict, the victorious combat with death, was the beginning of his glory. In taking upon himself all the burden of human sorrow, and exhausting the poison of the sting of death, he would "glorify God" (cf. ch. xxi. 19). This does not exhaust the meaning, but the further forms and elements of his glory are referred to afterwards.

Ver. 2.—**Even as thou gavest him authority**—an indefeasible claim of influence and intimate organic relations with humanity—**over all flesh.** [This phrase answers to (*col bosor*) the Old Testament term for the whole of humanity, the entire race, and is one adopted by New Testament writers (Matt. xxiv. 22; Luke iii. 6; 1 Cor. i. 29; Gal. ii. 16).] This

[1] The reading ἐπάρας instead of ἐπῆρε, and the omission of καὶ before εἶπεν, is preferred by Tischendorf, Meyer, Westcott and Hort, the R.T. on the authority of ℵ, B, C, D, L, X, numerous cursives, Italic, Vulgate, and Coptic.

[1] The second σου and καί are omitted by the R.T., Tischendorf (8th edit.), etc., on the authority of ℵ, B, C, 47, 64. Godet urges the retention of the καί.

authority was implied in his incarnation and sacrifice, and in the recapitulation of all things in him. St. Paul says, "Because he tasted death for every man, God has highly exalted him, and given him *the Name* that is above every name," etc. These opening words reveal the universality and world-wide aspects of the mission and authority and saving power of the Son of God. He holds the keys of the kingdom and city of God. The government is upon his shoulder. Through him all the nations on earth are to be blessed. But the dependence of "all flesh" upon a Divine *gift* of eternal life through him is no less conspicuous; hence the hopelessness of human nature as it is and apart from grace. The end of this glorification of the Son in the Father is that, in the exercise of this authority, **he may give eternal life to all whom thou hast given him.** The construction is unusual, and literally rendered would be, *that with reference to the whole of that which thou hast given him, to them he should give eternal life.* The clause, πᾶν ὃ δέδωκας, may be a nominative or accusative absolute, which, by the defining αὐτοῖς, is subsequently resolved into individual elements. The redeemed humanity of all time has been given to the incarnate Son, and is undoubtedly different from the (πάσα σάρξ) "all flesh" of the previous clause, but it is further explained to mean the individual men and women who receive from him eternal life. The bestowment of eternal life on those thus given to him is the method in which he will glorify the Father (see notes on ch. vi. 37, where the Father is said to draw men to himself by means of the unveiling of his own true character in the Son, and where this *drawing* is seen to be another way of describing the Father's *gift* to the Son). Those who are given to Christ are those who are drawn by the Father's grace to see his perfect self-revelation in the face of Jesus Christ, of whom Jesus says, "I will by no means cast them out" (ch. vi. 37), and concerning whom he avers, "No one cometh unto the Father but by me" (ch. xiv. 6). Ζάη αἰώνιος, life eternal, is frequently described as his gift. From the first the evangelist has regarded ζάη as the inherent and inalienable prerogative of the "Logos," and the source of all the "light" which has lighted men. This "life," which is "light," came into the world in his birth, and became the head of a new humanity. It is clearly more than, and profoundly different from, the principle of unending existence. Life is more than perpetuity of being, and eternity is not endlessness, nor is "eternal life" a mere prolongation of duration; it refers rather to state and quality than to one condition of that state; it is the negation of time rather than indefinite or infinite prolongation of time. That which Christ gives to those who believe in him, receive him, is the life of God himself. It is strongly urged by many that this eternal life is a present realizable possession, that he that hath the Son hath life, and that we are to disregard the future in the conscious enjoyment of this blessedness; but we must not forget that our Lord obviously refers the life eternal to the future in Matt. xix. 29; Mark x. 30; Luke xviii. 30; Matt. xxv. 46. Nor are these statements, as some have said, incompatible with the representations of this Gospel (see ch. vi. 40, 54; xi. 25; xii. 25). The aionian blessedness may have a partial realization here and now, but not till our vision is less clouded and our perils are less severe shall we fully apprehend it. Nor is this inconsistent with ver. 3.

Ver. 3.—**The life eternal,** of which Jesus has just spoken, **is this** (cf. for construction, ch. xv. 12; 1 John iii. 11, 23; v. 3), **that**[1] **they might know**—should come to know—**thee, the only veritable God.** All ideas of God which deviate from or fall short of "the Father" revealed to us by Christ, are not the veritable God, and the knowledge of them is not life eternal. The Father is here set forth as the *fons Deitatis.* This does not exclude "the Son," but is inconceivable without him. The Fatherhood expresses an eternal relation. The one element involves the other as integral to itself: "I am in the Father, and the Father in me." There is a knowledge of the Father possible even now. "Henceforth, he has said, ye have seen him, and known him;" yet not till the veil is lifted, and we see face to face, shall we know as we are known (1 Cor. xiii. 12; 1 John iii. 2), shall we see him as he is. **And him whom thou didst send, Jesus the Christ** (not *Jesus* to be, or *as Christ,* but rather "Jesus the Christ," as the expansion and explanation of the more indefinite term, "him whom thou didst send"). Why does our Lord add to this expression one that at first sight seems so incompatible with the idea of this prayer? It has led so careful and reverential a commentator as Westcott to remove the difficulty by supposing that the whole verse is a gloss of the evangelist, expressing the sense of what our Lord may have uttered at greater length. We are loth to admit this method of exegesis, especially as the sole reasons for it are the supposed strangeness of our Lord's here using a phrase so unaccustomed, and thus giving himself not only his Personal Name, but his own official title. It is unusual. The phrase does undoubtedly belong to a later

[1] Ἵνα here has the defining force to the predicate αὐτῷ.

period for its current and constant use. Yet it must not be forgotten (1) that this is a unique moment in his career, and unique expressions may be anticipated; (2) that it was calculated to strengthen his disciples, to allow them to hear once from his own lips the solemn claim to Messiahship (see Godet); (3) that John himself at once adopted it as his own (Acts iii. 6, 20; 1 John i. 3; ii. 1, 22; iii. 22; iv. 2, 3; v. 1, 20; Rev. i. 1, 2, 5); moreover, (4) in 1 John v. 20 Jesus Christ is himself lifted up into the region of the ἀληθίνος, and the apostle adds, "This is the true God, and eternal life" (Hengstenberg). It is from these very words that some critics imagine that the evangelist, rather than the Lord himself, framed the clause; (5) yet it is quite as rational to suppose that the words uttered by Jesus dwelt like a strain of sacred music in the memory of the apostle. Moreover, (6) the knowledge of the only true God is really conditionated by the knowledge of him who was indeed the great Revelation, Organ, and Effluence of the Father's glory. The fulness of this knowledge is the end of all Christian striving. Paul said, "I count all things but loss for the excellency of the knowledge of Christ Jesus . . . and that I *may* know him" (Phil. iii. 10). How much is there yet to know! (7) Finally, as our Lord is rising more and more into the glory of an utter self-abandonment, and into the glory which he had with the Father from eternity, the human nature which he still inhabits becomes almost an appendage of his Divine Personality, and he might with awful significance, when referring to the object of human faith and knowledge, say, "Him whom thou hast sent—Jesus the Christ." Moreover, on any hypothesis of the composition or framing of an intercessory prayer for the Logos Christos to utter, there is an equal difficulty in the insertion into such prayer by St. John of this reference to himself as the Christ. The knowledge of the Father as the only true God, in opposition to the heathen traditions and philosophical speculations of the world, coupled with a corresponding knowledge of the only adequate expression of the Father's heart and nature, sent forth from him, as One promised, consecrated, and empowered to represent him, is *life—eternal life*.

Ver. 4.—He continues the prayer which he is offering for himself: **I glorified thee on the earth, having finished**[1] **the work which thou hast given me to do.** Many expositors urge a proleptical or anticipatory assertion of the completion of his earthly work, as though the Passion were already over, and he were now uttering the *consummatum est* of the cross. This is, however, included in the next clause. The night has come when the earthly ministry is at an end. The Jesus Christ, whom the Father has sent, has completed his task. The whole work of the earthly manifestation of the Word was at an end. Suffering remains, the issues of the conflict with evil have to be encountered; but the die is cast—the thing is done. The godly life, as well as the atoning death, are correlative parts of the merits and work of Christ, and have glorified the Father. But what a self-consciousness beams forth in these simple words! St. Paul, on the verge of his martyrdom, in the midst of the horrors of the Neronian persecution, exclaimed, "I have fought a good fight, I have finished my course." But our Lord is unconscious of any coming short of the glory of God; and he even counts on higher power to glorify God by returning to a position which he had for a while vacated.

Ver. 5.—**And now** (νῦν)—the very point of time has come—**glorify thou me, O Father**, explaining the opening of the prayer, "Glorify thy Son." He identifies his own Personality—"me"—with that of "the Son," and "thy Son." **With thy own self** (παρὰ σεαυτῷ); in closest connection and fellowship with thyself—a relation which has been arrested or suspended since *I* have been "Jesus Christ," and glorifying thee amid the toil and sorrow of this earthly pilgrimage. This immediate glorification of the Son embraces the glory of vicarious death, the triumphant resurrection, the mystery of ascension in the strength of his human memories to the right hand of God (ch. xiii. 31, 32). He still further defines this wondrous prospect, as **with the glory which I had with thee before the world was**—before the being of the κόσμος παρὰ σεαυτῷ . . . παρὰ σοι. Παρὰ in John represents local relationships (see ch. i. 40; iv. 40; xiv. 25; Rev. ii. 13) or intimate spiritual associations (ch. xiv. 23). So our Lord remembers and anticipates a "glory with the Father." That which he refers to as before the existence of the world has been softened down by Grotius, Wettstein, Schleiermacher, and some moderns to mean the glory of the Divine thought and destination concerning him; but the expression παρὰ σοι is far from being exhausted by such a rendering. He who wrote the prologue (ch. i. 2, 18) meant that, as the Logos had been

[1] Τελειώσας is preferred by Tregelles, Tischendorf (8th edit.), Meyer, Westcott and Hort, and R.T., on the authority of ℵ, A, B, C, L, and 1 33, 43, with numerous other cursives and quotations, to ἐτελείωσα of T.R., which rests on later uncials and numerous quotations from Cyril, Basil, and Athanasius.

πρὸς τὸν Θέον and εἰς τὸν κόλπον τοῦ Πατρός, and at a special epoch "became flesh," the beamings forth of his glory on earth were those which belonged to human life, to the form of a servant, and were profoundly different from that μορφὴ Θεοῦ in which his innermost self-consciousness, the centre of his Personality, originally dwelt. And now he seeks to carry this new appanage of his Sonship, this God-glorifying humanity, up into the glory of the pre-existent majesty (cf. Phil. ii. 9; 1 Tim. iii. 16; Heb. i. 8, 13). The δόξα which was visible to the disciples on earth (ch. i. 14) was glory limited, coloured, conditioned, by human life and death; but so complete was the Lord's union with the Logos, that it did not quench his memory of the glory of his omnipresent, eternal Being, nor his remembrance of absolute coexistence with the Father before all worlds. He would lift humanity to the very throne of God by its union with his Person. This stupendous claim both as to the past and future would be utterly bewildering if it stood alone; but the Old Testament has prepared the mind of the disciples for this great mystery (Prov. viii.; Isa. vi.). The theophanies generally, and ch. viii. 25 and Heb. i., with numerous other passages, sustain and corroborate the conception that the Logos of God was throughout all human history on the verge of manifestation in the flesh. The record of the extraordinary God-consciousness of Jesus does transcend all human experience, and baffles us at every turn; but the human consciousness of Jesus appears gradually to have come into such communion with the Logos who had become flesh in him, that he thought the veritable thoughts and felt the emotions of the eternal God as though they were absolutely his own. In addition to this idea of his resumption of his own eternal state, Lange and Moulton, in opposition to Meyer, lay emphasis on the answer to this prayer, consisting in such a manifestation of the premundane glory *in his flesh*, that it should perfectly establish the relation between the glory of the Father before all worlds, and the glory of utter and complete self-sacrifice for the redemption of the world. The glory of omnipotence and omnipresence is lost in the greater glory of infinite love. Thus the glory which he had with the Father would be best seen in the completion of his agony, the τετέλεσται of the cross.

Vers. 6—19.—(2) *The prayer for his disciples.*

Vers. 6—8.—Here the Divine Intercessor turns from himself, and from the approaching glory of his own mediatorial Person and position, to meditate, for the advantage of his disciples, on what had already been done *for* them, *in* them, *to* them. He clothes these meditations in the form of a direct address to the eternal God, and makes the series of facts on which he dwells the groundwork of the prayer which follows for his disciples, as representative of all who, like them, have come into relations with the Father through him. **I manifested thy Name** (ἐφανέρωσα here corresponds to ἐδόξασα τελειώσας of ver. 4. The force of φανέρωσω is different from ἀποκάλυπτω or ἐμφανίζω; see on ch. xiv. 21). "I poured light upon, and thus made appreciable, apprehensible, *thy Name*." This Name was but partially and imperfectly understood before. The Name of God, the compendium of all his excellences, the essential features of his substantial Being which Christ has thus illuminated, is "the Father." "Whatsoever is made manifest is light." This light is the effulgence of the glory of the Father. By being and living on earth as Son of the Father, the Father was revealed. A full revelation of the Father involves and is involved in a manifestation of his own Sonship. The relation between the Father and the Son is one of infinite complacency and mutual affection, and the revelation of it demonstrates the fact of the eternal and essential love of the Divine Being. Thus the fact that "God is love" is manifested in the life of the Son of man, who was in himself a revelation of the Son—the Son of God. "I *manifested* thy Name," said Jesus—showing that he regarded his work of self-manifestation and God-revelation as virtually *complete* —**to the men whom thou gavest**[1] **me** (cf. here ch. vi. 44 and x. 29). The Father's "giving" of the sons of men to Christ refers primarily to the men that were made susceptible of his special grace and revelations, who in seeing, saw, in hearing, heard, who, being drawn by inward monitions and Divine grace, and verily taught of God, came to Christ. Thus the Father gave them to Christ. The first monitions, susceptibilities of soul for Christ, which are found throughout the world and the Church, are God's way of giving men to Christ. The supremacy and monergy of grace is involved in the whole of this representation. **Out of the world.** They were in the world, but have been drawn out of it by the revelation of the Father. **Thine they were, and thou gavest**[1] **them me.** So that the approach even to the Lord Jesus, the drawing to Christ and to the blessed revelation of the Father, was preceded by a previous condition—"Thine they were." Before the

[1] Tregelles, Tischendorf (8th edit.), and R.T. read ἔδωκάς here, in place of the δέδωκάς of T.R., in the first clause, with ℵ, A, B, D, K, Π, and Fathers. Tregelles still reads δέδωκάς in the second clause.

process of giving and drawing was begun, there was a sense in which they bore this great designation. Their position as creatures, or as Israelites, or as believers in the Old Testament manifestation of the Name, seems to fall short of the solemn assertion, "Thine they were." There were in every case spiritual predispositions. They were "of God" (ch. viii. 47); "doers of the truth" (ch. iii. 21); "willing to do the will of God" (ch. vii. 17); they were of the truth (ch. xviii. 37; vi. 37, 44). All these expressions reveal an extraordinary relation of human souls to the Father, which is presupposed, and precedes the power over them and advantage to them of the grace of Christ. This may throw light on the work of grace in pre-Christian and non-Christian times and places. **Thine they were, and thou gavest them me, and they have kept thy** Λόγον—the sum total of thy revelation or **Word** to them. They, these men, these special representative men, have been true to their light, and know of the doctrine whether it be of God. Their own quickened conscience has been strong enough to justify all my διδαχή, my ῥήματα, as Divine assurances. To Christ's eyes they have already come out of their fiery trial faithful and true. **Now**, at this point in their training, **they have known**, by a strong experience, by tasting, handling, seeing, trusting, by vivid flashes of light, by keen, clear intuition of the reality, **that all things whatsoever which thou hast given me, are from thee.** There is no tautology here; the ὅσα are the truths, the fresh revelations, the glorious communion of the Son of man with the Father, which he made known to the disciples—truths which have a world-wide bearing, and also a direct bearing upon themselves—are *from thee* (παρὰ σοῦ, not παρὰ σοί). This obscure utterance, in its mystic vagueness, is clearly expounded in the next sentence, which is the echo of the grand assertion of ch. xvi. 30, which drew from the breaking heart its loud and sublime note of triumph. **Because the words**, the various sayings, utterances of Divine reality, **which thou gavest to me, I have given to them.** This blessed recital and exposition of his previous ministry is followed by the record of the effect, without which the whole Christian dispensation would that very night have come to an abrupt end. They believed that all Christ's words, works, energies, revelations, warnings, promises, like Christ himself, came from the eternal Father, therefore represented the supreme reality, more certain than demonstration, more vivid than intuition. They have rendered invincible assent to them as the Divine, absolute, unchangeable, irrevocable, eternal truth. In this overwhelming and satisfying conviction was laid the foundation of the Church of Christ. **And they received them.**[1] This was a direct consequence of the Divine giving and of the Divine drawing. **And they came to know**—discerned, *i.e.* by personal experience—**and truly that I came out from thee, and believed that thou didst send me.**[1] This knowledge and belief is the germ of the communication to others of the Divine manifestation; it is the Lord's reward for all the toil and sacrifice and Divine humiliation of his earthly ministry (ch. xvi. 30). The incarnate Word is recognized as such, the only begotten Son of the Father is known to be the Brightness of his glory. We see in this great utterance the true origin of the evangelist's own words (ch. i. 14—18; 1 John i. 1—5). This thought of Christ's has now become their voluntary, spontaneous, assured conviction. The inward reason corresponds with the objective facts.

Ver. 9.—**I**—very emphatic—**am praying for them** (for this use of ἐρωτῶ, see note, ch. xvi. 23). We must remember that this is perfectly consistent with the fact that, in the day of the spiritual manifestation to the disciples, when both the Father and Son came to them, the disciples would ask the Father for the gifts which his love to them was waiting to supply; and he, Christ himself, would hear them if they asked in his Name; and that then there would be no need that he should pray the Father for them. That time had not yet come, though it was coming. Both statements are also perfectly consistent with his "intercession" for us. **Not concerning**—or, *not for*—**the world am I praying.** Surely this is not an assertion that he would never pray, or that he had not already prayed, for the world. Nay, his entire ministry is the expression of the Father's love to the whole world (ch. iii. 16). He came as Jehovah's Lamb to take away its sin (ch. i. 29), he bade his disciples (Matt. v. 44) pray for their enemies, and he cried at the last for a blessing on his murderers. He "came to seek and save the lost," to "call sinners to repentance," "not to condemn, but to save the world." Moreover, in this prayer (ver. 21) he *does* pray for those who should ultimately, though they do not now, believe on him through the word of the disciples; therefore it is inconceivable that he should here dogmatically limit the range of his gracious desire. Calvin here observes, "We are commanded to pray for all (1 Tim. ii. 1)," and quotes Luke xxiii. 34 that Christ prayed for his murderers. "We ought to pray that this

[1] The historical aorists, ἔλαβον, ἔγνωσαν, ἐξῆλθον, ἐπίστευσαν, ἀπέστειλας, are well worthy of notice, contrasted with the perfects, τετηρήκασι, δέδωκας, δέδωκα.

man and that man and every man may be saved, and thus include the whole human race, because we cannot distinguish the elect from the reprobate." Calvin implies that Christ is here within the sanctuary, and places before his eyes the secret judgments of the Father. Lampe goes much further. Luther says, "In the same sense in which he prays for the disciples, he does not pray for the world." But the best explanation is that the high-priestly intercession at this supreme moment is concerned with those who were already given to him, and who have come to believe in his Divine Person and commission. He expressly and divinely commends to the Father **those whom thou hast given me**—the burden of the thought is contained in the motive he suggests for this commendation, viz.—**because they are thine**; *i.e.* though thou hast given them to me, though they have "come to me," through thy drawing, they are more than ever "thine." This most fervent yielding to the attraction of Jesus, and utter moral surrender to his control, do not alienate the heart from the Father, but make it more than ever his.

Ver. 10.—**And all things that are mine are thine**; whether they be these souls, or these powers that I wield, or these words that I utter, or these works that I do,—all *are thine*. This statement is in perfect harmony with all his teaching, and is not incompatible with the reverential sentiment that any servant of God might utter; but he adds words to show that the union between him and the Father is much closer than this, and quite unique. **And thine are mine**. Luther observed, "No creature could say this." Perhaps he went too far, because we are taught to believe that "all things are ours," etc., and the *πάντα* covers much (see 1 Cor. iii. 21). In the full confidence of filial relation we can believe it true that the heavenly Father says to every one of his veritable children, "All that I have is thine." Here the words must not be drawn out of their connection; it is human souls who are of God, and are therefore Christ's. The dogmatic lesson is that every one who has heard and learned of the Father does come to him. Such an assurance gives a sublime hope to the world. **And I** (*have been and*) **am glorified in them**. Once more the Divine Saviour rejoices in the victory he has won in securing the faith of the disciples. How much he loved and trusted them!

Ver. 11.—**And I am no more** (no longer) **in the world** (cf. ch. xvi. 28). The earthly ministry is over; for a while he must leave them in the pitiless storm, bereft of his care and counsel, exposed to infinite peril and temptation. Headless, scattered, tempted to believe that all he had said to them was one huge delusion. **And these are in the world**, without me, without visible sight of the mirror in which thy glory has been reflected, **and I come**—I return—**to thee**. These are the conditions on their part and on mine, which justify this prayer for them; and my prayer is, **Holy Father, keep**—or, *guard*—**them**. This grand title stands here in solitary grandeur (though let ver. 25, *πάτερ δίκαιε*, be noticed, and the fact that Rev. vi. 10 speaks of "the Holy and True," and 1 John ii. 20 of "the Holy One"). The very holiness of the Father is appealed to as the surest basis of the petition. They have already been taught to pray, "Hallowed [made holy] be thy Name." The eternal holiness and righteousness of God is involved in the saving and sanctification of the believer in Jesus. "Keep them, holy Father" (says our Lord), **in and by thy Name, those whom thou hast given me**. *Οὓς δέδωκάς μοι* is the reading of the T.R., on the very feeble authority from the codices, simply D^2, 69, and some versions. It is also thus quoted by Epiphanius twice; but the reading of all the best uncial manuscripts, ℵ, A, B, C, L, Y, Γ, Δ, Π, etc., numerous versions and quotations, is *ᾧ δέδωκάς κοι*. Some very unimportant manuscripts read *ὃ*, which Godet prefers as practically equivalent to *οὓς*, regarded as a unity, "that which," and as calculated to explain the *ᾧ* of the uncials, and the reading *οὓς*. Lachmann, Tischendorf (8th edit.), Tregelles, Meyer, Westcott and Hort, and R.T. all read *ᾧ*, which is thrown by attraction to *ὀνόματί* into the dative, and requires the translation, **Keep them** (*in* or *by*) **in the power of thy Name which thou hast given me**. And since *ὃ* is a resolution of the attraction, it is quite as likely that *it* is a correction of *ᾧ* as that the reverse process should have taken place. The expression is very peculiar, but not inexplicable. Phil. ii. 9 is the best illustration of the clause. It reads, according to the true text, "He hath bestowed on him the Name (*τὸ ὄνομα*) which is above every name," *i.e.* the eternal Name, the incommunicable Name (cf. Rev. ii. 17; xix. 12) of Jehovah. Meyer objects to this that the Father's Name was simply given him as an ambassador or for purposes of revelation and manifestation. This may be a partial limitation of the thought. He has already said, "I have manifested thy Name, thy fatherhood to the men," etc. And now he adds, "Keep them in the power and grace of this glorious Name, of which my Person and message have been the full expression." **That they may be one**, united, formed into a unity of being, even as we are, not losing their personality, but blending and interchanging their interests and their affections after the Divine

pattern of the Father and Son. The relations between Christians, which constitute the essential unity of their corporate being, are of the same kind as those which pertain to Christ and God, and prevail between them, therefore lying far behind the shifting phases of organization and human order, in the essence and substance of spiritual life. Some writers have found in this analogy between the union of believers and the hypostatic union of the Persons of the Godhead, either a species of tritheism in the Godhead, or a minimizing of the entire conception to what is called moral union between the Father-God and his Son Jesus Christ. But the effect of the utterance is rather to lift the idea of the unity of the body of Christ to a superlative height, and to interpret still further the nature of its oneness with the Father and Son (see ver. 23).

Ver. 12.—**While I was with them** (in the world [1]). He speaks of the earthly ministry as completed, and reviews the whole of his influence over them. **I kept them in thy Name which thou hast given me.** The very process that I can no longer pursue, and the cessation of which becomes the ground of the plea for the Father's τηρήσις. This an earthly father might say, without irreverence, of children whom he was about to leave, but the quality of the keeping is characterized by the Divine Name which was given him, and that manifested the Sonship which carried with it all the revelation of the Father.[2] **And I guarded** (them)—ἐτήρουν signifies watchful observation; ἐφύλαξα, guardianship as behind the walls of a fortress—**and not one perished**—went to destruction—**except that the son of perdition** (has perished). Christ does not say that the son of perdition was given him by the Father and guarded from the evil one, and yet had gone to his own place; the exception refers simply to the "not one perished." Εἰ μὴ has occasionally a meaning not exactly equal to ἀλλὰ, but expresses an exception which does not cover the whole of the ideas involved in the previous clause (see Matt. xii. 4; Luke iv. 26, 27; Gal. i. 19, etc.). This awful Hebraistic phrase is used by St. Paul (2 Thess. ii. 3; cf. 2 Sam. xii. 5) for antichrist, and numerous phrases of the kind show how a genitive following υἱὸς or τέκνον expresses the full characteristic or the chief feature of certain persons (thus cf. υἱὸς γεέννης, τέκνα φῶτος, κατάρας, etc.). This victim of perdition, this child of hell, has completed his course; even now he has laid his plans for my destruction and his own. He has so perished **in order that the Scripture might be fulfilled.** Even if the full telic force of ἵνα is preserved here, he does not free the "son of perdition" from the responsibility of his own destruction. The Scripture portraiture of Messiah has been realized. Ps. xli. 9, which has already been quoted by our Lord in ch. xiii. 18, is probably still in his mind (cf. also Isa. lvii. 12, 13). Some commentators—Archdeacon Watkins, Dean Alford—press the fact that the "son of perdition" must have been among those who were given to Christ by the Father, who were watched, guarded, taught by God; but that Judas nevertheless took his own way and went to his own place. Thoma compares the lost disciple with the lost sheep of the synoptists, as though we had a reference to a true reprobate, a son of Belial, Apollyon, and the like. Moulton justly protests against any countenance being found here for the irrevocable decree. But if the interpretation of the εἰ μὴ given above is sound, there is no inclusion of the traitor among those who are "of the truth," etc.; but he was one who, notwithstanding boundless opportunity, went to his own place in the perversity of his own will.

Ver. 13.—**But now come I to thee.** So that the condition, the shielding protection of my love is removed, thou, O my Father, must be their Sun and Shield. **And these things I am uttering in the world**; uttering, *i.e.* in their hearing before my last step is taken, and perhaps in the very midst of the machinations which are going on against me. **That they might have the joy that is mine fulfilled,** fully unfolded and completed, **in** [1] **themselves.** By overhearing the high-priestly prayer, they would be assured of the Divine guardianship, and would receive the transfer of even his joy as well as of his peace. They would find the higher joy also of the return of their Lord to the bosom of the Father. Christ has taught his disciples to desire such joy and peace as he found on the night of the Passion.

Ver. 14.—**I have given them thy word** (δέδωκα, a permanent endowment); and the

[1] The clause, ἐν τῷ κόσμῳ, of T.R. is wanting in ℵ, B, C, D, L, and is rejected by Lachmann, Tischendorf (8th edit.), R.T., and Westcott and Hort.

[2] The reading of ᾧ instead of οὓς is not so strongly supported in this place. Οὓς is read by A, C^3, D, X, Y, and other uncials, by Vulgate, Gothic, Syriac, and by Lachmann; and not only Godet, but Meyer and Lange here prefer οὓς. Tischendorf (8th edit.), Westcott and Hort, R.T., and Tregelles not only adopt the change of οὓς, T.R., into ᾧ, but read ᾧ δέδωκάς μοι, καὶ ἐφύλαξα.

[1] Tregelles, Tischendorf (8th edit.), Westcott and Hort, and R.T., with ℵ, A, B, X, Π, read ἐν ἑαυτοῖς; while T.R. and Lachmann read ἐν αὐτοῖς, with C^3, D, and other authorities.

implication is that they have received it (ver. 8). The phrase is rather more condensed than before, and carries all the consequences previously mentioned, and others as well to which the Lord had referred (ch. xvi. 1—5). As a matter of fact, **the world hated them, because they are not of the world, even as I am not of the world.** This constant contrast between the mind of Christ and the spirit of the world pervades the New Testament. Christ had exposed its hypocrisies, and denounced its idols, and inverted its standards, and repudiated its smile, and condemned its prince, and was now indifferent to its curse. His disciples, as far as they shared his sentiments, came in also for its malediction and hatred (cf. the conflict with the Pharisees in the synoptic narrative).

Ver. 15.—**The prayer of Jesus based on this. I pray** (ἐρωτῶ, not αἰτέω; see ver. 9; the ἵνα here defines the contents of the prayer) **not that thou shouldest take them away**—lift them up and out—**out of the world**, as thou art taking me by death. This natural desire on the part of some of them is not in harmony with the highest interests of the kingdom. Those interests it would henceforth be their high function to subserve. There is much testimony for them to bear, there are many great facts for them completely to grasp, many aspects of truth which they must put into words for the life and salvation of *souls*, individuals for them to teach and train, victories for them to win, examples which they must set before the world. If they are all to vanish from the eyes of men as Christ will do, the end of the manifestation will be sacrificed. The Lord prays, not that they should be taken out of the world, **but that thou shouldest keep them** (τηρήσῃς, not φυλάξῃς) **from the evil.** The ἐκ τοῦ πονηροῦ is different from Matt. vi. 13, ἀπὸ τοῦ πονηροῦ, and may possibly mean "from the evil one." Beuss, Meyer, and Revised Version accept the same translation here in virtue of 1 John ii. 13; iii. 12; v. 18; Rev. iii. 10, where the devil is regarded as dominating, the realm, the atmosphere, the spirit, and the kingdom of this world. Over against this kingdom the Lord Christ, as the devil's great Rival, rules in the kingdom of grace. Luther, Calvin, Hengstenberg. Godet, Authorized Version, and numerous other commentators, have regarded τοῦ πονηροῦ as neuter, as referring to the great characteristic and all-subduing temper, the far-reaching glamour and the godless disposition of the world. Τὸ πονηρόν includes ὁ πονήρος.

Ver. 16.—**They are not of the world, even as of the world I am not.** This verse simply repeats, with alteration of order, the clause of ver 14 as the basis of the next great petition. Ver. 14 draws the comparison between Christ and the disciples; ver. 16 lays, by a transposition of words, the greater emphasis on "the world." Alas that this great utterance should so often be utterly ignored! How often in our own days, is other-worldliness and unworldliness derided as a pestilent heresy, and "a man of the world," instinct with its purpose and saturated with its spirit, lauded as the true man and ideal leader of a Christian state!

Ver. 17.—**Sanctify them**; consecrate them (cf. ch. x. 36, of the sanctification of the Son by the Father to the work of effecting human redemption), separate them from the evil of the world, as for holy purposes. Devote them to the glorious cause. Let them be sacrifices on the altar. The ἁγιάζω, to sanctify, is not synonymous with καθαρίζω, to purify; ἅγιος is not a contradiction of the defiled so much as of the purely natural, and involves the higher ends of grace (Exod. xxix. 1, 36; xl. 13). The sanctification of the Old Testament is a ritual process effected by ceremonial observance; the sanctification of the New Testament is a spiritual process passing over heart and conscience and will, and is the work of the Divine Spirit. Meyer, Westcott, and others translate the next clause, **in the truth**,[1] as the atmosphere in which the disciples dwell; but a large number of commentators, with Godet, take ἐν τῇ ἀληθείᾳ as equivalent to "by the aid of," with the instrumentality of, "the truth:" consecrate them, by revealing to them the reality, making known to them the truth. If they see the truth they will be discharged from the illusions of the world, the flesh, and the devil. (Luther takes ἐν τῇ ἀληθείᾳ adverbially, and as equivalent to "verily and indeed; but this cannot well be, seeing the article is present, and taking account of the subsequent definition of ἀληθεία, it becomes improbable.) But what is "truth"? what is the full expression of reality? how are we to know where to find it? **Thy Logos** (thy Word), the utterance of thy thought, is **truth.** If we can ever cognize what is the Divine thought about anything, we shall reach the absolute truth. What God troweth is truth *per se*. The Logos of God, the full, God-chosen utterance of the reality of truth, is the nearest approach to truth that we possess. This revelation of God is the closest correspondence with the reality. God sanctifies his children, consecrates them to the service of his kingdom by revealing the truth, by making known the otherwise transcendental facts of his kingdom. A long controversy has prevailed in the Church as to whether the Spirit's gracious

[1] The σου is omitted by a great group of uncials, though ℵ omits the whole clause from σου to ἀληθείᾳ.

operations are or are not limited by the operation of truth on the mind. Numerous assurances of the New Testament seem thus to limit the grace of God, or to measure it by the ordinary effect produced on the understanding by Divine truth; *e.g.* "Of his own will begat he us by the Word of truth;" the parable of the sower, and other Scriptures. But seeing that the regeneration, the conference of new and supernatural life, is set forth by images of resurrection and new creation, and as a purification of taste, bias, and desire, the gift of a new heart and right spirit, the voice of a heavenly sonship crying within us, "Abba, Father," and seeing that the ministration of the Spirit is variously directed and operative, and that there is shadowed forth an immediate work on the heart, "back of consciousness" itself, and that the witness of the Spirit and the teaching and indwelling of the Holy Ghost are continually referred to,—we are loth to accept the dogma. The Spirit of God is not limited to the normal operations of the Word.

Ver. 18.—**As thou didst send me into the world** from the glory which I had with thee before the world was—a primal fact in the earthly consciousness of the Lord Christ, and one on which he repeatedly laid emphasis (ch. x. 36; xvii. 8)—**even so I sent**[1] **them into the world**; *i.e.* from that higher sphere of thought above the world to which I had called them. "They are not of the world," but *I sent them* from the unworldly home and from the high place of my intimate friendship, from the ground of elevated sympathy with myself, into the world, with my message and the power to claim obedience. Christ gave this apostolic commission near the commencement of his ministry (see Matt. x. 5, etc., and Mark iii. 14, Ἵνα ὦσι μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν), and that first act, the type of the whole apostolic commission, which was finally confirmed (Matt. xxviii. 19, 20; ch. xx. 21, 22), is here described in the timeless force of the aorist, so that the word embraces the entire ministerial function of all who believe in the mission of the Son.

Ver. 19.—**And for their sakes**—on their behoof—**I sanctify**, *consecrate*, **myself**. The Father had consecrated him and sent him into the world, but over and above all this there were special and sacrificial acts of love and devotion which he made on behalf of his own. He went up voluntarily into the wilderness to be tempted for them; he wrought for them while it was yet day. He now was ready to commend himself to the supreme will of the Father, and to offer himself through the Spirit in his perfected humanity without spot of sin to God. Ἁγιάζω is equivalent προσφέρω σοὶ θυσίαν, as Chrysostom says, and it is used for יקדיש (Exod. xiii. 2; Deut. xv. 19). Christ is the Priest and the Victim, and the dedication of himself to this climax of his consecrated life is for the sake of the disciples (so Lange, Meyer, Godet, and Westcott). **That they also may be sanctified indeed**—truly or veritably. (1) We have to notice that the passive form of the second clause shows that *that* which the Lord, in its highest form, effects for himself, they receive as a work wrought in them by another. (2) Using the word ἁγιάζειν in the same sense in both clauses, the consecration effected in the disciples must correspond with Christ's consecration in self-sacrificial love, in abandonment to the power of the Word which has revolutionized their whole being, in entire equipment for their calling, even to the point of hatred and antagonism from the world, and death for his sake. They are indeed to drink of his cup, and be baptized with his baptism. They must be crucified with him and buried with him, and rise again with him, in the activity of their faith. (3) Ἐν ἀληθείᾳ, without the article, has the sense of "verily and indeed" (Matt. xxii. 16; 2 Cor. vii. 14; 1 John iii. 18, etc.). It is not certain that 2 John 1 or 3 John 1 can be thus translated, but the classical usage of this phrase, and also of ἐπ' ἀληθείας, leaves little doubt about its use here.

Vers. 20—26.—(3) *Prayer for the Church Catholic in all time.*

Ver. 20.—**Neither do I pray** (ἐρωτῶ) **for**—concerning—**these alone, but also for those who believe**[1] **on me through their word.** The Lord summons the future into the present. He speaks of having once for all sent them, and he sees rising before his eye the multitudes in all ages who would believe their testimony as if already doing so. The universal Church rejoices in the fulness of his love and the greatness of his wish concerning the individuals who believe. The prayer is an eternal intercession.

Ver. 21.—**That they all may be one. My** prayer is that the many may become one,

[1] In ch. xx. 21, "Even as the Father hath sent me, I also send (πέμπω) you." Ἀποστέλλω and πέμπω may differ, as the former suggests "commission" for special purposes and the latter "mission," which calls into prominence the authority of the "Sender" and the obedience of the "sent" (Moulton, *in loco*). In twenty verses of this Gospel our Lord employs πέμπω of himself, and often the two words are used in close connection (ch. v. 36, 37; vii. 28, 29).

[1] Πιστευόντων is here preferred to πιστευσόντων, on the authority of nineteen uncials and numerous cursives and versions, by Tregelles, Westcott and Hort, Tischendorf (8th edit.), and R.T.

form one living glorious unity;—every part of which spiritual organism, while living a separate and differentiated life, is yet a part of a whole. In the natural sphere, as the parts of a whole organism are more and more developed, and increasingly resemble individualities in their separation, they are in the same proportion dependent on the whole for the life that is in them. Even in a highly organized community, as the separate individuals have more and more personal consciousness of *special* function, they become the more dependent on the whole, and in one sense lost in the unity to which they belong. The branches in the vine form together one vine; the members of a body, being many, are one body and members of one another. It is open to discussion whether the καθὼς clause, which here follows, characterizes the above statement, as Meyer and many others urge, or whether, with Godet, the sentence, "That they all may be one," should not be taken as a general statement, to be followed by the καθὼς clause, which characterizes the following words. The first method is a more rational interpretation, nor does the sentence drag. **According as thou, Father, (art) in me, and I (am) in thee**; *i.e.* the relation between the Father and Son, the manner in which the Father lives in the Son, as in his organ or instrument of manifestation and object of supreme affection, and as the Son is in the Father, abiding ever in the light of his glory, in the power of his Name, and as these two are thus One in being, so, or similarly, the believers are to live in and for each other, becoming a unity, just as the Father and Son are unity. **In order that they themselves also may be** [one [1]] **in us.** This ἵνα does not offer a parallel sentence in apposition with the former, nor is the "that" to be inverted, with Godet, who translates, "that according as thou . . . they also may be one in us;" but it is the climax of the whole unifying process, after the likeness of the union between the Father and the Son, viz. that they themselves may be included in this unity. Though they are thus to be lost in God, yet they do not lose their own individuality. Nay, in proportion to their organic relation to the fulness of the Godhead and the completeness of their own spiritual fellowship with one another, will this personal consciousness of theirs become more and more pronounced. There is yet a further process contemplated, viz. **in order that the world may believe** (πιστεύῃ, as in the next verse; γινώσκῃ, in the present subjunctive, rather than the aorist) **that thou didst send me.** The spiritual life and unity of the Church will produce an impression on the world which now rejects the Christ and does not appreciate his Divine commission. The union which springs from the blended life of the various and even contradictory elements in the Church will prove the reality of its origin. The world will believe,—this is the final purpose of the intercession concerning the disciples; so though above he did not pray for the world as the then immediate object of his intercession, the poor world is in his heart, and the saving of the world the end of his incarnation. If the union between the Father and the Son is the sublime type of the union between those who shall believe, it is not the union of a great society in accordance with certain invincible rules of affiliation and government. The union between the Father and Son is *not* a visible manifestation, but a spiritual inference. The common indwelling in the Father and Son, the identity of the spiritual emotion and purpose in all who have one Lord, one faith, one baptism, will convince the world by producing a similar inference. Alford: "This unity is not mere outward uniformity, nor can such uniformity produce it. At the same time, its effects are to be real and visible, such that the world may see them."

Ver. 22.—Our Lord now proceeds to record how he has already contributed to produce this result. **I also**—very emphatic—**have given to them**—**that is, to my disciples**—**the glory which thou gavest me.** Numerous interpretations of this "glory" have been suggested, as *e.g.* the glory into which he is about to enter in his glorified body; but the emphatic perfect δέδωκα, in connection with the ἔδωκάς, viz.: "I have given and am now and still giving," renders this improbable. Meyer, who does not accept Baumgarten-Crusius's view that διδόναι here means "to destine," yet comes very much to the same thought, and regards it as the heavenly glory of which he had eternal experience, and would ultimately share with his people. But the view variously set forth by Olshausen, Hengstenberg, Maldonatus, Bengel, Tholuck, Moulton, and Godet appears to be in full harmony with the context, viz. the glory of the supernatural life of Divine Sonship and self-sacrificing love as of the very essence of God. This glory that he should taste death for every

[1] The ἓν is omitted by Tischendorf (8th edit.), and by Meyer, Westcott and Hort, on authority which does not convince Lachmann or Godet, who regard it as essential to the meaning. For the omission, B, C*, D, *a*, *b*, *c*, and numerous quotations; while ἓν is found in ℵ, A, C², and numerous other uncials and cursives. Westcott regards the idea of unity more thoroughly confirmed by the omission than by the presence of the ἓν.

man, this glory of nature and character as the incarnate Head of a new humanity, I have given to them, **in order that they may be one**, living in and for each other, **even as we are one**. The contrast between his own relation to the Father and theirs is most wonderfully maintained. The union between the Father and Son is once more made the type, in his own unique consciousness, of the union among men who have received as his gift the eternal life and glory of a supernatural love. This is more evident from what follows.

Ver. 23.—**I in them, and thou in me.** He does not say, "Thou in them, as thou in me," nor "They in thee, and I in thee;" but he includes in the ἡμεῖς of the previous verse, Ἐγὼ καὶ Σύ, and distinctly regards himself as the mediating link of relation between the Father and the disciples. The Ἐγὼ is that of the Son of God, manifested in Christ's consciousness of the God-manhood; the Σύ is the eternal and non-incarnate God. God is in him, as *he* is in them. They are in him, as he is in the Father. **That they may be perfected,** completely realizing the end of their being and the meaning of the gift of eternal life, fully ripened in their graces until they reach up into one, into the fulness of the stature of the perfect Man, until they become the one new and immortal body of the living Christ, (εἰς ἕν indicates the sublime result so far as they are concerned). Each individual believer reaching the highest perfection of his being, as according to his own capacity and function he fills his place in the one living body of the Lord. The end is not here, however, so far as others are concerned; for this unity, when consummated, is to bring about a yet further result on this earth, and **in order that the world may come to know** (γινώσκῃ) **that thou didst send me, and lovedst them as thou lovedst me.** Our Lord has advanced upon the assertion of ver. 21, (1) by discriminating between "believing" and "coming to know" by personal experiences, overwhelming conviction, and processes which lead to invincible assent. Faith in its highest form melts into knowledge, full assurance, complete certitude. (2) There is superadded to the conviction concerning the Divine mission of the Christ yet another, viz. a conviction of the wonderful love which thou hast shown to them in thus lifting them out of the world into the unity of the spiritual life, into the fellowship of the Son of God. This has twofold bearing. So far as the world is concerned they will see that the love shown to the believers in Christ will be compatible with the same kind of treatment as Christ himself received, and so far as the Divine reality is concerned, it will be seen that they are so closely identified with Christ that the infinite love of God to Christ flows over in its Divine superabundance upon those who are gathered together into him. It is impossible to exclude from these verses the idea of the *visibility* of the union and life of the Church, and of the Divine love to it. Nothing is said or hinted, however, about the *nature* of that visibility. Christians are not, by reason of their differences, to exclude from this passage the promise that the whole assembly of the Firstborn would make this gracious and convincing impression on the world. They are far enough, in days of mutual recrimination, from realizing the Divine ideal, and should set themselves to remedy the crying evil; but they have no right to import into the words, by reason of their predilection for particular forms of Church organization, an identification of the body of Christ with any specific form. The spiritual union of Christendom in its one faith, hope, and character, is, notwithstanding the divergence of some of its forms of expression, the most stupendous fact in the history of the world. The *élite* of all Churches are drawing more and more into a visible unity.

Ver. 24.—Now passing from this glorification of his people in the convictions and knowledge of the world, our Lord offers "as a Son to a Father," and therefore with profound naturalness, the prayer of the incarnate Logos to the eternal Father, and therefore an address indubitably supernatural and lifted above all human consciousness. It is a prayer, too, which rises from the high and unique term ἐρωτῶ (one which he never puts into the lips of his disciples) to a yet higher one, θέλω, as one who speaks with ἐξουσία which God had given him over all flesh, that he should give eternal life to those whom God had given him. Θέλω means less than "I will," and more than "I desire," and is destitute of that element of "counsel" or deliberation that is involved in βουλόμαι. Very soon after this, when the full force of his human consciousness pressed upon him, he said (Mark xiv. 36), "Not what (ἐγὼ θέλω) I will, but what thou willest." But here he is so conscious of the Father's will concerning others that he cries, Father, **as for them whom**—or, as some ancient codices read, **that**[1] **which**—**thou hast given me**, regarded as a mystic unity, as the Bride which he has redeemed, **I will that they also be with me where I am.** Κἀκεῖνοι resolves the ὃ into the elements of which it

[1] Tischendorf (8th edit.), Westcott and Hort, Alford, Tregelles, and R.T., even Godet and Meyer, on the authority of ℵ, B, D, read ὃ; but Lachmann, on the authority of A, C, L, X, Y, etc., numerous versions and quotations, reads οὓς.

is composed. This is the first part of the final petition, and it embraces everything. "With Christ;" "For ever with the Lord;" in his glory and part of it, in the place which he is going to localize and prepare for them, is heaven. The glory which he had already given to his disciples (ver. 22) falls far short of this fellowship with him where his undimmed radiance shines, is only a preparation for sharing with him in his ultimate triumph over the world and death, and also for sitting down with him on his throne (Rev. iii. 21). In this world fellowship with him in his suffering humanity did not finally reveal the transcendent glory (though in ch. i. 14 the apostle says, "We beheld his glory," etc.) of his Person. To realize this he prays, And that they may also behold the glory which is mine, which thou hast given me. The glory given cannot be the glory of the λόγος ἀσάρκος, according to Meyer, for that is not given, but belongs to him by eternal right; yet Meyer admits that the Father gave the Son to have life in himself; and that even the eternal Sonship itself may be regarded as the eternal bestowment of an infinite love. Seeing that the Lord goes on to give a reason of his θέλημα founded on an eternal or at least premundane manifestation of a conscious love, surely he is thinking of the exaltation of humanity into the eternal glory, which he distinctly relinquished and veiled in the days of his flesh. That which they had hitherto seen they only partially apprehended, though he had even given it to them (ver. 22), and though they had been drawn out of the world to high places of transfiguration, that they might behold it and learn how it coexisted with and was compatible with a perfect resignation to the will of God in human redemption. Our Lord prays, nay, *wills*, that they should hereafter see it in its fulness of grace and beauty, see it when relieved from obstructive hindrances due to the flesh and to the world, see it on the grandest scale, see it as it really is, see the full capacity and infinite momentum of the glory which he had already bestowed upon them. For thou lovedst me before the foundation of the world. This, say Meyer and Luthardt, is given as a reason of the prayer for his disciples, not as an explanation of the glory which he had with the Father before the world was. It is often said that the exaltation of the Son of man is a reward for his self-humiliation, and the crown of his sacrificial death (Phil. ii. 9; Rev. iii. 21; Heb. i. 1, 2), but these very passages couple that exaltation with the premundane glory of him who was, to begin with, and before his work of redemption, the "Effulgence of the Father's glory," who was "in the form of God," and regarded the being equal with God as no ἁρπαγμός—not as a thing to be seized, prized, and held in its integrity. And in Heb. ii. 9, "He was by reason of his intended passion crowned with glory and honour, in order that he might taste death for every man." So that the glory which he had with the Father before the world was, and therefore before his incarnation, was that very glory of self-devoting and unutterable love into which he would come again with all the trophies of his redemptive work. The new and higher embodiment of his humanity would prove of such a kind that his essential glory would shine through it in undimmed lustre. If this be the meaning, we cannot dilute this pregnant saying, one of the most mysterious of all his words, one which leads us up to the highest possible conception of the relations between the Father and the Son. The eternal love of which the Godhead itself is the SOURCE and the OBJECT is that to which we shall be introduced, and which our Lord would have us see and share (cf. 1 John iii. 1—3).

Ver. 25.—The prayer is thus over, and once more the great High Priest and Victim declares concerning himself some of the mysteries of his Person and of his relation with his disciples and with the world. O righteous Father (cf. vers. 1, 5, Πάτερ simply; ver. 11, Πάτερ ἅγιε; ver. 24, Πάτερ without any characterization). The righteousness of God is a more exalted perfection than his holiness, one that might seem more at variance with the exercise of his paternal compassion; yet this righteousness is conspicuously displayed in the redemptive love which Christ had thus manifested, and the beloved disciple (1 John i. 9) declares that God is faithful and "righteous" in forgiving the repentant sinner. The blending of the idea of righteousness with Fatherhood is the sublime revelation made by the Lord Jesus, and he gathers the two ideas together into an indissoluble unity. Justice and mercy are seen by the whole work of the Son of God to have been the outflow and effulgence of the one all-comprehending and infinite love. The καί that here follows has created some difficulty, though some manuscripts omit it (D and Vulgate), probably in consequence of its inappropriateness; but it is received on strong ancient authority. Meyer and Hengstenberg take it thus: *Righteous Father (yea, such thou art), and (yet) the world knew thee not.* But would our Lord have hesitated, as it were, to express this truth, without justifying it against the unbelief of the world? Moulton tries to explain the simple adversative force of the καί and δέ by "both the world learned not to know thee, but I learned to know thee." Godet has expressed the καί more effectively by trans-

lating, *The world, it is true, knew thee not, but I knew thee.* The Revised Version has, with the Authorized Version, simply omitted the καί. It is one of the most solemn of the Lord's condemnations of the κόσμος. The Apostle Paul said (1 Cor. i. 21), "The world through its wisdom knew not God;" and in Rom. i. 18—23 he shows that this ignorance was wilful and practical and without excuse. The history of the struggling of the world after God has shown how dense the human darkness is. There have been signs that men groped after the idea of a Father who should be blind to their faults and indifferent to their follies, and after a righteous Lord who has exalted righteousness and hated iniquity; but it was left for Christ to blend these apparently discordant beams into the radiance of a perfect glory. How many illustrations do the sad and shameless perversions of human intelligence supply! **But I knew thee,** because of the eternity of that ineffable love wherewith thou hast loved *me,* and because of the depth of that righteous love which thou hast manifested to the world in sending me upon my mission. **And these knew**—came to know by personal intuition—**that thou didst send me** (cf. ch. xvi. 27, and vers. 8, 23) on the mission of redeeming the world. They have learned that I have come with all thy authority and in all thy power; that I have come out from thee; that I entered into the world; that I have glorified thee among men; that my thoughts are thy thoughts, and my "words" (ῥήματα) are thy (Logos) "Word;" that my works of love are the works of the Father; and that my promises are the manifestation of thy Name to the men whom thou hast given me.

Ver. 26.—Since they have "learned that thou sentest me," our Lord, to complete the awful monologue, adds, **And I made known thy Name to them,** pointing back to the ἐφανέρωσά σου τὸ ὄνομα of ver. 6. "To make manifest" is not equal in potency with "to make known, to cause them to know;" there is more direct work done in them and to them in order to effect *knowledge.* Our Lord also declares that he has done this already, but his work of manifestation and teaching are not complete. There is more and more for these to learn. **And** (γνωρίσω) **I will make them to know it.** A promise of Divine expansion reaching onward and outward for evermore. By the power of his Spirit, by his return to them in his resurrection-life, by the ministry of the Paraclete, he would prolong and complete the convincing process. In order **that the love wherewith thou hast loved me** (notice the unusual expression, ἡ ἀγάπη, ἣν ἠγάπησάς; and cf. Eph. ii. 4)—the eternal love of the Father to the well-beloved Son—the love which has flowed forth upon him as the perfect Son of man, and Representative of man, upon him who laid down his life that he might take it again (cf. ch. x. 17)—**may be in them;** may alight on them as knowing, receiving, loving me (cf. ch. xvi. 27, "The Father himself loveth you, because ye have loved me"). However much was involved in the utterance just quoted, in this closing utterance still more is conveyed. The waves on this boundless ocean of love pour in, one behind the other, each nobler and freighted with richer blessing than that which preceded; and the motive of this infinite fulness of eternal love being thus lavished upon them is added: **I in them.** On this profound suggestion he has already said much, but not until we reach these last words do they flash forth in all their mystic grandeur. His life will be so identified with their life, his abode so blended with their being, his life so repeated in their experience, his personality so much entwined and blended with theirs, that he in them, and because he is in them, prolongs and repeats himself as the Object of an eternal love. We see the same ideas in the Pauline teaching, and can only explain Gal. i. 16; ii. 20; iv. 6; Rom. viii. 9, 10, 11; Eph. ii. 18; iii. 19; Col. ii. 7; iii. 4, as echoes of the class of teaching which, long before John had recorded the prayer in this form, had yet become the seed and life-principle of the Church. This is not only true of the closing verses, but of the whole prayer and preceding discourse.

5. *Review of the difficulties attending the preservation and characteristics of this discourse and prayer.* The sublime comprehensiveness of the prayer; its augmenting swell of thought; the awful depth of its self-consciousness; the limpid simplicity of its style; the movement from himself to his disciples, to the entire Church, to the outlying world; the ground on which he bases every prayer; the imperial dignity of the Pleader; the total absence of any sense of personal weakness or sinfulness; the revelation and insight thus granted into the heart of the God-Man; its naturalness, if we concede the foregoing character; its profound humility, if we bear in mind his unique claims;—constitute this page a supernatural phenomenon. Christ himself is the greatest of his miracles. The supposition that some unknown writer of the second century excogitated such a conception out of the synoptic narrative, the Pauline Epistles, and the Alexandrine philosophy, refutes itself.

We admit, with F. W. Newman, with

Reuss, and with all the rationalist critics, that it is difficult to understand how the apostle could have reproduced so accurately this wondrous discourse and the prayer; but the author practically admits that it was a supernatural process of memory (ch. xiv. 25, 26). Still, there are facts enough in the natural sphere and within the knowledge of all, that such extraordinary efforts of memory are by no means uncommon. John was the contemporary of men whose surprising memory held the whole 'Mishna' and thousands of illustrative comments, 'Halacha,' and 'Hagada' ready for constant reference and application. The rishis of India, the Greek rhapsodists, mediæval minnesingers, and wandering bards, have had imprinted indelibly and verbally on their recollection ten or twenty times the bulk of this wondrous discourse. John was young, impressionable, intimately acquainted with his Lord, though needing many things to complete his apprehension of his glory; and, even apart from Divine or spiritual aid, there is no reason to dispute its accuracy.

The impression that this discourse and prayer have produced on the general consciousness of the Church, is, that none but Christ could have uttered these words, and he only at such a conjuncture.

Keim insists that John, if it were he, by this narrative *annihilates the synoptic tradition* of the agony in the garden. And we do not deny that the intercalation of that agony between this prayer and the sublime manner in which Jesus meets the band of soldiers, renders a harmony of the Gospels at this point very difficult. The difficulty does not so much arise from the fact that the profound and awful strife should follow upon this sublime and lofty calm, upon this imperial and Divine prerogative, but that throughout the Johannine recital of the events which occurred on the night of betrayal and Passion, the same exalted demeanour is preserved, and numerous incidents and sayings are recorded which appear discrepant with the utter prostration and overwhelming affliction revealed in the synoptic narrative. This contrast must not be minimized, and cannot be disputed. The question to be decided is whether the twofold aspect of the scene can possibly represent the truth, or whether it proceeds from the theological prepossessions of a later writer, who imagined the behaviour of the incarnate Logos under these conditions without any real and deep foundation in reality.

By way of preface to an expository treatment, it is desirable to observe that John throughout received impressions from his Lord of a profoundly different character from that of the other observers, and throughout he saw the Divine manifestation which, while they witnessed it, they did not penetrate as he had done. The veil of the human phenomena concealed much from their spiritual apprehension. The different manner in which the same event is described by two witnesses, and the different constructions put upon the same action when viewed with diverse presuppositions, is of too common occurrence to need illustration. Luke represents the tradition concerning the Son of man in the hour of his deepest dejection. John represents what he saw of the ineffably Divine element which triumphed over the human. The angle of vision was different, the sensitive brooding and susceptible nature of John was unlike the impetuous human passion of Peter's soul, and the resultant impression on them both of the whole cycle of events was correspondingly different. Then let it be noticed that John, who knew the synoptic narrative, deliberately omitted what had passed into universal credence, such as the Transfiguration, the Holy Supper, and the Ascension: why was he not at liberty to omit the agony in the garden and the traitor's kiss? He takes up his story after the surprise was over, and when the Lord had resumed the tone of the voluntary Sufferer and Divine Saviour; and if we compare the two descriptions of that scene, they supplement and explain one another. Numerous incidents throughout the closing scenes, which are omitted by John, are recorded by one or more of the evangelists, and some facts and words are peculiar to the Johannine narrative. These omissions from and additions to the synoptic narrative have been supposed to reveal the purpose of the theologian rather than the record of the eye-witness. It is rashly asserted that John omits the symptoms of human weakness and shame, and exaggerates the signs of Divine indwelling and of lofty prerogative. This,

however, is by no means true. He does omit the agony in the garden, but he gives in ch. xii. the analogue of that awful scene, and the same Divine spirit with which it was consummated. He omits the "traitor's kiss," but he hints the occurrence of that crowning treachery. He does omit the record of the desertion by the disciples, but (ch. xvi. 32) he records the prediction of it. He omits the incident of the false witness and the adjuration, but it should in all fairness be remembered that he also omitted the great confession of the Lord's Messiahship and exaltation; and while he passes by the incidents of the mockery of the Lord, he records other matters and methods of mockery which are equally humiliating (ch. xix. 12). If he omits the examinations before Caiaphas and Herod, he gives that which the synoptic tradition had lost sight of in the first examination before Annas and in the private interview with Pilate. The hand-washing of Pilate and the dream of his wife are passed over, but the conduct of Pilate is made far more intelligible by that private interview. The evangelists Luke and Matthew both record features of sorrow and words from the cross and portents attending the Crucifixion, which confer a royal prerogative and a Divine significance on his death. The rending of the veil, the confession of the centurion, the great earthquake, the supernatural darkness, the repentance and acceptance of the dying brigand,—all these we might reasonably expect, on the theory of theological prepossession, to have been found in the Fourth Gospel: and what is more remarkable still on that hypothesis is that the most peculiar and pathetic feature of the last hours is an exhibition of Christ's perfect humanity and filial love, which the other narrators fail to touch (ch. xix. 25—27). We conclude, therefore, that the matters in which the narratives agree are abundant and remarkable, and their divergences cannot be accounted for on the ground of theological bias. The exposition of the following chapters will bring the several lacunæ, correspondences, and peculiarities into yet fuller prominence.

HOMILETICS.

Vers. 1—5.—*Christ's intercessory prayer.* The great High Priest appears on the eve of his final sacrifice of himself for his people. He prays, first, for restoration to his Divine glory.

I. THE ATTITUDE AND SPIRIT OF THIS PRAYER. "He lifted up his eyes to heaven, and said, Father." 1. *His attitude, as he looked upwards, bespoke his reverence for God, whose throne is in heaven, his confidence in God, and his expectation of help and comfort from on high.* 2. *His spirit is that of confidence and filial affection.* If his prayer was in Aramæan, he said, "Abba," which henceforth passes into the usage of the Church, as the term so sacred to Christians (Rom. vii. 15; Gal. iv. 6).

II. THE PURPORT OF THIS PRAYER. "The hour is come; glorify thy Son, that thy Son also may glorify thee." 1. *There was an hour appointed in the Divine counsels for his death and Passion.* It was the fitting time. The best remedy for such a sad moment is prayer. 2. *It was an hour that involved in its consequences the glorification of the Son.* (1) Not by his mere death, (2) nor by his resurrection, (3) but by the change in his personal condition, which would enable him in heaven to consummate the work he had begun on earth. 3. *Mark how the glorification of the Father and the Son are inextricably linked together.* 4. *Mark the authority which Christ has received, as Mediator, over the whole human race.* "As thou hast given him authority over all flesh, that he should give eternal life to as many as thou hast given him." (1) Mark the universality of the gospel; for it applies, not to Israel only, but to all people (Matt. xxviii. 19). (2) The authority of the Son over the race of man is conferred by the Father. It is not implied that the Son was not God, because he received all from his Father, for the text speaks of his authority as Mediator. (3) The design of this authority is that he might give eternal life to his own people. (*a*) All believers are the Father's gift to the Son, as his charge and as his reward (Isa. liii. 10). We may, therefore, infer that such a gift will not be in vain. (*b*) Eternal life is Christ's free gift to sinners. (*a*) It is not temporary life, but life without break or end. (*β*) It is a life, as a Puritan says, unbought, unsought, unthought, by sinners.

III. THE TRUE NATURE OF ETERNAL LIFE. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." 1. *The life of grace begins with knowledge.* (1) Ignorance is the great hindrance to life. (2) Christ, by his Spirit and Word, removes this hindrance, enlightening our understanding. 2. *The true objects of holy knowledge are God and Christ.* (1) The only true God, in opposition to the error of polytheism. (2) It is the whole essence of the Godhead—Father, Son, and Holy Ghost. This is the only true God. (3) Christ is to be known as the manifestation of the Godhead. (*a*) Without him, we do not know God as reconciled, and therefore cannot come to him with boldness. (*b*) The dependence of eternal life in the knowledge of the Son implies his coequal Godhead with the Father and the Spirit. How could the knowledge of a mere creature be equally necessary to salvation with that of God himself? (*c*) The mission of the Son was (α) from God and heaven; (β) it was into this world; (γ) it was in our business and for our benefit. (*δ*) Therefore we ought to honour the Son as we honour the Father.

IV. THE SON'S GLORIFICATION OF THE FATHER ON EARTH. "I have glorified thee on earth: I have finished the work which thou gavest me to do." 1. *The Son glorified the Father* by (1) his doctrines, (2) his miracles, (3) his obedience, (4) his sufferings till death. 2. *The work of his life was now ended.* (1) This implies that his work was finished before his death. He refers to his obedience in life in our stead, which was as necessary as his obedience unto death for our salvation. (2) Because it is a finished work, it is sinful and foolish for man to add to it.

V. THE PRAYER FOR THE SON'S GLORIFICATION IN HEAVEN. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." These words imply: 1. *That the Son had an essential glory with the Father before the foundation of the world.* 2. *That he emptied himself for a time of that which he received again.* (Phil. ii. 7.) 3. *That the glory of his Divinity was fulfilled in his ascended manhood.* 4. *Mark the glorious advancement of our nature in the Person of Christ.* 5. *The true fulfilment of this prayer is set forth in the exaltation described in the Philippian Epistle.* (Phil. ii. 9—12.)

Vers. 6—11.—*Our Lord's prayer for his disciples.* As he had prayed for himself, he next prays for his disciples.

I. CHRIST'S MANIFESTATION OF THE FATHER TO HIS DISCIPLES. "I have manifested thy Name to the men which thou gavest me out of the world." 1. *He only could make such a discovery of the Divine mind and will* (1) by his appearance in the flesh; (2) by his Word; (3) by his Spirit. 2. *Those who received the revelation were God's.* "Thine they were:" (1) by creation; (2) by election; (3) by gift of the Father to the Son, (*a*) as his charge, (*b*) as his subjects, (*c*) as his apostles, (*d*) as his reward.

II. THE APOSTLES' FAITHFUL RECEPTION OF THE FATHER'S WORD. "And they have kept thy Word." Now they have known that all things whatsoever thou hast given me are of thee. 1. *Christ's Word is the Father's Word.* 2. *The disciples kept it* (1) in their memory as sacred treasure; (2) in their hearts by believing; (3) in their lives by a steadfast obedience. 3. *The complete loyalty of the disciples to the revelation of Christ.* (1) "They have received them"—upon the authority of my testimony. (2) "They have known surely that I came out from thee"—by their spiritual insight, rising from the reception of his Word to the recognition of the Divine origin of his Person. (3) "And they have believed that thou didst send me"—by the absolute surrender of their being to his guidance.

III. OUR LORD'S PRAYER FOR HIS DISCIPLES. "I pray for them: I pray not for the world, but for them whom thou hast given me; for they are thine." 1. *Christ is our gracious Intercessor.* (1) This fact should give us boldness in prayer; (2) support us under a sense of our imperfections; (3) assure us of the success of our petitions. 2. *Christ at present prays only for his disciples, who were to continue his work.* The world is only for the moment outside the sphere of his supplications. It will by-and-by be reached by those for whom he first prays. (1) His prayer for the world will be for its conversion; his prayer for the disciples is for their sanctification and preservation. (2) He will in a few hours pray for the world. "Father, forgive them: they know not what they do." (3) There is an implicit prayer for the world implied in the prayer

for Christian unity. "That the world may know that thou hast sent me." 3. *The answer to his prayers for the disciples is guaranteed by a threefold claim.* (1) They were the Father's; he could not, therefore, but provide for his own children. (2) They were Christ's, by gift of the Father; therefore the Father might be expected to watch over his own gift. (3) Christ was glorified in his disciples. "I have been glorified in them," (*a*) in their grace (*b*) and in their glory.

IV. THE DANGERS TO WHICH THE DISCIPLES WOULD BE EXPOSED. "And I am no longer in the world, but these are in the world, and I come to thee." 1. *Christ thinks of his departure as all but already accomplished.* (1) He had no more to do in this world but die. (2) His departure would leave the disciples without his personal support. (3) Yet he suggests that he has much to do in heaven: (*a*) by sending his Spirit; (*b*) by interceding for his people; (*c*) by preparing a place for them; (*d*) by triumphing over all his enemies. 2. *The world is always a place of danger to the disciples.* (1) By its open hostility; (2) by its threefold solicitations: (*a*) the lust of the flesh, (*b*) the lust of the eye, (*c*) and the pride of life.

V. OUR LORD'S ENTREATY FOR THE PRESERVATION OF HIS DISCIPLES. "Holy Father, keep through thine own Name those whom thou hast given me, that they may be one, as we are." 1. *The term of address suggests the thought of the petition.* The name, "Holy Father," suggests at once the filial relationship and the consecration which mark off our separation from the world. 2. *It is the Father who will maintain this continued separation.* (1) The perseverance of the saints is the fruit of Christ's prayer. (2) It is effected through the Almighty power of the Father, guarding his saints and strengthening them against temptations. (3) We are strong, therefore, not in ourselves, but in God. (4) We ought, therefore, to have constant recourse to his "Name," which, as the revelation of the Divine character, is "the enclosing wall, as it were, of the sacred region in which they are kept." 3. *The end of this Divine keeping is the unity of the disciples in estrangement from the world.* "That they may be one, as we are." (1) Christian unity is important (*a*) for growth in grace, (*b*) for comfort, (*c*) for the furtherance of the gospel. (2) It is hindered (*a*) by carnal pride, (*b*) by selfish interests, (*c*) by intellectual restlessness, (*d*) by the diversity of human temperaments. (3) It ought to be an earnest subject of prayer to God (*a*) that man may attain to a union like that between the Father and the Son; (*b*) that God may be thus abundantly glorified; (*c*) that the world may be thus attracted to Christ by the visible oneness and love of his disciples.

Vers. 12, 13.—*Christ's petition for his disciples supported by various considerations.* He looks back upon the work he had already done, and sees that it must henceforth be taken up by a different agency.

I. THOSE WHO ARE TO BE SAVED ARE COMMITTED TO CHRIST'S KEEPING. "While I was with them in the world, I kept them myself in thy Name. I have watched over those whom thou hast given me." 1. *Believers cannot keep themselves.* 2. *Christ takes them wholly in charge for safe keeping.* 3. *They are kept,* (1) not from suffering, (2) nor from all sin, (3) but from perishing everlastingly. "Not one of them is lost." (*a*) Christ has an individual care of believers. (*b*) The loss of a single believer would be (α) a dishonour to Christ, (β) and would weaken the comfort and confidence of his people. (*c*) Christ keeps them "in the Name" of the Father, out of love and duty to him. 4. *Judas—"the son of perdition"—prepares himself for his own foreseen ruin.* (1) He was not included among those whom the Father had given to the Son. (2) Jesus discharges himself from all responsibility in relation to Judas. (3) The fall of the traitor had its place in the scheme of Divine provision (ch. xii. 38; Ps. xli. 9). It was foretold in Scripture.

II. THE OBJECT OF OUR LORD IN THIS PRAYER FOR THE DISCIPLES. "And now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves." 1. *His prayer was offered up that their joy should not be diminished by his approaching departure, but rather increased by the coming of the Comforter.* (1) Christ is the Author of joy. "My joy." (2) He dispenses it (*a*) by gracious ordinances, (*b*) by cheering promises, (*c*) by the witness of the Comforter. 2. *The importance and necessity of this joy.* (1) Christ gives it as a mark of his fellow-feeling—as One who was himself "anointed with the oil of gladness above his

fellows." (2) To recompense them for the sorrows of life. (3) To give them strength for duty and suffering. "The joy of the Lord shall be your strength."

Vers. 14—19.—*The world's hatred and Christ's prayer for the disciples' safe keeping against it.* I. IT WAS CHRIST'S WORD IN THE DISCIPLES THAT EXCITED THE WORLD'S HATRED. "I have given them thy Word." They who receive the Word cross the world's path (1) in their true judgment of things, (2) in their God-like wills, (3) in their holy lives.

II. THE OPERATION OF THE WORLD'S HATRED. "The world hath hated them, because they are not of the world, even as I am not of the world." 1. *It is the honour of believers that they are linked with Christ as the objects of the world's hatred.* 2. *This hatred is seen in* (1) persecution, (2) in calumny, (3) in the misconstruction of things doubtful, (4) in the blasphemy of God and religion. 3. *The hatred of the world is no hindrance to the believer's blessedness.*

III. CHRIST'S PRAYER IS NOT FOR THE TRANSLATION OF BELIEVERS TO HEAVEN, BUT FOR THEIR PRESERVATION ON EARTH. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." 1. *The desire of death is unlawful in the saints,* (1) because Christ has his work to do by us in the world; (2) because the victory is to be gained through conflict; (3) because God can be more honoured by our steadfast endurance than by our escape from duty. 2. *There is provision made for the preservation of the saints from evil.* (1) It is better for us to be kept from sin in our afflictions than from the afflictions themselves. (2) Divine aid is needed for our safe keeping. (3) Such as devote themselves to Christ's service are sure, not only of his prayers, but of his Divine support. (4) The evil that surrounds the believer in the world will (*a*) awaken him to a true sense of his danger, (*b*) humble him, (*c*) and lead him to a nearer dependence upon the Lord.

IV. THE TRUE METHOD OF PRESERVATION. "Sanctify them through thy truth: thy Word is truth." 1. *There must be a complete consecration to the task the disciples have to fulfil in the world.* (1) This consecration implies a prior consecration of heart and life to God, in the ways of practical holiness. (2) This consecration was necessary to the faithful discharge of the apostleship. 2. *The Word of God is the great instrument in God's hand for his people's sanctification.* (1) It is here implied that the Word of God is the truth of God—truth at once (*a*) infallible, (*b*) eternal, (*c*) and holy. (2) It is to be read with diligence, preparation, and prayer. (3) It is to be maintained (*a*) by our arguments, (*b*) by our obedience, (*c*) by our sufferings. 3. *Jesus presents two motives in support of this petition.* (1) One was taken from the mission he had entrusted to his disciples. "As thou hast sent me into the world, even so have I also sent them into the world." (*a*) The apostles went not unsent upon their mission. (*b*) They looked to Christ, not only for authority, but for equipment. (*c*) They carried his message. (*d*) They kept in view his end in preaching the gospel. (2) The other motive was taken from the work which he had effected in himself. "And for their sakes I sanctify myself, that they also may be sanctified in truth." (*a*) Christ consecrated himself wholly to his work. "His human life received in an ever-increasing degree the seal of consecration till the entire and final sacrifice of death." (*b*) The end of his consecration was the consecration of his members. The union of Christ and believers is the abiding source of this continuous consecration.

Vers. 20, 21.—*Christ's prayer for all believers.* Our Lord, having prayed for himself and for his apostles, now prays for the whole body of believers.

I. HE PRAYS FOR THE BELIEVERS OF ALL GENERATIONS TILL THE END OF TIME. "Neither pray I for these alone, but for them also who shall believe on me through their word." 1. *All believers have, therefore, an interest in Christ's prayer.* 2. *The word of the apostles—that is, not merely their narrative of gospel facts, but their revelation of gospel principles—is the instrumental means of faith.* (Rom. x. 17.) A capital place is thus assigned to the Word in the conversion of the world. (1) Consider the sad condition of those who have not the Word. (2) The sin of those who reject it. (3) The dishonour done to the Lord by those who deceitfully handle it.

II. THE GREAT END OF THIS PREACHING OF THE WORD. "That they all may be one; that as thou, Father, art in me, and I in thee, they also may be one in us: that the

world may believe that thou hast sent me." 1. *The oneness prayed for is not that of believers with one another*, but that oneness which is the foundation of visible unity—the union of believers with Christ, and through him with God. 2. *It cannot refer to a visible unity*, because it is a unity of successive generations of believers, who cannot be in the world at one and the same time. 3. *It is a unity resembling the union of the Father and the Son*, and is therefore more than a mere moral unity of purpose, or opinion, or co-operation. It is an essentially vital unity (Rom. xii. 5; Eph. iv. 4). God is its essential Centre. 4. *The ultimate design and result of this oneness is its effect upon the world.* Where disciples are seen to be (1) of one faith, (2) of one spirit, (3) and one love, the world will have better thoughts of God and his gospel.

Vers. 22—24.—*A prayer that the disciples may share in the Lord's glory.* Jesus supports his petition by declaring what he has already done for his disciples.

I. HE HAS ALREADY IMPARTED TO THEM A SHARE IN HIS GLORY. "And the glory which thou hast given me I have given them." 1. *This glory is not apostolic office or gift of miracle.* 2. *It is not the glory of the future kingdom.* 3. *It is the glory of adoption.* As Christ's glory consisted in his Sonship, so that of believers consisted in their filial dignity, as children of God and brethren of himself as the elder Brother. 4. *The effect of this glory is twofold.* (1) The formation of a closely united family in heaven and in earth. "I in them, and thou in me, that their oneness may be perfect." God living in Christ, Christ in each believer, reproduce the Divine unity on earth. (2) A demonstration to the world of Christ's mission, and the Father's love to his children. (*a*) Christ's mission would be manifest in its blessed and enduring effects. (*b*) The Father's love to believers would be manifest as a love resembling that with which he regards his Son. (*a*) He loves them in Christ; (*β*) he loves them through Christ; (*γ*) his love is the guarantee that he will uphold them, as he did Christ, assist them in his service, provide for their wants, and reward them for their services. 5. *Christ's will is that his disciples should share his throne in the heavens.* "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (1) His will is that his people should be where he is. (*a*) Love seeks the companionship of the loved. (*b*) Heaven is wherever Christ is. (*c*) Union with Christ draws after it everlasting communion with him. (2) His will is that his people should see his glory; (*a*) not his essential glory, for that could not be given him, (*b*) but the glory of a consummated fellowship effected between God and man.

Vers. 25, 26.—*An appeal to God's righteousness.* Our Lord approaches the climax of his prayer.

I. MARK THE MODE OF ADDRESS. "Righteous Father." Six times in this prayer has Christ addressed God as Father; but the name here used implies that Christ insists upon the reward of his service and his sufferings. Justice pleads on behalf of the disciples. The thought of a "righteous Father" is: 1. *Comforting to the righteous and the oppressed.* 2. *Terrible to the ungodly.*

II. MARK THE CONTRAST BETWEEN THE UNBELIEVING WORLD AND THE FAITHFUL SON AND SERVANT OF GOD. 1. *Consider the world's ignorance of God.* "The world hath not known thee." (1) The heathen want the means of knowledge. (2) The world is unwilling to know God. (3) The world does not know him so as to delight in him, or to serve him, or to obey him. 2. *Consider Christ's knowledge of God.* "But I have known thee, and these have believed that thou hast sent me." (1) He knows God immediately. (2) And he is the Source of all saving knowledge to believers. 3. *Christ will make still fuller declarations of his Father's Name to the world's end.* "And I have made known unto them thy Name, and I will make it known." (1) This will be realized through (*a*) his Word, (*b*) his Spirit, (*c*) and his ministers. (2) The design of these fuller revelations. "That the love wherewith thou hast loved me may be in them, and I in them." (*a*) God's love ought to dwell in believers as an habitual experience. (*b*) It is the safety and the glory of believers. (*c*) It is the means of our growing conformity to God's image. (*d*) Wherever love is Christ is, "dwelling" in believers. (*e*) They who have Christ in them have (*α*) safety, (*β*) access to him at all times, (*γ*) peace in their souls.

HOMILIES BY VARIOUS AUTHORS.

Ver. 1.—*The Divine idea of glory.* There have ever been prevalent among men false views of glory. It is natural to admire pomp and splendour, wealth, magnificence, and power. Christianity has done much to counteract the common tendency to place glory in external greatness, to rebuke and to banish such conceptions from the higher thinking of men. Our Lord employs the term "glory" in a higher, a moral and spiritual acceptation. He teaches us what true glory is when he prays, "Father, glorify thy Son, that thy Son also may glorify thee."

I. THE GLORIFICATION OF THE SON BY THE FATHER. For this Jesus prayed; therefore it was something yet to be. 1. Christ sought to be glorified in and after his approaching suffering and humiliation. The scenes through which he was about to pass, the pains and sorrows he was about to endure, were such as could not easily in most minds be associated with glory. Still, to the enlightened and sympathetic mind, there was even in the cross a majesty unparalleled. The demeanour of the Crucified was a demeanour morally glorious. But the prayer of our Saviour probably had reference to the victory which he should reach even through his seeming defeat. The Resurrection and Ascension completed and crowned the work of humiliation and suffering.

> "The head that once was crowned with thorns
> Is crowned with glory now;
> A royal diadem adorns
> The mighty Victor's brow."

2. Christ sought to be glorified in the efficacy and results of his mediation. The results of his earthly ministry might to some minds seem meagre. But the "greater works" which followed his ascension were such as to excite the amazement of the world. The new dispensation excelled in glory. The trophies of Immanuel were many and illustrious. The conversion of nations, the submission of kings, the homage of society, all proved to be glorious, all contributed to render glorious, the Name of the Son of man. And this spiritual glory never wanes; it is destined to grow and brighten with the advancing ages.

II. THE GLORIFICATION OF THE FATHER BY THE SON. This is represented by the Lord Jesus as consequent upon that glorification for which he prayed. The ultimate end of all is the glory of the Eternal himself. How is it that this result is brought about? 1. The Father is glorified when there is imparted to men a true knowledge of himself. 2. By the diffusion throughout humanity of the new and Divine life. 3. By the obedience and praise offered consciously, willingly, and reasonably, to the Father, by the growing multitudes of Christ's redeemed, through countless ages, on earth and in heaven.—T.

Ver. 2.—*Christ's consciousness of power.* The early discourses of our Lord show us that he commenced his ministry with the conviction that he was anointed and consecrated by the Father for the greatest work of all ages. And as his ministry drew to its close, he retained the same assurance. Even although he was aware of the approach of the awful end of his earthly career, of the apparent victory of his foes, his faith did not falter. He still anticipated the complete fulfilment of the purpose of his advent. In his prayer to the Father, this consciousness of power accounts for the confidence with which the results of his ministry and sacrifice are anticipated.

I. CHRIST'S AUTHORITY OVER ALL. We may consider: 1. Its origin in the appointment of the Father. 2. Its realization in the incarnation and sacrifice of the Redeemer. The authority was native to our Lord Jesus; but it made itself recognized and secured its exercise by his earthly ministry. 3. Its range over all humanity independently of the character of individual men. 4. The new view which, by the aid of this glorious truth, we are able to take of the providential and mediatorial government of the world. 5. The rebuke thus administered to our fear and faithlessness.

II. CHRIST'S GIFT TO SOME. 1. The mystery of the limitation. This lies in the counsels of the Divine wisdom, and attempts to explain it are usually of little value. 2. The priceless and glorious nature of what is bestowed. Nothing higher than life—

i.e. the life of the spirit—can possibly be conceived as coming into the possession of those otherwise dead in trespasses and sins. It is, however, of the very essence of this life that it is imperishable, and independent of all that is earthly and transitory.—T.

Ver. 3.—*Knowledge and life: a sermon for the young.* We cannot doubt that God knows us. We cannot conceive of him otherwise than as knowing all things. "He telleth the number of the stars;" and at the same time he reads the secrets of every heart. The psalmist took a just view of his God when he exclaimed, "Thou art acquainted with all my ways: for there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." But whilst God knows us perfectly, we can only know him imperfectly. Yet it is both a wonderful and a happy thing that we can know him at all.

I. THERE IS MUCH WE CANNOT KNOW OF GOD. If we are often baffled in studying the works of his hands, we cannot be surprised that the Divine artificer is too high for us to comprehend him. If we are perplexed in our endeavours to understand the soul of man, how can we expect to fathom the mysteries of the Divine nature? It is said that King Hiero asked the philosopher Simonides, "Who is God?" The wise man asked for a day to reflect and to prepare an answer. Finding this insufficient, he asked a week, and then a year. But time and meditation brought no light which could satisfy him, and the query remained unanswered. God in the spiritual realm is like his universe in the material realm; of which the great Pascal said, "It is a circle whose centre is everywhere and whose circumference is nowhere." It is said that the Emperor Trajan, addressing a Jewish rabbi, Joshua by name, said, "Show me your God." The sage answered, "Come out of the house, and see one of his ambassadors." Leading him into the daylight, the rabbi bade the emperor look upon the sun, then shining in his strength. "What! cannot you look in the face of the ambassador? are you blinded by his dazzling presence? How can you look upon the countenance of the King?" "No man hath seen God at any time." Who can by searching find out God? We see glimpses, we hear whisperings, of his power and wisdom; but there is an infinity which comes not within our ken. A child follows the course of the brook which flows through his father's fields; he reaches the point where it joins the river in the valley; but he dreams not of the sea into which that river empties itself.

II. WE CAN KNOW OF GOD WHAT IS OF MOST VALUE TO US. If we cannot understand the Divine nature, if there are some of his attributes, as, for example, his omnipresence, which utterly baffle our intellect, still there is much that is within our apprehension. We can know that the Lord our God is one God, that he is wise, that he is just and faithful, that he is compassionate and merciful. Now, what does it matter to a child that he cannot understand his father's occupations, that he is not able to appreciate his father's abilities, so long as he is sure that his father will give him good advice, so long as he is sure that his father will provide for his wants, bodily and mental? Suppose the father to be a statesman; the child cannot enter into the reasons of national polity. Suppose the father to be a lawyer; the child cannot form any opinion of his father's conduct of a case in court. But the child can know that his father will receive with kindness any application which may be made to him for guidance, for help, for the means of acquiring knowledge or rational enjoyment. The child can know that the father's house will not be shut against him, that he is ever welcome to the father's table, that the father's time is always at his service. In like manner we are quite capable of knowing what is God's will, of understanding the propriety of obedience to that will, of valuing the opportunities we have of learning and obeying our heavenly Father.

III. THERE ARE SPECIAL WAYS IN WHICH GOD GIVES US KNOWLEDGE OF HIMSELF. We cannot see him directly, but we can see him, so to speak, by reflection. He has given us two mirrors in which the spiritual lineaments of his Divine character become visible to us. 1. There is the mirror of *nature*. It is allowed us "to look through nature up to nature's God."

> "There's nothing bright above, below,
> From flowers that bloom to stars that glow,
> But in its light my soul can see
> Some feature of the Deity."

It is said that on one occasion Napoleon Buonaparte was on the deck of a ship on a calm summer night, when his officers around him were magnifying nature, and disputing the existence of God. The great commander listened, and then pointed to the hosts of heaven, saying, "All very well, gentlemen, but who created these?" 2. There is the mirror of our own *spiritual nature*. The psalmist looked into this mirror, and saw therein the reflection of the Lord, the Ruler, the Judge, of all. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God."

IV. IT IS IN JESUS CHRIST THAT GOD GRANTS US THE CHIEF REVELATION OF HIMSELF. Nature and conscience are mirrors; Christ is the very shining forth of the Divine glory. We must not make an image of God; but God has given us a perfect image of himself, of his moral attributes. When we have once seen God in his dear Son, we recognize his presence everywhere and in all things. As the sun illumines a hundred snow-clad peaks, and every summit glows and glitters forth his splendour, so when God appears in Christ, his attributes are seen in all his works and all his ways. Especially do we through Jesus come to the knowledge of the Divine holiness, righteousness, and love.

V. IN THE KNOWLEDGE OF GOD IN CHRIST IS THE ETERNAL LIFE. Of our Lord Jesus an apostle affirms, "This is the true God, and the Eternal Life." Now, an ignorant, uninformed, uninstructed soul is a dead soul. It is knowledge that enkindles mental life, that calls forth the intellectual powers. And it is the highest knowledge which is the Divine means of awakening the highest life. This life is called eternal, because it is not like earthly life which perishes, but because it is of a higher kind—because it is the life of God himself, spiritual and Divine. A boy taken from an inferior position, with few opportunities of improvement and no profitable companions, may be brought into a position where advantages are many, opportunities precious, associates inspiring. He may come to say, "This is life indeed!" So Saul became Paul—when he had seen and known Christ.—T.

Ver. 4.—*The perfect work.* Even good men, when they approach the close of life and take a retrospect of the past, are constrained in candour to admit that they have failed to realize their own ideal, to satisfy their own conscience, to approve themselves to their God. They have to lament and confess infirmities and negligences. Christ alone could look back upon life without discovering any cause for reproach. Addressing the Father himself, he claimed to have accomplished the work which had been given him to do.

I. CHRIST'S CONCEPTION OF HIS MINISTRY. 1. In his view this was a *work* to be done. The serious and sacred nature of this earthly life was never realized by any as by him. "I work," said Jesus, with a sublime simplicity; and the record of his labours proves the truth of his assertion. 2. In his view Christ's ministry was a *trust* from his Father. Every true servant of God can speak of the work which Divine authority has assigned to him as his vocation. Of this the Son of God, who became the Servant of God, has given us the most glorious example. Obedience and subjection were characteristic of the Saviour's earthly ministry.

II. CHRIST'S CONSCIOUS COMPLETION OF HIS MINISTRY. 1. From the beginning our Lord had possessed a clear conception of the nature of the work to which he had been designated and commissioned by the Father. 2. Our Lord had been conscious of the possession of all the qualifications necessary for the fulfilment of his work. He was well aware that his mission would not fail through any deficiency on his part. 3. Amidst all his labours and sufferings Jesus had been sustained by the conviction that his work was advancing to its completion. The very circumstances which to another mind might have seemed fatal to his great enterprise, were to his clear knowledge the conditions of its prosperous issue. 4. The approaching sacrifice was regarded by the Redeemer as if already offered; it was so in intention and resolve. 5. The results of the Saviour's work were present to his holy and benevolent mind. By anticipation the results were already reaped—a glorious harvest from the seed sown and seemingly perished in the earth.

APPLICATION. The example of Christ is a rebuke to all desultory views of life. Those who regard this existence as an opportunity for personal pleasure, enrichment, or aggrandizement may well ponder the spirit displayed by the Lord Jesus, who looked upon his life here as sacred, as allowing of a consecrated service to the Father. Christ's

spirit can animate his followers so that they may both undertake and complete some good work for the Divine glory.—T.

Ver. 5.—*The transcendent glory of the Divine Word.* Still the Saviour's mind runs upon glory. How unlike the thoughts of a man, however great and good, are these thoughts expressed in this recorded prayer of Christ! It was not vanity, it was not egotism, it was not assumption; it was the consciousness of Divinity which accounted for this language.

I. CHRIST HAD GLORY WITH THE FATHER BEFORE THE WORLD WAS. Of this we only know what our Lord himself has revealed to us. But we are assured that this world is not the only scene of the manifestation of the glory of the eternal Word. In what manner, through what circumstances, to what order of intelligences, this ante-natal glory was displayed, we have no means of knowing.

II. CHRIST GATHERED TO HIMSELF FRESH GLORY DURING HIS EARTHLY MANIFESTATION AND MINISTRY. This was emphatically a moral and spiritual glory—the glory of truth, righteousness, purity, and love. It was emphatically the glory of sacrifice—glory which could only be realized through incarnation and humiliation. This glory is discerned and appreciated only by the spiritual; to the view of such it excels all the tinselled splendour of worldly greatness.

III. CHRIST TOOK WITH HIM TO THE PRESENCE OF THE FATHER A GLORY WHICH HARMONIZED WITH THAT WHICH WAS NATIVE AND ORIGINAL, AND WHICH EVEN ENHANCED IT. This prayer opens up before the mind three stages of Divine glory as belonging to Christ. The Incarnation did not create his glory, for he brought it with him from the heavens. But his earthly sojourn was the occasion of accession of glory. And when he ascended on high to receive the reward of toil, to reap the harvest of sacrifice, he appeared, and he ever does and will appear, irradiated with a splendour which, as mediatorial, is at once sacrificial and triumphant.—T.

Vers. 6—10.—*The Advocate and the clients.* The High Priest now turns from himself to the special objects of his intercessory prayer.

I. THE CALLING OF THE CLIENTS. 1. They are separated from the world. Made a select and consecrated class, they are set apart from others in the prayer of the Lord. 2. They are the property of the Father. 3. They are the gift of the Father to his Son. The Father drew them with the bonds of love, and they became Christ's.

II. THE MARKS OF THE CLIENTS. It is not to be supposed that there is anything arbitrary in the calling of God. Those for whom the High Priest here pleads: 1. Recognize the Divinity of Christ's works. 2. And the Divinity of his words. These they received, *i.e.* as from God through him who is "the Word." 3. And the Divinity of his mission. Christ came forth from God; God sent him. But this great fact, the greatest in the history of mankind, was by no means generally recognized. Its recognition became at once, and still remains, a "note" of Christ's people. The just estimate of the words and of the works of Christ leads to a true appreciation of Christ himself.

III. THE SECURITY AND DIGNITY OF THE CLIENTS. 1. All Christ's are his Father's, and all the Father's are Christ's; therefore the clients who have the Saviour for their Patron and Protector are doubly secure and doubly blest. 2. Christ is glorified in his friends. Wonderful is the condescension here displayed. The Lord of glory allows those, who by nature are so feeble and so helpless as men are, to add by their adhesion and their praises even to the majesty and splendour which is his by right. This is so in a measure even now; how far more fully shall Christ's ransomed clients glorify him when they are delivered from the infirmities of the body, and the sordid surroundings of time!—T.

Ver. 17.—*The purifying power of truth.* This may be regarded as the central petition of this prayer of the great High Priest. Our Lord, having prayed on behalf of his disciples that they should be "kept from the evil," as those "not of the world," passes from the negative to the positive side of the Christian life. His heart's desire is that his people may be hallowed, consecrated, sanctified, made holy, as becomes those who are his own.

I. THE PURPORT OF THE LORD'S PETITION ON BEHALF OF HIS PEOPLE. 1. The *nature* of this blessing sought: consecration, or sanctification. It is a real and not a formal holiness, altogether distinct from and superior to the merely ceremonial purity which is so often regarded by the professedly religious as of supreme importance. It is consecration of the spirit, the centre of the nature, the spring of the outer life. It is devotion to the service and glory of God himself. It consists in a distinction from the sinful world. 2. The *desirableness* of this blessing. Its absence is the cause of the wretchedness and degradation which curse human society, where sin rages unchecked. Holiness is the ultimate end for which revelation has been bestowed, and especially the end for which all the provisions of the Christian economy have been introduced. The pardon of sin is but a means to an end, and that end is the assimilation of the human character to the moral likeness of the all-holy God. Let it be considered that the holiness of his people was an object so precious and desirable in the esteem of our Divine High Priest, that for the sake of it he submitted to assume the form of a servant, and to die the death of the malefactor.

II. THE MEANS BY WHICH THE LORD SOUGHT THE ANSWER TO HIS PETITION. 1. Remark the identity of God's Word with truth. We must not confine the application of the word to Holy Scripture, nor must we take it as equivalent to the personal Christ. Every manifestation of the Divine thought and will is the Word of God. Yet revelation, as usually understood, is emphatically this. God's Word is truth; for his knowledge admits of no limitation or imperfection; his righteousness forbids the possibility of deception; his benevolence delights in the instruction of his intelligent creatures. 2. The truth which is God's Word is the chosen instrument for producing human sanctity. This it does by revealing to man his evil life and ill deserts, by awakening the conscience of sin; by informing us of the holiness of the supreme Ruler; by presenting in Christ a flawless Example of moral excellence; by securing to the faithful forgiveness of sins through the redemption by Jesus Christ; by offering the influences of the Spirit of holiness as the only Agent in producing a result so difficult and yet so glorious; by bringing to bear upon the human heart the highest, purest, and most effectual motives—motives sufficient to enkindle aspirations towards holiness, and sufficient to induce to the employment of all those means by which alone the greatest of all blessings may, with Divine help, be secured and enjoyed.—T.

Vers. 20, 21.—*Comprehensive intercession.* Human selfishness, narrowness, and hopelessness may well be rebuked by the breadth and brightness of this prayer. The High Priest pleads for his people, and in so doing sweeps the horizon of time, sounds the depths of human need, and grasps the invisible aim of the universe, the yet unrealized purpose of God himself.

I. THE EXTENSIVE RANGE OF CHRIST'S INTERCESSION. At the very time when those nearest to him were about to be exposed to great danger, the Lord Jesus, without forgetting these, directed the gaze of his mind over a wide field of vision, and included in his comprehensive intercession all who in coming ages should believe on him through his apostles' witness. This marvellous sweep of high-priestly regard and interest is testimony to: 1. Christ's Divine foresight. He beheld in prophetic vision the martyrs and confessors, the missionaries and bishops, the scholars and preachers, the pure and lowly in private life, who should attach themselves to his doctrine and to his Church As in an instant and at a glance, Christ summoned before his eyes and his heart the vast multitude who should constitute the Church militant through long millenniums to come; and he prayed for all. 2. Christ's Divine claim. In realizing the objects of his intercession, the High Priest regarded all as personally related to himself. Those for whom he pleaded were those who should believe on him. This fact is implicit witness to his high claims. Who but he could so rank mankind? 3. Christ's wide sympathy and benevolence. That such a Leader and Master should plead for his adherents, his friends, and the promulgators of his faith seems natural; common affection seems to account for this. But how vast was the love apparent in this prayer, which included within its scope the myriads who were yet to come into existence! But his whole Church was dear to his Divine and tender heart.

II. THE CONCENTRATED PURPORT OF CHRIST'S INTERCESSION. Doubtless the same prayer which was offered for the twelve was offered for all subsequent disciples, that all

might be kept in the Name of the Father, and that all might be sanctified by the truth. But the expressed request here presented on their behalf should receive attention. It was for their *unity*. Not for their uniformity, in outward organization, in rite and ceremony, in uttered creed and liturgy; but for their spiritual unity, as is apparent from the petition that it might resemble that of the Father and the Son. A unity of life is here intended, like that of the branches in a vine rather than that of a bundle of staves. The Master desired for his disciples that they might have the same faith in himself, the same brotherly love one towards another, the same benevolent disposition towards the world. The value which Christ thus set upon true unity is a standard to which we are called to conform. That which Jesus made the object of his desire and prayer must be beautiful in God's view, and is worthy of our appreciation, our best endeavours for its promotion.

III. THE GLORIOUS AND ULTIMATE AIM OF CHRIST'S INTERCESSION. How magnificent the end which our Lord sought, not only by his prayer, but also by his toils, his sacrifice, his death! Nothing short of the world's belief in his mission, and adhesion to himself! We cannot understand by our Lord's words merely that he looked forward to the world's assent to a great fact, or to the world's forced acknowledgment upon the judgment-day. He desired that the world should come to believe both in the sending and in the sent One. However appearances may be against such an expectation being realized, faith apprehends the prevalence of the Redeemer's kingdom in the world. The influence and ministry of the Church, under the guidance of the Divine Spirit, is intended to promote the world's salvation. When it appears to us difficult to cherish hopes such as those which are justified by the declarations of Scripture, it will be well for us to check our despondency by remembering the prayer of the High Priest. That for which the beloved Son of God has pleaded, and ever pleads, will surely come to pass. And thus faith shall be rewarded, and Divine love shall have full and eternal gratification.—T.

Ver. 24.—*Blessed with Christ.* The future has for man a mysterious interest, and it exercises over him a mysterious power. Religion appeals to this, as to all natural tendencies and susceptibilities of man's being. The revelations and the promises of Christianity have regard to the vast hereafter. When our Lord prayed for his disciples, it could not be that he should omit from his prayer their future—their condition and associations in the immortal state. Without such reference the high-priestly prayer would have been incomplete; for it was the prayer of him who brought life and immortality to light.

I. THE HOME OF THE BLESSED. Little as we know of that eternal home, that which we do know is of intense interest. What the Lord Jesus here tells us of heaven is welcome and precious revelation. His desire and purpose concerning his people is that they may be: 1. *With him.* He could no longer be with them on earth; but, as a compensation, they were to look forward to being with him in heaven. These cherished friends had been with him long enough to know and to prize such association. To them it was sufficient to know that they should be reunited to their Friend and Master. 2. *Where he is.* The locality of heaven is unknown, and all speculation upon such a matter is idle. How all Christ's innumerable friends and followers can all be where he is, we cannot understand. But it rejoices the heart of the disciple to know that he shall be where his Lord is. A bold mariner does not care to what sea his ship is bound, if he is only serving under the captain or admiral whom he trusts, and who has before shown him the way to discovery or to victory.

II. THE VISION OF THE BLESSED. The people of Christ shall, in accordance with his prayer, behold the glory of the Redeemer. The promise sank into the heart of John who recorded it; for he indulged the anticipation, "We shall be like him, for we shall see him as he is." Sight is here, as elsewhere, put for knowledge. The disciples had seen the humiliation of their Lord; they were to see his glory. In what this consists it is for us only to conjecture, with such help as Christ's words afford. There is the closest connection between the glory of Christ and the Father's eternal love. Our Lord himself has so taught us that we cannot place glory chiefly in what is visible and material. We think chiefly of that *moral glory* which is connected with Divine favour and with spiritual empire—

"Glory shines about his head,
And a bright crown without a thorn."

Such a vision as that which our Lord here implores for his own must enlarge the perceptions which the blessed in heaven form of their great Redeemer, must excite their wonder and adoration, and must even fan the flame of their holy and grateful love. It should be observed that, although the aspect of the heavenly life here presented is contemplative, this is by no means to the exclusion of quite another aspect. The servants, who shall see the face of their Lord, shall serve him day and night. What they behold shall be the inspiration of their immortal songs of praise, and of their ceaseless acts of obedience and devotion.—T.

Ver. 25.—*God unknown and known.* These, the last words uttered by our Lord before he proceeded to his betrayal and passion, are words worthy of the occasion and of the Speaker. They are a prayer, or rather an address, to the Father. Yet they constitute a review of the past, a declaration of the present, a prediction of the future. They explain the reason and the purpose of his mediation and of his ministry to man.

I. THE WORLD'S IGNORANCE OF GOD WAS THE OCCASION OF CHRIST'S MINISTRY. This ignorance is implicitly brought before us in the very language which the High Priest here employs: "O righteous Father, the world knew thee not." 1. The world had no conviction of God's *righteousness.* No one who is acquainted with heathen religions can question this. Not that there were no upright natures that traced their own love of justice and equity to the eternal Power that rules the universe; but that the gods many and lords many who were honoured, feared, or propitiated among the heathen were, for the most part, lacking in the highest moral qualities. A gleam of righteousness or of generosity did now and again break through, to reveal, as it were, the darkness of the firmament. Still, broadly speaking, gross darkness covered the people. The unenlightened heathen attributed to their deities partiality, factiousness, hatred, cruelty—any quality but justice. In all this the lack of righteousness in men themselves was reflected upon their gods. The world by wisdom knew not God. 2. The world had no conviction of God's *Fatherhood.* If there were those who worshipped a supposed deity whom they called "the father of gods and men," we must not be misled by such language into supposing that the scriptural idea of fatherhood was involved in their religion. This idea is distinctively that of revelation, of Christianity. The moral attributes which we attach to the conception of the Divine Fatherhood have not come to our apprehension through the ministrations of pagan priests or pagan philosophers. Apart from Christ, the race of mankind is conscious only of fatherlessness and fear.

II. CHRIST'S KNOWLEDGE OF THE FATHER, GOD, WAS INTIMATE AND PERFECT. The expression Jesus here employs, "I knew thee," evidently suggests the natural and immediate knowledge which he had of the Father. He did not come to know God by a process of inquiry or reflection, or by the reception of lessons and revelations. His knowledge was direct. This we gather from his own assertions, and also from many intimations to be discerned in his words and in his conduct. There is no sign of uncertainty in any of Christ's declarations with respect to the Supreme. On the contrary, he speaks simply, directly, and decisively in all he says. He claims the closest intimacy, as when he says that he is "in the bosom" of the Father, *i.e.* in possession of the counsels and secrets of the eternal mind. He even goes further than this, claiming unity with the Father, as when he says, "I and my Father are one." Our Saviour's knowledge of God was not inferential, but intuitive; not acquired, but natural; not imperfect, but complete.

III. CHRIST REVEALS GOD, AND THUS ENLIGHTENS MEN'S IGNORANCE. 1. The first step in this revelation is the conviction, which Christ awakens in his disciples' minds, that his mission is from God himself. The character of Christ, his discourses and conversations, his mighty works, all witnessed to his special authority and commission. They were constrained to ask, "Who is this?" "What manner of Man is this?" "Whence is he?" and when these questions were suggested, they could lead to only one answer which could satisfy the inquirers' minds. The conviction was produced, in some cases by a gradual process, in other cases as by a sudden flash of revelation, that this Being was from above, that he was the Son of God. 2. The second step in this revelation is the declaration of the Divine "Name," by which we are to understand the character

and the purposes of the Father. When the Lord Jesus had communicated to his disciples the fact that God is a Spirit, and the fact that he is the Father in heaven, he had in great measure made known the Divine Name; but it was a further and richer revelation that he made when he told of the Father's purposes of compassion and mercy towards his children—when he, in the Name of the Almighty and All-merciful, assured his faithful people of spiritual salvation and of eternal life. 3. But the glory of this assertion is not yet exhausted. Christ says that he *will* yet make known the Name of God. The reference may be to the approaching manifestation of the Divine heart in the sacrifice and the subsequent exaltation and victory of the Son. But it may, and probably does, include the whole future revelation of God through the Holy Spirit, and throughout the spiritual economy. There are those who consider revelation to have been continuous and progressive throughout this dispensation; there are others who consider that the objective revelation is complete in itself, but that the quickening influences of the Holy Spirit enable successive generations to discern ever new beauty, power, and preciousness in him who is "the Light of the world," and "the Life of men."

IV. DIVINE LOVE AND FELLOWSHIP ARE THE GREAT END OF THE DIVINE REVELATION AND OF HUMAN KNOWLEDGE. Our acquaintance with God is a mysterious and glorious privilege, yet we may with reverence hold that it is the means to an end. We love only those whom in some measure we know; yet by loving we may learn to know them more. As Christ is formed in his people, and as his character and life are revealed by them, the Father cherishes and displays towards them the very affection with which he regards his well-beloved Son. It is thus that the incarnation and sacrifice of the Redeemer produce their precious and immortal results. Ignorance, sin, estrangement, and hatred are, by this Divine provision, expelled; and in their place the new humanity, the spiritual kingdom, the Church of the living God, is penetrated by the Spirit of Christ, filled with the light of holy knowledge, and blessed with the enjoyment of imperishable love.—T.

Ver. 15.—*Fighting, not falling.* Notice—

I. THE NEGATIVE PART OF THIS PRAYER. "I pray not," etc. 1. *It was not his wish that they should be taken out of the material world.* Although he was about to leave it, by an ignominious death, yet his death did not make theirs necessary. Their death would neither decrease nor increase his agonies. Some think that because they die that all should follow. But Christ was so far from being selfish, that he was willing to die that his disciples might live and remain. (1) Christianity *does not in itself shorten life, but rather lengthens it.* It has been the occasion of death, but never its direct cause. It has a direct tendency to increase life in length, and invariably in breadth and depth; sometimes in sum, always in value; sometimes in days and years, as in the case of Hezekiah; always in usefulness and influence, as in the case of Jesus. Heaven is not jealous of her children's physical and material enjoyment on earth. The tenant shall remain as long as the house stands, and when it crumbles, Heaven will receive him into her mansions. (2) Christianity *does not incapacitate man to enjoy the material world.* On the contrary, it tunes the harp of physical life, sweetens the music of nature, paints its landscape in diviner hues, beautifies its sceneries and renders them all sublime and enchanting. The material world to man is what his inward and spiritual nature makes it. Christianity fills the world with joy; embroiders its clouds with love, tinges even its winters with goodness; makes the thunder rattle kindness as well as power, and the storm to speak of mercy as well as majesty. It fills the world with sunshine, and makes it, not a dreadful prison, haunts of demons, but the thoroughfare of angels, the nursery of happiness, the temple of God and the gate of heaven. 2. *It was not his wish that they should be taken out of the social world, but that they should remain in it.* Sociality was one of his own characteristics. Christianity opens and not shuts the door of society, and brings man into closer union with his fellow. Bigotry, priestcraft, and religious prejudice have banished many from society, and imprisoned many a Bunyan; but pure Christianity, never. Its direct tendency is to sanctify and bless all the relationships of life, and refine and inspire our social interests. Christ said, "Let your light shine," not on the mountain-top, in the lonely wilderness, not in the secluded cloister or nunnery, but "before men"—in the fair and in the

market, in the busy exchange and behind the counter, among the throngs of men. 3. *It was not his wish that they should be taken out of the troublesome and wicked world.* This world was then, and is now, "a world of great tribulation." Still it was not his wish to take his disciples from even this. Not that he took any pleasure in their pain—far from it; he bore as much of it as he possibly could—but because he had greater regard for their eternal good even than for their temporal comforts. Tribulation is the only way to life. This he had himself; and the servant is not greater than his Lord, but must enter life in the same way. 4. *Christ recognizes the Father's right to take them hence when he pleased.* They were his, and their lives absolutely at his disposal. The world cannot drive the Christian hence when it pleases, but when the Father pleases. When it appears to do so, it is only a servant, and acts by permission. The believer's life is not at the mercy of the world, but at the mercy of the Father. 5. *While recognizing his right to take them hence, still it was not his wish that they should be taken then.* And why? (1) Because *Christ had much to do on and in them in the world.* They were not yet ready to depart. They had not yet completed their earthly education. They had not yet been in the school of the "Comforter." They had made some progress, but very far from perfection. Much had to be done with regard to their spiritual life which could not be so well done in any other state. This world was a furnace to purify them, and the great Refiner and Purifier saw that they were not fit to be taken out. (2) Because *they had much to do for Christ and the world.* The Father had given them to Jesus for a special work—to be witnesses of his life, death, resurrection, and ascension, and to publish the story of his love and the facts of his earthly history to the ends of the earth. This must be done before they could be honourably taken home. They could serve the Master and their generation better here than elsewhere. (3) *The new earth and its King could not afford to lose them yet.* The wicked world wished to drive them hence; but it knew not what was best for its good, and it was under the control of infinite benevolence. The farmer, in disposing of his corn, must take care of some for seed. Heaven must not take the disciples away, else what will the world do for seed, Jesus for labourers, the gospel for tongues to publish it, and the Gentiles for salvation? They were more needed now on earth than in heaven. Heaven could do for some time without them. The golden harps could afford to wait; but the world could not afford to wait long for the water of life. The earth could not afford more than to give Jesus back at once, and he could do more good there through his Spirit than here; could send supplies down from above to his friends, and open fire from the heavenly batteries on the foe. The disciples could better attack him from this side, so as to place him between two fires, etc.; cause him to surrender his captives by the thousands. Not one of them could now be missed. Each one had a special duty, and was specially trained for it, and the departure of even one would be a loss to the world and to Jesus.

II. THE AFFIRMATIVE PART OF THE PRAYER. "That thou shouldest keep," etc. 1. *The evil which is in the world is recognized.* "Keep them from the evil"—*the evil one.* There are in this world many wicked men and wicked spirits, but there is one standing alone in wickedness, and in opposition to goodness, to God and man. He has succeeded to attract a large following of the same character as himself; but he keeps ahead of them all in wickedness, and the eye of Christ could single him out among the black throng, and point to him as the *evil one*, or the *evil thing.* As there is an evil one, there is an evil thing, an evil principle, power, and influence. The evil assumes many forms. The form in which it was most dangerous to the disciples now was apostasy from Christ, and this is the only form in which it can really conquer. It is fully recognized and revealed by Christ in all its forms, magnitude, and danger. 2. *A distinction is made between the world and the evil.* It is not the world as such is evil, but evil is in the world. The world does not make men evil, but men make the world. There is in the world an evil one and an evil thing, which prostitute its holy and good laws and forces to answer their ends. No one had the fever of sin by contact with the objects of nature. No one was morally contaminated by fellowship with the sun and stars. No one was corrupted by listening to the blackbird's song or the nightingale's warble. The world as such is in sympathy with good and against evil. "For the whole creation groaneth," etc. 3. *To keep the disciples in the world from the evil is preferable to taking them at once out of it.* (1) This plan *recognizes the*

advantage of this world as a sphere of moral government and discipline. The highest training for a soldier is on the battle-field. The best training for a mariner is on the ocean, and in an occasional storm; he cannot attain this on dry land. The best sphere of moral discipline is in a world where there is good and evil. In hell there is only evil without any good. In heaven there is only good without any evil. In this world there are both, and it is specially advantageous to choose the one and reject the other. Christianity keeps a man from sin, and not sin from him; eradicates from his heart the love of it, and implants in its stead the love of purity. A change of world would not in itself change character. The elements of sin in the soul would break out in heaven itself. (2) This plan *is more in harmony with the ordinary arrangements of Providence.* It is an original arrangement of Providence that this world should be populated, and that each man should live a certain number of years—the allotted period of time. Christ does not wish to interfere with this arrangement with regard to his followers, but let them live the lease of life out, to do battle with sin, as the salt of the earth and the light of the world. The wheels of providence and grace fit into each other and revolve in perfect harmony. There is no special warrant wanted to take them hence, no special train required to take them home. (3) This plan *demonstrates more clearly the courage of Jesus.* Although he knew that earth and hell were getting madder and madder against them, and would be madder still, yet he had no wish that they should be taken hence. He remained in the world to the last till he finished his work, and he had sufficient confidence that his followers would do the same. He is willing that they should undergo the same test. This is Divine heroism worthy of the Captain of our salvation. To keep them from the evil by their removal from the world would appear somewhat like beating a retreat; but the word "retreat" was not in his vocabulary. (4) This plan *more fully demonstrates the wisdom and moral power of Christianity.* To make them victorious in the fight, and reach the desired haven in spite of the severest storms. Great power would be manifested in keeping the Babylonian youths from the fire, but a far greater power was manifested in keeping them in the fire from being injured by the flames. To take the disciples out of the world miraculously would manifest Divine power, but to keep them in the world from the evil manifested a miracle of grace and of the moral power of Christianity. The one would be the skill of a clever retreat, but the other the glory of a moral victory. (5) This plan *involves a completer and more glorious personal victory over evil and the evil one.* Jesus was very desirous that his disciples should be personally victorious, and conquer as he conquered. This must be done in the world in personal combat with the evil. There is no real and ultimate advantage in a mechanical or artificial diminution of evil, and strategic victory over the evil one. He will only gather his forces and rush out with greater vehemence and success. The policy of our great General was to let him have fair play—let him appear in full size, in his own field, and have full swing, as in the case of Job; then let him be conquered under these circumstances. The victory is final, complete, and most glorious. 4. *To keep the disciples from the evil was now Jesus' chief concern.* This was the struggle of his life and death, and the burden of his parting prayer. "That thou shouldest keep," etc. As if he were to say, "Let them be poor and persecuted, tempest-tossed and homeless; let them be allied to want and wedded to death; but let them be kept from the evil. Not from hell, but from the evil; there is no hell but in the evil." How many there are who are more anxious to be kept from every evil than from *the evil*—from complete apostasy from the truth, and backsliding from Christ! This was his chief concern for his followers, and should be the chief concern of his followers for themselves and for those under their care. 5. *In order to be kept from the evil, the disciples must be within the mediatory prayer of Christ and the safe custody of the Father.* In order to be saved from a contagious disease, we must keep from it or have a powerful disinfectant. The world is full of the fever of sin, and we have to do continually with the patients; we live in the same house. And there is but one disinfectant which can save us, *i.e.* the mediation of Jesus and the Father's loving care. Jesus knew the danger in which his disciples were—how weak and helpless they were in themselves, how prone and exposed to the evil. The evil one, "the roaring lion," watched for the departure of their Master in order to rush on them; but as a tender mother, in going from home, leaves her children in the care of some trustworthy one, charging such to keep them from

danger, especially from the fire; so our blessed Lord, before he left the world, left his disciples in good custody and safe hands, those of the Father, praying him to take care of them, especially to keep them from the evil. Before the great departure at Jerusalem, He insured all his most valuable property in the office of his Father's eternal love, of which he was the chief Agent; and insured it so not only as to have compensation in case of loss, but against any loss at all. "Holy Father, keep," etc. The house was insured before, and was safe, and there was no need of a rush out of it; but now he insures the tenants. The premium he had paid on the cross. This is the only safe insurance from evil. We wonder often how we have escaped from the evil in many a dark hour; but the insurance was the secret.—B. T.

Vers. 20—23.—*Christian unity.* Notice it—

I. IN ITS IMPORT AND SCOPE. 1. *Believers are to be in unity.* Many and yet one, one and yet many. Many members, but one body; many bodies, but one Spirit; many believers, but one spiritual community. They are to be one with each other, with Christ, and with the Father. 2. *Their union is to be universal.* "That they all may be one." There is to be no exception. It is not optional, but the universal rule of the society and law of its great Head. They are to be one: (1) In spite of *time.* Believers are separated by time. Some are of the present, some are of the past, and some of the future; but all are included in this great union. "Those who believe on me through," etc. Not merely the fathers of the faith are to be in it, but their children to the last generation, and to the last one of that generation. (2) In spite of *space.* Believers are separated by place and distance. They inhabit different countries and climes. There are large multitudes on earth, larger multitudes still in heaven, but they are all in this union; its laws are binding and operative in spite of space and distance. (3) In spite of *differences.* Believers are separated by physical, mental, social, spiritual, and circumstantial differences; but these are not to prevent their union, but they are to be one in spite of them. 3. *The union is to be perfect.* They are to be perfected into one. It is not a sham union, but a real one; and perfection is its goal, although gradually attained. Something like this is the import, scope, and ideal of this grand union, of which Christ is the Author, President, and Inspiration.

II. IN ITS HIGH MODEL AND BASIS. 1. *Its model is Divine.* "As thou, Father, art," etc. Its model is the union of the Father and the Son. What union was this? (1) Union of *nature, essence, and life.* Believers are partakers of the Divine nature, and the new nature and life are the same in all. (2) Unity of *mind.* Believers are to strive for unity of faith, and to mind the same things. (3) Unity of *heart.* Believers are to be one in heart, sympathies, and love—the bond of perfectness. (4) Unity of *will and purpose.* (5) Unity of *character.* The Divine union is the model of the Christian, and it is high and perfect. And is not the past history of the Church a record of a great intellectual and spiritual struggle for this, and is she not pressing on still towards it? 2. *Its basis is Divine.* "That they may be in us, and one in us." (1) Christian unity is *based upon the Divine.* The idea is Divine. It would be impossible for an inharmonious being, however powerful, to conceive the idea of an harmonious society, much less to produce it. The Divine unity is the foundation and origin of the human. (2) Christian unity is *the creation of the Divine, and is supported by it.* In connection with the Divine it is alone possible, and in this connection it is a glorious fact. "One in us." Apart from this there would be no unity at all—no unity of atoms, of worlds, of systems, in the material universe; and no unity of mind, spirit, and heart among intelligent beings. In the Divine unity all the material worlds are united, and all the moral world is being and to be united. It is not only the model, but the basis and support of Christian union. Christian union is the outgrowth of the Divine. "One in us." (3) Christian unity is *the expression of the Divine.* Christ is the Expression of the Father, and believers are the expression of Christ, hence in a degree the expression and incarnation of the Divine unity.

III. IN ITS PRACTICAL AND EFFICIENT MEANS. How does the Divine go forth and effect the unity of the human? What are the means used? 1. *The union of believers with Christ by faith, and his union with them.* Faith brings Christ to the soul, and Christ brings that soul to the Father and to all in him. "I in them, and thou in me, that they may," etc. These are the efficient means used and the order of their opera-

tion. Thus faith unites believers to him, to the Father, and to each other. As the sun is the centre of union in the solar system, so Christ is in the Christian system. 2. *The endowment of the Divine glory.* "The glory which," etc. What glory was given to Christ which he also gave to his disciples? (1) The glory of *the Divine unity.* This he gave in word and deed. (2) The glory of *the Divine recognition.* He knew the Father, and introduced him to them. (3) The glory of *the Divine character.* It was reflected on him even in human nature, and he reflected it upon them. (4) The glory of *self-sacrificing love.* This he gave them, not merely in its vicarious and Divine results, but as an example, inspiration, and the master principle of the new life. (5) *This glory is one.* The glory of the Son is that of the Father, and the glory of believers is that of the Son. He imparted to his disciples the same glory, and, as far as he was concerned, in equal degree; and the participation of believers of the same Divine glory through Christ unites them with one another and with the Divine nature, the ultimate result of which must be perfect oneness. 3. *The prayer of Jesus on their behalf.* (1) *The prayer of Jesus is effective and successful.* It contained all he did. His life was a prayer, and his death was a prayer, and his life in heaven is a continuous and all-effective prayer. (2) *The burden of his prayer was the perfect and universal union of believers.* And his prayers are all ultimately answered.

IV. IN ITS SPECIAL AND ULTIMATE PURPOSES. 1. *The perfection of each individual believer.* Perfect unity of all can only effect the perfection of each one. Not one believer can be perfected till all believers are. No member of the body can be absolutely free from pain until every member is. Believers must be perfected into one ere one can be absolutely perfect. 2. *The conversion of the world.* (1) Its realization of Christ's Divine mission. "That the world may believe and know," etc. (2) Its realization of the Divine love to believers as well as to Christ. "And lovedst them, as thou," etc. (3) The world's realization of Divine love is most effective in the production of saving faith and knowledge. The world must be convinced of Divine love through love. It must be convinced of the intensity of the Father's love; and its impartiality to all, on the same and the fairest conditions—to each individual believer in Christ whom he sent, as well as to Christ himself. Let the world realize this, then it will believe and know. (4) The perfect unity of believers will produce this realization. A large degree of it will produce faith. Perfection will produce knowledge. Union is strength, disunion is weakness. The first disciples, whatever may be their failings, were strong in loving unity, reflected the glory of their Christianity and of the Divine nature, and, few as they were, effected almost unparalleled success in the conversion of the world, and eliciting the admiration of infidels: "See how they love one another!" And let the Church become proportionately united, and it will bring such evidence of Divine love and truth to bear upon the world as will be simply irresistible, like the rays of the sun or the united drops of the ocean.

LESSONS. 1. *Christian union is of supreme importance.* It is the goal of Christian life and the perfection of Christian character, and essential to individual and social sanctification. It is the central idea of Jesus and the burden of his prayer, and with regard to Christian character. With this his great prayer ends. 2. *The Christian Church lacks in nothing so much as in this.* It is essentially imperfect in the present state, especially taken as a whole; but no virtue to-day is so absent from it as real spiritual union. 3. *This should be diligently and prayerfully cultivated.* All hindrances to it should be excluded—which, in a few words, are selfishness, self-seeking, and pride, with their injurious progeny. Let these be driven out, and let the Church make the same efforts for inward and spiritual union as it makes for outward reforms; then it will shine with the true glory of the Lord, with the true light of its mission, and with convincing effects upon the world. 4. *To attain this let Christ occupy his proper position in each believer, and in the Church as a whole.* Let him be the sole Prophet, Priest, and King. Let his self-sacrificing life and love be the centre, example, and inspiration of every believing heart; then we shall soon have a true Church of Christ on earth.—B. T.

Ver. 24.—*Heaven.* Notice—

I. HEAVEN AS A PLACE. 1. *It is a place.* (1) This is *suggested by our fundamental notions of things.* We must look at our future existence to some extent in the light of the present. There is a real analogy between all the stages of existence of the same

being. We find ourselves here inseparably connected with a place. We make mental and spiritual excursions even to the infinite and illimitable, but still we find our consciousness connected with a place. Locality enters into all our notions of all finite existences. They are, and they are somewhere. (2) This is *suggested by the facts of many being now in heaven in their bodies, and of the general resurrection of the body at the last day.* Enoch, Elias, our blessed Lord, and doubtless many more, are now there in their bodies. And we are taught that there will be a general resurrection of the body at the last day. It may be said that the resurrection-body will be spiritual. Yes, but spiritual not as distinguished from material, but from carnal and corrupt. In the light of the great facts of existence with which we are familiar, there is nothing unreasonable nor impossible in the doctrine of the resurrection. But, on the supposition that the body is to lose entirely its materialness, it seems indeed unreasonable and altogether unnecessary, and we ask what is the use of it at all? And we cannot see how a being who has lived, thought, felt, and acted in a material organization, could keep his identity in any state of existence entirely apart from such an organization. And if the resurrection-body will be in any way material, then it must have a material locality, and heaven must be a place. (3) This is *plainly taught in the Word of God.* It is taught in these words. And heaven is generally spoken of in Scripture as a special place. As a city, the new and heavenly Jerusalem. Christ speaks of it as his Father's house, where there are many mansions. "I go and prepare a place for you." So that the conclusions of reason and the teachings of revelation point to the same fact. 2. *It is a place where Jesus is and the redeemed will be.* "Where I am," etc. If so, we conclude: (1) That it is *a most glorious place.* It is the habitation of the only begotten Son of God, the express Image of his Person, whose glory on the mount transfigured his human nature, and transformed the mount into a scene of Divine majesty. The place where he dwells must be unspeakably grand. The house must be worthy of the tenant, and the palace of the great King. (2) That it must be *a very extensive place.* To contain the hosts of angels which ever attend upon his Person, and the innumerable multitude of the redeemed—those given him by the Father, who shall be with him—such a vast throng requires a vast place. Although spiritual bodies doubtless will not require as much room as when in their crude and gross form, yet the place must be vast. (3) That it is *a place where the Redeemer and the redeemed enjoy the closest fellowship.* "That where I am," etc. With regard to believers on earth, the Saviour is physically invisible and absent; this is a hindrance to complete fellowship. But in heaven the Saviour and the saved will be locally and physically together, occupying the same abode, which will make the fellowship between them perfect. 3. *It is a place the chief glory of which is Jesus.* In itself, its occupations and surroundings, it must be specially glorious; but its chief glory is Christ. As the place where he is, it is most attractive even to those who know most about it. Few, if any, knew as much of its local glories as Paul; but he had a desire to depart, not to be in heaven as such, but to be with Christ. The chief inhabitants of a place form its chief attractions. Wicked people would soon turn heaven into hell, whilst good people would soon turn hell into heaven. People make a place, and not a place the people. The characters of heaven are all attractive, but Jesus is the chief one. 4. *It is a place where Christ's glory will be fully seen.* (1) His *mediatorial glory.* "The glory which thou hast given me." The glory of his Divine-human Person; the glory of his surroundings; the homage paid him at home; the glory of his complete victories and self-sacrifice; his glory in the redeemed, in their individual perfection, and in their perfect unity. (2) This glory *can alone be fully seen in heaven.* The glory of his Divinity, separately considered, can be seen everywhere in the works of his power; but his mediatorial glory can alone be fully seen where he is, and not where he is not. To see this he must be personally seen and be locally near. (3) This glory *will be fully seen in heaven by the redeemed.* "That they may see my glory." This is the purpose of his present will, that they may be in a position to see it fully, see it directly. The vision will be perfect, although gradual. Eternity will be fully occupied in its manifestation, and will not be a moment too long. It will be the reward of their service and the perfection of their knowledge and felicity.

II. THE WILL OF JESUS WITH REGARD TO BELIEVERS IN RELATION TO HEAVEN. 1. *In its expression.* "Father, I will," etc. He no longer prays, but wills. He had prayed,

and his prayers were really answered. He now expresses his will as one of the Divine counsels. 2. *In its contents.* "That they also whom," etc. This implies: (1) That *Jesus would not be happy without them.* (2) That *they would not be happy without him.* (3) That *together they would attain the consummation of happiness and glory.* 3. *In its reasons.* (1) The *fact that believers are the Father's gifts.* "Those whom," etc. Such tenants are more costly gifts than the place of their habitation. A suitable place for them naturally follows. (2) The *manifestation of his glory.* "That they may see," etc. What would be the Divine glory without appreciative eyes to see it, and what would be these appreciative eyes without the Divine glory in Christ? But both together are suitable. (3) The *Father's love to the Son.* "For thou lovedst me," etc. (*a*) This love is *very old.* The eternal Son could not remember its beginning. He knew that it was before the foundation of the world, and that it was the chief stone in that foundation; but it was much older in its origin. It was eternal; but the foundation of the world was a special era in its history. (*b*) This love is *unchangeable.* Jesus was fully conscious that he had done nothing to decrease, but rather to increase, it. (*c*) This love is *very effective.* There is no place in the universe too good for the Father to give to the friends of his Son for the sake of this love—not even the most glorious place of his own presence.

LESSONS. 1. *The first thing in human happiness is a suitable character—faith in and union with Christ.* 2. *The next thing is a suitable place.* That place is where Jesus is, wherever that may be. It is enough with regard to the locality of heaven. 3. *A suitable character and place will be perfection of bliss.* 4. *Let the character be prepared—heaven is certain.* Christ prays for the former; he wills the latter, and respectfully demands it. 5. *The present is a scene of struggle and preparation; the future will be a scene of enjoyment.* The enjoyment of Christ's presence and service, and the visions of his transcendent glory. What visions await the believer in heaven! All our profoundest aspirations will be more than realized.—B. T.

Ver. 1.—*The Father glorified through the Son.* Here are words of Jesus in this prayer which we are, as it were, doubly bound to consider. For this prayer went up in the midst of the disciples. We can hardly even say that it was *overheard* by them; that would imply that they were not intended to hear it. The Father heard the prayer, and the disciples heard it too. And in the hearing there came upon them great responsibilities, great opportunities, great inspirations. The same things also come upon us.

I. THE INVOCATION. This invoking word, "Father," must not be forgotten in one single sentence of the whole prayer. The prayer is but one revealed breathing of an unbroken communion. "Father" was no new or occasional word on the lips of Jesus. The thought of it directed and circumscribed every petition. The prayer is the prayer of One who was in the closest intercourse with him to whom he prayed. The harmony was the harmony of a union which, the more we think of it, deepens into mysterious unity. What were the Son without the Father—what were the Father without the Son?

II. THE OCCASION. *The hour has come.* What Jesus meant by that hour we soon discern when the prayer is closed. Streams that had long been flowing towards each other were about to meet at last. The time and the events of the time were going to correspond. With God there is no "too soon" or "too late." The time came for Jesus to be delivered up into the hands of men, and he made no resistance, achieved no miraculous escape. The hour was come to reveal the essential weakness of human power; and Jesus was ready to give the opportunity of illustrating it. All that men did and all that Jesus suffered could not have happened otherwise. All that was done by all who were concerned in the death of Jesus was done according to their natural inclinings. We ought not to be astonished at a single dreadful feature in the whole transaction. Men did what they might be expected to do; and now the heavenly Father is looked to for what he may be expected to do.

III. THE SUPPLICATION. That the Father would glorify the Son. The Father had, indeed, been doing nothing else from the beginning, but this paternal glorification had now to be made peculiarly manifest. The disciples had got into the way of not looking beyond or above Jesus. It seemed as if he did the things rather than the Father through him. He said that he could only do what the Father gave him to do; but

this could only be clearly seen when through a set of entirely different experiences. The workings of that Being whom Jesus calls Father should appear. Jesus, who heretofore had been strenuously active, was now to be almost entirely passive. The Father was now going to glorify him through the manifestation of the meekest, lowliest, most patient Spirit. Then beyond the death there lay the resurrection. He who believes that Jesus really rose from the dead can see in that, above all things, the glorifying stamp of the heavenly Father.

IV. THE MOTIVE. A glorified Son means a glorified Father. The praise of him who was sent is inseparable from the praise of him who sent him. The risen Jesus becomes the instrument of proclaiming far and wide that God who is a Father. A Father with none of the limitations of human fathers; a Father who, to those who contemplate his doings, opens up new possibilities and joys in human fatherhood. Further, there is an example. We, in our measure, should pray that our heavenly Father may glorify us, for so we shall glorify him. We who have come short of the glory of God shall yet fully illustrate that glory in every particular.—Y.

Ver. 3.—*What eternal life is given for.* By the faculties inherent in natural life there comes the knowledge of every natural object. If there is to be the knowledge of more, there must be something more whereby to know. Hence it seems not enough here to take "eternal life" as but another way of expressing the knowledge of the only true God and of his Son. Rather is it true of him who has the life of eternity in him that he thereby gets that glorious knowledge which God and Jesus want him to have. As Jesus himself put it to Nicodemus, a man must be born again to *see* the kingdom of God. A beast sees what a man sees so far as the image on the retina is concerned; but a man will do very different things as the result of his seeing. And so a natural man sees what a spiritual man sees so far as the image on the retina is concerned; but the spiritual man will do very different things as the result of his seeing.

I. THE KNOWLEDGE OF GOD. Thus early does the theological element come in to this prayer. Jesus had to work for men through all the institutions of worship and religious faith which he found in the world. What he here says is quite in accord with the introduction to the Epistle to the Romans. There can be no peace or blessedness for mankind till the delusions and vices connected with the worship of false gods have passed away. And not only must there be deliverance from the dominion of false gods —so much has been achieved by gradual perception of the absurdity of idolatry—there must be deliverance from the dominion of false and defective ideas of Deity altogether. How humiliating are the narrow and superstitious thoughts of God entertained by many who have always been under the influences of Christianity. The best of us cannot easily be kept from tending towards exaggeration and one-sidedness in this matter. Notice how worshippers of the one true God and worshippers of the false gods of Rome were joined together in the acts of wickedness which brought Jesus to death. Sympathetic and adoring knowledge of the one true God is the thing that is wanted, and it comes as those who are babes in Christ Jesus grow up to the stature of perfect men in him. Not by the wisdom of this world can God ever be known.

II. THE KNOWLEDGE OF THE SENT JESUS. How this addition sweeps away the arrogant, self-confident claims of mere general theism! Man can only get true, comforting knowledge of the one true God through him whom God sent to reveal. Knowledge of God is by revelation, not by discovery. The necessity that man should know God explains the mission and the nature of his Son Jesus. Jesus brings the knowledge of God out of the darkness wherein it was hid; and then, God being known, Jesus himself becomes more intelligible to men. The more we know Jesus, the more we know God; and the more we know God, the more we know Jesus. What barren, tantalizing teachers are those, expatiate they ever so much, who leave Jesus out of the *necessary* elements in explaining Deity! And similarly, those who separate Jesus the moralist from Jesus the theologian, and try to satisfy men with a scheme of glorified ethics, are soon found out. How needful, then, that we should nourish all beginnings of eternal life!—all that unrest of the heart which, if only we do not kill it by mere opiates, will grow into the peace and blessedness of them who really know God.—Y.

Vers. 9—11.—*Jesus praying for his own.* I. THE EXCLUSION. We have here a

striking illustration of the definiteness of the prayers of Jesus. He knows exactly for whom he is praying, and what he wants for them. He defines them positively, and he defines them negatively. It is not enough for him to call them his own. It must also be said why they are his own. If they belonged to the world, and had in them, unchecked and unmixed, the spirit of the world, they would not be his. This is a very decided exclusion for the purpose which Jesus has in view; but no one who understands the whole drift of the work of Jesus will say that it is a harsh exclusion. When Jesus prays for his own, he is really doing the best he can for the world. What can the Father of Jesus do for the world, so long as it remains the world? He has nothing to give that the world cares for. What God bestows on the *world* is given irrespective of prayer—given to all; given, a great deal of it, to the lower creation as well. If more is to be given, it is because of the appearing of a spirit of recipiency which is in itself a sign of passing from the world to the Church. When Jesus prays for his own, he is really praying that they may so let their light shine as to attract and persuade the world. The very best things that Jesus can do for the world are to be done through the character of his own people.

II. THE GROUNDS OF THE REQUEST. Jesus prays to the Father for those whom the Father had given to him. What a view of the claims of the heavenly Father is here! When we give anything it implies that we have a right to give it. We have made it our own by purchase or manufacture. *We* could not take any human life and make a present of it to somebody else that he might use it for his own purposes. There would be a protest at once. But God makes this claim, and gives over human souls to the control of Jesus. To that control and to no other. The same truth is expressed when Jesus says that all authority is given to him in heaven and on earth. What an inspiration there should be in the thought that the Father reckons us worthy to be bestowed on the Son for him to use! What a folly and misuse of ourselves if we, who are intended for gifts to Jesus, should refuse to Jesus the necessary control! What an explanation of the frequent misery and waste of life! If Jesus cannot get a proper use of his own, how can we turn it to anything but misuse? But Jesus goes on to say how that in receiving he only receives to give back. "All mine are thine, and thine are mine." No wonder that, in the first fulness of Pentecostal blessing, the disciples had all things in common. The Father and the Son have all things in common. The Father gives humanity to the Son that Jesus may send out consecrated men and women to glorify him. And then these consecrated men and women, used as they only can be used by Jesus, are rendered up to the Father who bestowed them on the Son. The heavenly Father is the great Fountain of the highest good, and all that he gives comes back to him at last, having ministered strength and gladness to human hearts innumerable. All that is in God and all that is in Jesus are for us; and we are, not for ourselves—that is only a small part of the truth—but for the Son in the Father, and the Father in the Son. There is no serving the Son without serving the Father, nor glorifying the Son without glorifying the Father. And we need that the Father should strengthen and equip us through invisible means for all this serving and glorifying, because the Son no longer remains visibly in the world. The invisible ministry is far to excel in depth and extent the visible one.—Y.

Ver. 15.—*Not removal, but safety.* I. NOT REMOVAL FROM THE WORLD. 1. *To many this will seem a superfluous statement.* There must be many to whom it will seem a marvellous thing that any one should want to go out of the world at all. If praying to God would make it so, the young, the strong, the prosperous, the ambitious, would pray a dozen times a day that they might stay in the world. Every day thousands are going out of the world who, if they could get their own way, would stay in it. Probably the disciples themselves rather wondered at Jesus suggesting departure from the world as desirable. They were mostly young men, or men in their early prime. And, indeed, what so many wish is just what Jesus wishes himself. Every human being was manifestly intended to live out his days and do his work before he departs. That the old only should die is in the very order of nature, just like the falling of the leaves in the autumn and the setting of the sun at eventide. 2. The thought expressed was *a very natural one to come into the heart of Jesus at this particular moment.* He foresaw the pain and strain and trial his friends would have to pass through. He fore-

saw the imprisonments, the scourgings, the stonings. The disciples would understand the reference better afterwards than at the moment it was made. Jesus himself was on the point of being taken out of the world. The significance of the particular expression ought to be carefully noted. It is not merely a periphrasis for death. It indicates the glorious and liberating experience through which Jesus himself was about to pass. And if there had been nothing to consider but their personal comfort, then the friends and followers of Jesus might have been taken out of the world along with him. But they had their work still to do. The followers of Jesus had to stay just because *he* was taken. The friends of Jesus had to suffer all the more just because his sufferings were at an end. And so the utterance of Jesus seems to say, "I should like to take you with me, but it is impossible. I should like to spare you all you will have to go through; but when you are going through it, remember how I thought about you in my prayer."

II. SAFETY IN THE WORLD. Jesus desires that his Father would keep his followers from the evil. He teaches us to pray the same prayer ourselves. Indeed, if we do not pray the prayer ourselves, what can the prayer of Jesus be expected to avail? The carefulness of Jesus will only save us if we are careful too. Of course it is spiritual safety, integrity, and purity of heart Jesus is mostly thinking of. As to physical pain, Jesus himself had to pass through the severest of it; and the disciple must be as his Master, the servant as his Lord.—Y.

Ver. 17.—*The element of true holiness.* I. THE MEANS OF SAFETY. Jesus has been praying that his friends may be safe; and here is the way to safety. The truly holy are the truly safe. When some infectious disease is raging far and wide, it is the drunkard and glutton who are most exposed to danger. And thus in seasons of spiritual temptation it is those who live far from God, and have allowed the world to run riot in their hearts, who are likeliest to fall.

II. THE MEANS OF UNITY. Jesus goes on to pray for unity; and holiness will lead to unity as well as safety.

III. THE ELEMENT OF THIS SAVING AND UNITING HOLINESS. We are to be in living, constant contact with God's truth as it is in Jesus. That truth is to be continually around us, even as the air we breathe. It is to be underneath us, even as the solid earth on which we stand. Truth is ever important, but the truth as it is in Jesus is of supreme importance, as the truth that concerns us all in our greatest interests. If with all our knowledge we have failed to lay hold of God's truth in Jesus, then we are still miserably ignorant. We must not be dunces in the school of Jesus. The time will come when one truth of his will give us more satisfaction and peace than all we have learned amid this world's greatest opportunities. And since Jesus prays that we may be sanctified in this truth, it is plain that the truth lies near us, only needing our reasonable attention and effort to make it our own.

IV. THE NEARNESS OF THIS TRUTH AS CONTRASTED WITH OUR NEGLIGENCE OF IT. We can talk much about the truth, and yet feel it very little. We can call it of supreme importance, and yet not make it so. The guilt, the danger, and the misery of sin are often on our lips; but only on our lips. We do not speak of the presence of sin in our souls as if we had made the terrible discovery for ourselves, and appreciated all that the discovery implied. The thing of real concern with us is not truth for the heart, but food and raiment. Hence this frightful want of correspondence between what we are and what we profess to be. There is a sanctification as far as the providing of the elements is concerned; and yet no sanctification, because the elements are unused. Our lives are very mean, worldly, and empty, compared with the opportunities we enjoy. God has brought us into a land of the choicest blessings. We are invited to sit down at a table loaded with the bread of eternal life. The fountain opened for sin and uncleanness springs up before our eyes. If we are none the better, and make not the slightest progress, it is because of a neglected Holy Spirit. It is truth that sanctifies; and the Holy Spirit is to lead us into all the truth. Without him, we have eyes and yet see not, ears and yet hear not. We must not bring our own little line to measure him who is the eternal Son of God. Not many *wise* are called to the inheritance of the sanctified. We must be humble and submissive; then shall we know things not otherwise to be known. The work of Jesus is to give us something to know and make our own. The work of the Spirit is actually to make

that something our own. The more hold that Divine truth has upon us, the plainer it is that we are growing in holiness, in separation from the world, and union with the Father through the Son.—Y.

Ver. 18.—*The two apostleships.* The sense of apostleship must enter into all true Christian work. The Lord Jesus takes but the rank of an apostle—speaks to his Father as having made him an apostle into the world. He grows up to manhood, not as other lads in Nazareth, to choose an occupation and walk in life for himself, but to take a path divinely chosen. He both is sent and knows well who sent him. The highest good is only to be got out of the Lord Jesus by treating him according to his apostleship. Treating Jesus otherwise than as sent, we insult and slander him. He comes not with his own claim, but with the claim of the invisible Father.

I. THE APOSTLESHIP OF JESUS. "Thou didst send me into the world." That is the feeling of Jesus, and we must not dispute it. Not a discourse of Jesus, not a deed of Jesus, but has stamped across it, "Sent of the Father." Sent into the world: 1. *For the world's need.* None the less so because multitudes live and die, practically denying the need of Jesus. Everything depends on what is aimed at. A man may say reading and writing are not necessary because he has been able to carry bricks and mortar all his life without knowing how to read and write. But it is plain that Jesus Christ has become a necessity to many, for they have died rather than deny him. To say that we need him not only proves our own blindness and self-ignorance. God sends no causeless messengers. If human prophets, entirely of the lineage of humanity had been enough, Jesus would never have come. 2. *For the glory of the Sender.* He expressly says, "I have glorified thee on the earth." We are to judge of the Sender by the Messenger. Jesus was qualified to speak and act freely and largely, out of a heart that was in full harmony with the heart of God. He could adapt himself without the slightest hesitation or failure to the ever-varying wants of men. Many had come before him and walked and talked with men in the name of God, avowing that they were the mouthpieces of Jehovah, and beginning their addresses with, "Thus saith the Lord." But then the consciousness of an evil heart and an imperfect life was upon them all. Isaiah says, "Woe is me . . . I am a man of unclean lips!" But no one ever heard Jesus speak in this fashion. Those who have not yet beheld in Jesus the glory of the eternal God have yet to receive him in spirit and in truth.

II. THE CONSEQUENT APOSTLESHIP OF THE SERVANTS OF JESUS. Jesus was going from the world, and had to send others into the world to continue his work. They must be such as the world can take knowledge of. And Jesus sent them into the world as he himself was sent, for the world's great need and the increase of the glory of God. Then in due season, their apostleship being over, they were gathered into the invisible. But Jesus went on sending, and has gone on sending ever since. "Missionary" is only a more modest word for "apostle." All of us must have some apostleship in us, or we can do little for Jesus. And all manifest and special apostles we should ever observe and encourage, holding up their hands, and considering their appeals with understanding minds and sympathizing hearts. He who receives the apostle receives Jesus, and he who receives Jesus receives the Father who sent him.—Y.

Ver. 20.—*Prayer for persuaders and persuaded.* I. PRAYER FOR THE PERSUADERS. Jesus says, "Neither pray I for these alone;" that means by implication his prayer for *these.* Jesus prays for those who will believe on him through the word of his servants; that means his prayer for those who will speak the word which produces the faith. Jesus had spoken to his servants in language of tenderness, energy, and strength, altogether unequalled. They had to go out on a great errand; they had a glorious message to take; they were being made ready to taste the sweetness of a great privilege; and nothing was left undone that would stamp on their minds an indelible impression of all this. And in this verse the prayer of Jesus for these special servants of his comes to a transition stage. The service they had to render is indicated. They had to go out to speak to men in such a way as that listeners would be won to give themselves up entirely to the disposition of Jesus. Their word, coming from the depths of believing hearts, filled with spiritual energy, would produce like precious faith in others. They

believed, therefore they spoke. They believed, therefore they could not help speaking. They believed, because they had found out their own need as sinning, sorrowing human beings; and therefore they felt sure that other sinning, sorrowing human beings would also believe when saving and comforting truth was placed in its beautiful fulness before their eyes. Jesus is quite sure about what will happen. All through the prayer one unbroken spirit of confidence prevails. Jesus prays for those whom he is quite sure will persuade men to believe on him.

II. PRAYER FOR THE PERSUADED. Jesus sends his desires into the future that he knows is coming. The beginning of that future was close at hand. Believers came by thousands. No doubt there was a something that made them so ready to hear. He who sent down the Spirit on the Day of Pentecost, knew well that it would not be a barren day so far as the eliciting of human faith was concerned. The glory of Pentecost was not in the mighty rushing wind or the tongues of fire; it was rather in the multitude who believed, accepting the testimony of the apostles as to the resurrection of Jesus from the dead. And the apostles would then have to expound things more fully to these believers, attentive in the freshness of their new faith, and grateful for such a wondrous outlook into eternity. Then would they tell them how Jesus had already prayed for them, being sure of what would happen. He knew the believers were coming, and saw their coming from afar. Thus the prayer for Jesus needed its answer soon; and it has always needed an answer. There have always been believers to pray for, and always believers needing to be prayed for, and brought into all the giving and receiving that belongs to true unity. True unity is the mark of a loving, growing, joy-bringing Christianity. The discordant elements of the world make the curse of worldliness. Rivalries and antipathies fill the world. Over against this Jesus wants to see true unity—that which comes through the free play of the individual conscience and affections. The more we live as we ought to live, the more we stretch out, as it were, hooks and eyes by which we get connected with the world at large. The individual Christian feels the sufferings and losses of others as if they were his own. The whole world of men and women is a corporate unity. As long as there is suffering anywhere, there must be suffering everywhere.—Y.

Ver. 21.—*A prayer for unity.* I. LOOK AT THIS PRAYER IN THE LIGHT OF PENTECOST. Within two months from the utterance of the prayer, the apostles, through their spokesman Peter, uttered forth their first great word concerning their glorified and ascended Master, and in that same day there was added to the apostles about three thousand souls. Thus within this short time the first company of them believing in Jesus through the word of his apostles made its appearance. Jesus was not turning a bare possibility into a certainty when he referred so confidently to those who would believe in him through the word of his servants. What faith he had in humanity! Some who have watched and, as they would say, studied mankind, speak of them as a physician might speak of some one very ill, when he says the sick person cannot possibly get better. Jesus, on the other hand, is the Physician, who, while he allows that things are indeed very bad, magnifying our natural misery and helplessness to the utmost, yet at the same time proclaims in trumpet-tones a real cure, though the only one. Three thousand were *added* to the apostles. They all became one company, not only in spirit, not only in ultimate aim and hope, but in the most literal meaning of the word. Thus at Pentecost there came an outward unity such as the world had never seen before.

II. LOOK AT THE DISCORDS AND BREACHES THAT SOON MADE THEIR APPEARANCE. The unity of Pentecost did not and could not last; it was but the outcome of a fervid, first love, and as time rolled on those who had been thus united lapsed into their old separation and contrariety. The old man, full grown and vigorous, is not to be dispossessed by the new creature in Christ Jesus without a serious struggle. Even in the first days a great deal happened that might almost make one think the disciples of Jesus set no store at all by their Master's prayers, and never troubled to recollect the desires on which he had set his heart. No proper means was taken to nourish and cherish the power of the Holy Ghost in the hearts of all the believers. Thus it is little wonder the widows had to complain that they were neglected in the daily ministrations. Little wonder, too, that Peter, the very leader on the Day of Pentecost, proved

unfaithful to the principle of Christian unity. He either forgot or had never properly comprehended that in Jesus there is neither Jew nor Gentile; and so he wanted Gentiles to become Jews before he would allow them to be Christians.

III. WHAT WE INDIVIDUALLY MUST DO FOR UNITY. Jesus wants the world to believe that the Father has sent him—sent him out of another world where all is harmony, into a world where, apart from him, all is discord. And the world will only believe when it sees beautiful, lovable things done under its very eyes. We must each of us be a real unity, entirely in accord with Jesus our Master, even as he was in entire accord with his Father. As the Father was seen in Jesus, so the Christ should be seen in us. The spirit of the loving, labouring, life-giving Jesus should be worked into the very foundation of our nature; then that small part of the world which has to do with us may indeed believe that One has been sent from heaven to make men into a happy and united family.—Y.

EXPOSITION.

CHAPTER XVIII.

B. THE HOUR HAS COME.

Ver. 1—ch. xix. 42.—1. *The outer glorification of Christ in his Passion.*

Vers. 1—11.—(1) *The betrayal, the majesty of his bearing, accompanied by hints of the bitter cup.*

Ver. 1.—**When Jesus had spoken these words**—*i.e.* had offered the prayer, and communed with his Father touching himself, his disciples, and his whole Church—**he went forth with his disciples**; *i.e.* from the resting-place chosen by him on his way from the "guest-chamber" to the Valley of Kedron; it may have been from some corner of the vast temple area, or some sheltered spot under the shadow of its walls, where he uttered his wondrous discourse and intercession. He went over the ravine—or, strictly speaking, winter-torrent—of Kedron.[1] The stream rises north of Jerusalem, and separates the city on its eastern side from Scopas and the Mount of Olives. It reaches its deepest depression at the point where it joins the Valley of Hinnom near the well of Rogel, contributing to the peculiar physical conformation of the city. The stream is in summer dry to its bed, and Robinson, Grove, and Warren conjecture, in agreement with an old tradition, that there is, below the present surface of its bed, a subterraneous water-course, whose waters may be heard flowing. The stream takes a sudden bend to the south-east at En-Rogel, and makes its way, by the convent of Saba, to the Dead Sea. It is not without interest that this note of place given by St. John alone—for the three other evangelists simply speak of "the Mount of Olives"—brings the narrative into relation with the story of David's flight from Absalom by the same route, and also the Jewish expectation (Joel iii. 2), and Mohammedan prediction, that here will take place the final judgment (Smith's 'Dictionary,' art. "Kedron," by Grove; 'Pictorial Palestine,' vol. i.; Robinson, 'Bib. Res.,' i. 269; Winer's 'B. Realwörterbuch,' art. "Kedron;" Dean Stanley's 'Sinai and Palestine;' 'The Recovery of Jerusalem,' by Capt. Warren and Capt. Wilson, ch. i. and v.). **Where was a garden.** This reference is in agreement (Matt. xxvi. 36; Mark xiv. 32) with the synoptic description of the χωρίον, "parcel of ground," small farm, or oliveyard, enclosed from the rest of the hillside, and called "Gethsemane"

[1] Tischendorf (8th edit.), on the authority of ℵ*, D, reads τοῦ Κεδρού, with two ancient versions, "of the cedar;" A, S, Δ, Vulgate, and other versions, τοῦ Κεδρών, corresponding with ℵ so far as τοῦ is concerned. The τῶν Κέδρων of the T.R. and R.T., and the great bulk of uncials and cursives, looks like a mistaken modification of τοῦ into τῶν, on the supposition that Κέδρων was genitive plural. Whereas Josephus uses the word as nominative singular, and uses it in the genitive, Κεδρῶνος. If Κεδρού be the true text, it is equivalent to "of the cedar;" if τοῦ Κέδρων, then we must translate "of the Kedron." Westcott and Hort, Tregelles, Alford, and margin of Revised Version give preference to the plural form, "the cedars;" Meyer, Lachmann, Lange, and Godet to the singular, which is the more probable, as the word would then be a transliteration of the Hebrew word קִדְרוֹן, the black stream, so frequently mentioned in the Old Testament (2 Sam. xv. 23; 1 Kings xv. 13; 2 Kings xxiii. 4—6; Neh. ii. 15). Westcott suggests, in favour of τῶν Κέδρων, that the two names of "the cedars" and "the Kedron" may have been originally interchanged, and as some cedars were known at one time to have been in the valley, the dark colour of the foliage of cedars may have led to the adoption of the Hebrew name. Lange thinks that the blood of the sacrifices found its way into it, and darkened it.

(*gath-shammi*, press for oil). The traditional site of the garden dates back to the time of Constantine, and may be the true scene of the agony described by the synoptists. There are still remaining "the eight aged olive trees," which carry back the associations to the hour of the great travail. It is certain that the general features of the scene still closely correspond with what was visible on the awful night ('Pictorial Palestine,' i. 86, 98). Patristic and mediæval writers, with Hengstenberg and Wordsworth, see parallels between the garden of Eden lost by man's sin, and the garden of Gethsemane where the second Adam met the prince of this world, and bore the weight of human transgression and shame, and regained for man the paradise which Adam lost. It is still more interesting to notice a further touch recorded by John: **Into which**—into the quiet retreat and partial concealment of which—**he** (Jesus) **entered himself, and his disciples.** We know from the other Gospels that they were separated—eight remained on watch near the entrance, and Peter and James and John went further into the recesses of the garden, and again, "about a stone's cast," in the depth of the olive-shade, our blessed Lord retired to "pray."

Ver. 2.—**Now Judas also, who was betraying him** (notice present tense in contrast with *ὁ παράδους* of Matt. x. 4), **knew the place: because oftentimes Jesus resorted** (literally, *was assembled there*) **thither with his disciples.** Luke tells us that during this very week (Luke xxi. 37) they had passed their nights (*ηὐλίζετο*) on the "Mount of Olives," and it is most likely that Judas conjectured that they had gone thither again to pass the night. The fact here mentioned by John, that Judas knew the place, disposes of the ignorant and vulgar taunt of Celsus, that our Lord sought to escape from his enemies after having challenged them (see Orig., 'Contra Cel.,' ii. 9. 10). Keim, with perversity, declares that John only represented the place as known to Judas, in order to enhance the voluntary nature of the sacrifice. Some explanation may thus be given of the fact that the eleven disciples, having reached an accustomed place of repose, all slumbered and slept, and were not able to watch one hour. The choice of this particular garden for the purpose cannot be unravelled. Dean Plumptre suggests that it was the property of Lazarus, who was no other than the rich young man, who sold his all and gave to the poor, all but one solitary garment, and that he himself was keeping this one possession for the uses of his Lord on that very night, and that when in danger of arrest he it was that fled away naked. This is pure conjecture.

Ver. 3.—**Judas therefore,** because he knew the place, was able treacherously to use his knowledge. **Having received the cohort.** Ἡ *σπεῖρα* is used for the legion or portion of the legion of soldiers, who, under the direction of the Roman procurator, garrisoned the Tower of Antonia, which dominated the north-east temple courts. The article (*τὴν*) is probably used because the *χιλίαρχος*, military tribune, chief captain, or commander of the thousand men, had (ver. 12) accompanied the detachment. "The word *σπεῖρα*, is used by Polybius for the Latin *manipulus*, not *cohors* (Polyb., xi. 23), consisting of about two hundred men, the third part of a cohort" (Westcott). It should, however, be observed that the word is used of the Roman garrison of the tower (Acts x. 1; xxi. 31; xxvii. 1; Josephus, 'Ant.,' xx. 4. 3; 'Bell. Jud.,' v. 5. 8). Χιλίαρχος was the proper name for the commander of a *cohors*, equivalent to one-sixth of a legion, *i.e.* a thousand men and a hundred and twenty horsemen. The strength of the cohort differed according to circumstances and need. Josephus ('Bell. Jud.,' iii. 4. 2) says that some *σπεῖραι* consisted of a thousand, some of six hundred, men. It is not rational to suppose that the whole cohort were visibly *present*, but they were *present* in close proximity. Though John alone mentions the Roman *soldiers*, yet cf. Matt. xxvi. 53, 54, where our Lord says, "Thinkest thou not that I could pray (*παρεκαλέσαι*) *my Father, and he would henceforth furnish me with more than twelve legions of angels?*"—a legion of angels for each one of the little group. The presence of this band of Roman soldiers with the Jewish police gives very great force and impressiveness to this scene of Israel's degradation and of the world's assault upon the Divine Saviour. The other hints given by the synoptists of the presence of weapons in the "band," is Peter's use of the sword. Judas brought with him, not only the drilled and armed Roman soldiers, but **the officers from the chief priests and of the**[1] **Pharisees**; *i.e.* a detachment of the Jewish guard of the temple, under direction of the Sanhedrin. The chief priests would have small difficulty in securing the aid of a detachment of the Roman garrison to prevent popular outbreak at the time of the feast. These *ὑπηρέται*, under the direction of the chief priests and Pharisees, have been mentioned in ch. vii. 32 and 45, and the same name is given to the *ὑπηρέται* in Acts v. 22, 26, where the high priests and Sadducees are spoken of as their masters. In Luke xxii. 4, 52 the commandants of the temple

[1] Τῶν is omitted by T.R., with ℵ$^{c.a}$, A, C; but Tischendorf (8th edit.) and Westcott and Hort read καὶ ἐκ τῶν, with ℵ*, D, L; Lachmann and R.T., καὶ τῶν, with B.

are spoken of in the plural, *στρατηγοῖς τοῦ ἱεροῦ*. The Jewish guard was under the custody of one officer, *ὁ στρατηγός*, and he was a man of high rank and dignity (Josephus, 'Ant.,' xx. 6. 2; 'Bell. Jud.,' ii. 17. 2)—not two, but one; the reference to more than one must therefore point to the Roman military official as well, thus unconsciously sustaining the more definite information given by John. Judas with his band cometh thither with lanterns and torches and weapons; for, though it was the Paschal full moon, they were intent on finding an individual, whom Judas would identify for them, amid the depths of the olive shades. (*Λαμπάς* is in its primary sense a torch, or even meteoric light, but it is used for a lamp or lantern; and *φανός* also is used for "torch" primarily, with secondary meaning of "lantern.") Matthew and Mark mention "swords" and "staves," but say nothing of the flaring torches which so arrested the eye of John. Thoma sees a reference to the frequent declaration of Christ, that he was the "Light of the world," and to the contrast between that light and the power of darkness.

Ver. 4.—Jesus then—the *οὖν* implies that our Lord discerned the approach of the hostile band—knowing all the things that were coming upon him—in full consciousness of his position, and in voluntary sacrifice of himself to the will of God and the purpose of his mission—went forth;[1] *i.e.* from the garden enclosure—see ver. 1—(say Meyer and Godet); from the recesses of the garden or the garden-house (say others); partly in consequence of the language of the kinsman of Malchus, "Did I not see thee *in* the garden?" But this is perfectly compatible with the obvious fact that the eight disciples and the favoured three should have shrunk behind our Lord when he calmly emerged from the entrance to the garden, and that their position would be thus sufficiently indicated. It is remarkable that John, who has been accused of personal malice to Judas (*i.e.* by those who, like Renan, admit, to a certain extent, the Johannine authorship), does not refer to the traitor's kiss. This well-attested and traditionally sustained incident is not excluded by the narrative before us—indeed, the second reference to Judas seems to imply something special in his conduct, which is needed to account for it. We can hardly suppose that it could have taken place before the Lord Jesus had uttered his solemn word, but it may easily have occurred as the first answer to his summons. And saith unto them, Whom seek ye?

Vers. 5, 6.—They answered him; Jesus the Nazarene. Jesus saith unto them, I am *he*. Then, in all probability, the miscreant, the son of perdition, said, "Hail, Master!" and kissed him; and there followed before and after his act the sublime replies given, "Companion, wherefore art thou come?" and "Judas, betrayest thou the Son of man with a kiss?" John, however, overwhelmed with the majesty and spontaneous self-devotion of the Lord, calls attention to the language he addressed to the "band" which surrounded him. In some royal emphasis of tone he said, "*I am* (he)," and the same kind of effect followed as on various occasions had proved how powerless, without his permission, the machinations of his foes really were. In the temple courts, and on the precipice of Nazareth, the murderous Jews and Galilæans were foiled (compare the murderers of Marius and of Coligny) by the moral grandeur of his bearing; and when he said, I am he, they went backward, and fell to the ground (*χαμαί* for *χαμάζε*). Whether this was a supernatural event, or allied to the sublime force of moral greatness flashing in his eye or echoing in the tone of his voice, we cannot say, but associating it with other events in his history, the supernatural in his case becomes perfectly natural. It was so that he whose "I am he" had hushed the waves and cast out the devil, and before whose glance and word John and Paul fell to the earth, as if struck with lightning, did perhaps allow his very captors (prepared by Judas for some display of his might) to feel how powerless they were against him. It is remarkable that our narrative should place between the "*I am he*" and its effect, the tautologous remark if there be nothing to explain it, Now Judas also, who was betraying him, was standing with them. This implies that Judas had taken some step equivalent to that described in the synoptic narrative. There is some momentary consolation in the thought that the traitor fell to the ground with his gang, and for an instant saw the transcendent crime he had committed in betraying the innocent blood with the kiss of treachery and shame. Thoma sees in the approximation of Judas the approach of the prophetic Beast to the true King, and endeavours out of the letters of his name to read the number 666! It is true that ch. xiii. 27 represents Satan as having entered into Judas. He stood there, he fell there, with the powers of darkness. What a moment! The devil may have tempted Christ to blast his emissaries with the breath of his nostrils; but, true to his sublime mission, he is occupied only with

[1] T.R. reads *ἐξελθὼν εἶπεν*, with ℵ, A, C³, and numerous uncials; but Lachmann, Tregelles, Tischendorf (8th edit.), Westcott and Hort, and R.T., *ἐξῆλθεν καὶ λέγει*, with B, C*, D, and the Latin versions and Fathers.

the safety and future work of those who knew that he had come out from God.

Vers. 7, 8.—**Again then** (*οὖν*, regarding all the conditions, the cup, the cross, the blood-baptism, the supreme will, all are at stake) **he asked them, Whom seek ye?** Then, restored from their fright and spasm of conscience, produced by the presence of One whom no fetters, not even those of death itself, could bind, and reassured now by the same voice (cf. Dan. x. 10; Rev. i. 17), **they reply, Jesus the Nazarene.** He thus compels them to limit their design, and to single himself out for the malice and devilish plot of their masters. **I told you that I am he: if therefore ye seek me, suffer these to depart.** There is much in this that lies beneath the surface. (1) There is an explanation of the miraculous blast which had a few moments before rolled them at his feet. They will not dare to disobey him. What may he not do, if they proceed to arrest the disciples? (2) The disciples are discharged from the immediate function of suffering and death. They were in imminent danger, as is conspicuous from the fleeing youth, and from the language of the bystanders subsequently to Peter; but their hour was not yet come. (3) He would tread the winepress alone. They were none who could go with him into this terrible conflict (cf. "Ye shall leave me alone; yet not alone").

Ver. 9.—But John found (4) a deeper reason still. **He said this in order that the word which he spake** an hour or two before **might be fulfilled,** not finally exhausted in its unfathomable depth, but gloriously illustrated, **Concerning those whom thou hast given me, not one of them I lost.** This is a proof, as recognized by De Wette and others, that the evangelist was quoting exact words of the Master, not words which he had theologically attributed to him. The temporal safety of the disciples was a means on that dread night of saving their souls from death, as well as their bodies from torture or destruction. "Christ," says Calvin, "continually bears with our weakness when he puts himself forward to repel so many attacks of Satan and wicked men, because he sees that we are not yet able or prepared for them. In short, he never brings his people into the field of battle till they have been fully trained, so that in perishing they do not perish, because there is gain provided for them both in death and in life." The reference of the apostle to ch. xvii. 12 is, moreover, also one of the numerous proofs which the Gospel itself supplies, that great, Heaven-taught as the apostle was, he stands, with all his inspiration, far below, at least on a different plane, from that occupied by the Lord. His occasional interjections and explanations of his Master's words cannot be put on the same level with the words themselves. Even Reuss finds here a reason for holding the authenticity of many at least of the sayings themselves, while refusing to accept the genuineness of the Gospel as a whole ('Theologie Johannique,' *in loco*).

Ver. 10.—**Then Simon Peter.** The other evangelists simply tell us that one of the number of the disciples performed the following act. The *οὖν* here is introduced between Simon and Peter, as if to imply that it was not merely Simon son of Jonas, but Simon the Rock, the man of mighty impulsive passion, ready, as he said a few hours since, to go with his Master to prison and to death. The name and identification of Peter with the brave man who struck at least one blow for his Master, is a proof, not of John's animosity against Peter, or any desire to humble him, but rather to exalt him. The extraordinary concomitance of this act with all the other delineations of Peter's character is another undesigned hint of the authenticity of the narrative. **Simon Peter, then, having a sword.** Here we see the unintentional agreement with the synoptic narrative (Luke xxii. 38). Nothing would be less likely than that Peter should have a sword at his disposal; *i.e.* judging from the Johannine narrative. The Gospel of Luke explains it. **Having a sword, he drew it, and smote the slave** (not one of the *ὑπηρέται*, but *the* δοῦλος, body-servant) **of the high priest, and cut off his right ear.**[1] The slave, in receiving such a wound, must have been in fearful danger of his life. The reference to the *right* ear, mentioned also by Luke (xxii. 50), is noteworthy. **Now the name of the slave was Malchus.** Here the eye-witness, not the theologian, nor the dramatist, reveals his hand. Thoma sees, however, the fulfilment of prophetic outline, and a reference to the kings and chief captains, the Malchuses and chiliarchs, that are ultimately to flee before him. The subsequently mentioned circumstance (ver. 15) that the evangelist was "known to the high priest," explains this recovery of an otherwise valueless name. The instant when Peter cried, "Shall we smite with the sword?" was most opportune. For the moment Peter felt that the whole band could be discomfited by a bold stroke. Christ with his word, the brave-hearted apostle with his weapon, could scatter all the foes of the Lord. As on so many other occasions, Peter gives advice to the Master, only to find himself in grievous mistake.

[1] Ὠτίον is read by Lachmann and T.R. and numerous uncials; ὠτάριον is read in ℵ, B, C*, L, X, Vulgate, by Westcott and Hort, R.T., and Tischendorf (8th edit.). Both words are diminutives for *οὖς*.

Ver. 11.—In Christ's reply there is no mention made of the miracle which followed, and yet the narrative is incomplete without it. Something must have restrained the band and the high priest's own temple-watch from at once arresting Peter, if not the entire group. The characteristic touch, descriptive of our Lord's most Divine compassion, is in itself valuable, but it also accounts for the immunity of Peter. The solemn rebuke of Peter is full of Divine meaning, and is another link with the synoptic narrative of the agony. "Put up," or more literally, Cast the[1] sword into its sheath (κολεός is the classical word; θήκη more generally used of repository, receptacle, sepulchre, etc.); or into its hiding-place; bury it away (τόπος is used in Matthew). Matthew adds a memorable saying, but is silent as to the deep Divine reason of the submission of our Lord to his fate. **The cup which the Father hath given me, shall I not drink it?** This imagery recalls the Passion, through which we learn from the synoptists that our Lord had passed into a Divine patience and submission to the will of God (Matt. xx. 22; xxvi. 39). The use of this most remarkable phraseology recalls that which John too had heard from his lips in the sweat of his agony, and of which he and Peter were the principal witnesses. The supplementary character of the Gospel, though by no means sufficient to account for all the omissions and additions of this narrative, yet does explain very much. "Jesus is now of his own accord at the disposal of his enemies; his words have put a stop to all further steps taken for his defence" (Moulton). (See Introduction, pp. cvi., cvii.)

Vers. 12—27.—(2) *The preliminary examination before Annas, interwoven with the weakness and treachery of Peter.* This passage describes the first steps taken by the enemies of our Lord to conduct the examination which was to issue in a judicial murder, and therefore to provide the basis on which the charge might be laid before Pilate and that Roman court, which alone could carry into execution the malicious conclusion on which they had already resolved. Moreover, this passage is interwoven with the melancholy record of the fall of Peter. There are grave difficulties in the passage, which have led to harsh judgment on the narrative itself and on its general truthfulness. Keim almost angrily dismisses it, and Strauss endeavours to show that it is incompatible with the synoptic narrative; while Renan, on the other hand, sees in it numerous lifelike touches and great circumstantial value. The *primâ facie* objection is that John describes a preliminary examination before Annas, whom he confounds with the high priest, and says nothing of the judicial trial before the Sanhedrin under the presidency of Caiaphas. Baur and Strauss supposed that the author did this in order to exaggerate the guilt of the Jews by doubling their unbelief, and aggravating their offence by making *two* high priests rather than one condemn their Messiah. In reply to this we have simply to say that John, though he shows the animus of both these notorious men, does not mention the judicial condemnation pronounced by either (see Weiss, iii. 334, Eng. trans.). The omission of the sublime answer of our Lord to the challenge of Caiaphas and others (Matt. xxvi. 62, etc.; Luke xxii. 67, etc.; Mark xiv. 68, 70) is surely profoundly contradictory to the supposed theological purpose of the writer; and we can only account for its omission on the ground that the synoptic tradition had made it widely known, and that *that* tradition still needed correction by the record of important supplementary matter. Some harmonists have endeavoured to transpose ver. 24 into close proximity with ver. 13, or to give, as the Authorized Version does, a pluperfect meaning to ἀπέστειλε of ver. 24, the effect of which is to make the two examinations virtually one, but one from which John leaves out the most striking features. This is supposed to be necessitated by the vers. 19—23, where the "high priest" is said to have interrogated Jesus. Moreover, the supposition of there being a considerable space in the city between the house of Annas and the palace of the high priest Caiaphas renders the harmony of the narratives touching the denials of Peter inextricably confused, seeing that, according to the synoptic narrative, they occurred in the court of *Caiaphas*, while in John they apparently were made in the court of *Annas*. This difficulty is entirely met by the natural suppositions arising out of the relations of these two men. Annas

[1] The σου is not found in ℵ, A, B, C, D, L, and numerous other authorities, and is not read by Tregelles, Tischendorf (8th edit.), Westcott and Hort, and R.T., though T.R., Griesbach, and Scholz retained it, with 1, 69, and several versions.

(Hanan, Ananias, Ananus) was a man of great capacity and exclusiveness, charged with fiery passions and bitter hatred of the Pharisaic party. He was appointed high priest in A.D. 7, by Quirinus, Governor of Syria: in A.D. 14 he was compelled to retire in favour of his son Ishmael. After him followed Eleazar, and in A.D. 25 Joseph Caiaphas, his son-in-law, was appointed, and this man held the office till A.D. 37. Three other sons of Annas hold the like position, and it was during the high priesthood of one bearing his father's name (Ananus) that James the Just was cruelly murdered (Josephus, 'Ant.,' xx. 8. 1). The influence of the old priest throughout the entire period covered by New Testament narrative was very great. Luke (iii. 2) speaks of Annas and Caiaphas as high priests, and Annas is again in Acts iv. 6 spoken of as high priest. John never speaks of him as "high priest," unless he must be held to do so in this passage. Our most thoughtful commentators differ on the point whether John does not so designate him (ver. 19), adopting the well-known usage of Luke, which gave him the title of high priest. The evangelic narrative reveals, however, quite enough to explain that he may have been at the heart of the antagonism to Jesus, have aided Caiaphas with his suggestions, and consented to conduct a preliminary midnight investigation which would give at least a semblance of legal sanction to the condemnation, which, between them, they would be able to secure as soon as the day dawned. In tract 'Sanhedrin,' Mishna, ch. iv. 1 and v. 5, we learn that, though an acquittal of a prisoner or accused person might be pronounced on the day of trial, yet a capital sentence must be delayed till the following day. As this trial must be brought at once to a termination, such an investigation as that which John describes would furnish the necessary validity. Moreover, some hours must have elapsed before the Sanhedrin, under the legal superintendence of Caiaphas, could have assembled. Now, the domestic relation of Annas and Caiaphas would make it highly probable that the hall of the Sanhedrin and the house of Annas were on different sides of the same great court of the palace, and that one court, αὐλή, sufficed for both. With these preliminaries, let us proceed with the narrative as given by John. The frivolous supposition of Thoma, that the author of this Gospel was playing upon the idea of the beast (Judas) and the false prophet, and on the five *brothers* of the rich man of Luke's parable, is allowed to disfigure this writer's treatment of the introduction of the part taken by Hanan, or Annas, in the Passion-tragedy.

Vers. 12—14.—**Οὖν, Therefore**—*i.e.* since no further resistance was made by Jesus—**the band** (or *cohort*), which here takes the lead, **and the captain of it, and the officers of the Jews** in association with each other, **took Jesus, and bound him,** as sign that he was their prisoner, and to prevent escape until he should be in safe keeping. It is probable that the binding process was repeated by Annas and again by Caiaphas (ver. 24 and Matt. xxvii. 2), implying that during judicial examination the cordage was taken off, and reimposed when the accused was sent from one court to another; or else that additional bonds were placed upon him, for the sake either of greater security or of inflicting indignity. Christ, by accepting the indignity publicly, yielded his holy will, confessing the supreme ordinance of the Father as to the method in which he would now glorify him. **And they led (him)**[1] **to Annas first.** The mention of the word "first" shows that John discriminated between the two legal processes, the first being a preliminary examination of the accused, with the view of extracting from him some matter which should furnish the priests with definite charges, and to make a show of partial conformity with the customs of their own jurisprudence. **He was father-in-law of Caiaphas, who was high priest that same year.** John's reiteration of this statement (see ch. xi. 49 and note) shows that he was in no ignorance of the custom and principle of high-priestly succession, which the Romans had treated so arbitrarily. "That same year" was the awful year in which the Christ was sacrificed to the wilful ignorance, malice, and unbelief of the Jews. **Now Caiaphas was he who counselled the Jews that it was expedient that one man should die**[2] **for the people** (see ch. xi. 50, 51); and while John leaves no doubt who is the virtual high priest, he calls attention to the fact that Jesus had no justice or mercy to expect from the decision of his judge, and

[1] Westcott and Hort, R.T., Tischendorf (8th edit.), with ℵ, B, D, read ἤγαγον instead of ἀπήγαγον αὐτόν of T.R. Lachmann and Alford bracket the latter reading.

[2] Lachmann, Tregelles, Tischendorf (8th edit.), Alford, R.T., with ℵ, B, C, L, and thirteen cursives and versions, read ἀποθανεῖν instead of ἀπολέσθαι of T.R.

also reminds his readers once more of the significance of every step in this tragedy.

Ver. 15.—**Now.** After the first dispersion of all the disciples, two of them gathered up their courage. **Simon Peter was following Jesus** "afar off" (say all the synoptists), "even *up to*" ἕως, **the court of the high priest**" (say Matthew and Mark). The account of Matthew implies that, having come up to the door, he went ἔσω, and sat down to see the end; he does not say how he was admitted, though, by the use of the two prepositions, he implies there was a cause. And also **another**[1] **disciple: but that disciple was known to the high priest,** and therefore to the officials, **and went in with Jesus into** (εἰς τὴν, right within) **the court of the high priest;** for he was well known to be, and from the first did not pretend to be anything else than, one of the disciples of Jesus. From the known habit of the evangelist in other places, the vast majority of commentators at once conclude (see Introduction, p. liv.) that the writer designates himself by this reference. Godet and Watkins are disposed to question it, and imagine that it may have been the author's brother James. With the absence of the article before ἄλλος, the matter is left in doubt. But by this supposition much of the justification is lost, which the writer of the Gospel quietly supplies, touching his own ability to describe what otherwise would never have entered into the evangelic narrative. The supposition we have made above, that Annas and Caiaphas occupied the same palace, or different portions of the same edifice, solves the chief difficulty. Annas held his preliminary unofficial inquiry in his department of the building. The difficult question arises whether Annas was assisted or not by the reigning "high priest" in conducting this examination (see ver. 19).

Vers. 16, 17.—**But Peter was standing at the door without.** Up to this moment Peter had only pressed as far as to the outer door; the other disciple had gone bravely in. The hum of voices was now deadened by the closed door dividing Peter from his Lord. The night, the cold, the strange blighting of all his expectations, the necessary conviction forced upon him that he had implicated himself by the assault he had delivered on the servant of the high priest, combined to induce a new and desponding mood. All hope had fled. Then John bethought him of the condition of his friend, and so we read that the **other disciple, who was known to the high priest, therefore went out to the entrance-door,** and finding Peter there, spake to her **who kept the door** (*cf.* Acts xii. 13). His appeal may easily be supplied—and he **brought in Peter.** The other evangelists imply that before Peter was challenged the fire of coals had been lighted, and that the apostle, with the servants and with the rest of the group who had apprehended Jesus gathered round it. He placed himself as if he were an unconcerned spectator, identified himself, as it were, rather with the captors than with the Lord; nor is the narrative of John inconsistent with the synoptic statement. In ver. 18 the incident is certainly introduced by the writer after he mentioned the challenge. Still, he states it as a condition of the denial rather than as a subsequent event. Matthew describes his position as "without, in the court," not in the audience-chamber, but in a court opening "upon" it or "above" it, as Mark (xiv. 66) implies. Luke tells us he was "sitting in the midst of the court," with the glow of the burning charcoal on his face, "he was πρὸς τὸ φῶς," where the maiden might see him more attentively than when she hurriedly admitted him. "The other disciple" had moved swiftly on to some corner where he could see and hear all that was happening to the Master. But Peter's first step downwards had been already inwardly taken. Before he had verbally denied his Lord, he had acted as though he were indifferent to the result (see Hanna's 'Last Day of our Lord's Passion,' ch. ii.). Matthew's and Mark's accounts represent Peter's first and other denials as taking place after the mockery of Jesus that followed upon his great confession of Messiahship. Luke places them all three together before the formal examination or confession, and before the judicial condemnation. John's account throws much needed light upon the synoptic narrative, which is more inconsistent with itself than with that of the Fourth Gospel. Matthew's method of putting together into connected concurrent groups miracles, events, sayings, or parables which are allied to each other, will explain the substantially identical report contained in his and Mark's Gospels. There are with all differences some remarkable coincidences. (1) All four accounts describe our Lord's prediction of Peter's denial. (2) All four evangelists agree to represent the first temptation as proceeding from "a certain maiden," "one of the maids of the high priest," or "a damsel." John's Gospel explains the point by saying, **the maid who kept the door** (ἡ θυρωρός) **said therefore,** seeing she had admitted him, not in the rush of the other servants, but at the request of "the other disciple"—considerable meaning is thus put into her words, which is lost in the synoptists by lack of the hint already

[1] Ὁ, which is found in ℵ^{c}, C, L, and other uncials, is, on the authority of ℵ*, A, B, D, and many others, omitted by Tischendorf (8th edit.) and modern editors. Alford brackets it, and so does Tregelles.

given by John—**Art thou, as well as my acquaintance yonder, also one of this Man's disciples? He saith, I am not.** The other evangelists amplify this negative in various ways. Mark, the reporter of Peter's own preaching, aggravates throughout the heinousness of Peter's fall, adding, "He denied, saying, I know not, neither understand I what thou sayest." His position was sufficiently taken, and he thought to have established for himself a perfect incognito.

Ver. 18.—The *εἱστήκεισαν δὲ* implies the conditions under which the first fearful fall of Peter was accomplished. **Now the servants and the officers were standing**[1] (imperfect tense), **having made** (*πεποιηκότες*, perfect participle) **a fire of coals** (*ἀνθρακιάν*), *congeries prunarum ardentium* (cf. ch. xxi. 9; Ecclus. xi. 32, "a glowing fire;" Aquila, Ps. cxx. 4), **because it was cold** (in the dead of the night, even in April, at the present day, the temperature falls considerably, and the cold is felt far more keenly in these climates in contrast with the heat of the sun by day): **and Peter**[2] **was standing with them, standing and warming himself.** The whole construction of the sentence implies that this was how matters stood while the examination was going on to which John then reverts. The synoptists know or say nothing of this first examination, which bears upon it strong marks of authenticity.

Ver. 19.—The *οὖν* connects the following incident with the thirteenth and fourteenth verses. **The high priest.** Hengstenberg, Godet, and Westcott here say that the high priest is Caiaphas, present *i.e.* at the examination over which Annas presides as the older man; but Renan, Meyer, Lange, Steinmeyer ('Passion and Resurrection History'), and Moulton, with many others, say Annas was here the high priest in question. Tholuck dismisses the idea of Annas altogether, and, by inverting the place of ver. 24 or treating the *ἀπέστειλε* as pluperfect, suppose that Annas *had* sent the Lord to Caiaphas (so Calvin, De Wette, Hase, and others), who thus commenced his interrogatory. But the text of ver. 24, now recovered, will not admit of this rendering. We find it far more satisfactory to accept this less formal examination, under the presidency of Annas, at which an attempt is made to put the Lord, if possible, to a test which will incriminate him. Keim says, "If Caiaphas were the acting high priest, and at the same time the soul of the movement against Jesus, it was for him and not for his father-in-law to take knowledge of the matter and report to the Sanhedrin." We must choose between two difficulties: (1) Caiaphas is first spoken of as "high priest," who, as we know from the synoptists, conducted the examination-in-chief, and then that Annas, as conducting a preliminary examination, is also styled "high priest" without any explanation; (2) or we must admit the supposition that after Caiaphas had asked these incriminating questions, Annas (who was not *ἀρχιερεύς*), sent Jesus bound *to Caiaphas the high priest.* The former hypothesis is the easier. **The high priest then asked Jesus concerning his disciples,** the extent of his following, the number of his accomplices, the ramifications of the society or kingdom he professed to have founded, **and concerning his doctrine,** the secret teachings that held his followers together. He evidently knows the claims of Jesus well enough; his spies and officers have continually been dogging the steps of Jesus, and hitherto he has failed to gain evidence positively incriminating him. And as his representatives a few days ago were utterly foiled, notwithstanding their clever design, he hopes by his own ingenuity to entrap the Lord in his talk. Our Lord, anxious not to endanger his disciples, points to the publicity of his ministry, and appeals to all and sundry who have heard him.

Ver. 20.—**Jesus answered him, I have frankly** (so Meyer, Lange; not "openly," but boldly, with freedom of speech) **spoken**[1] **to the world.** Without reserving any of the essentials of my teaching, **always I taught in**[2] **synagogue, and in the temple, whither all the Jews resort and come together; and in secret spake I nothing,** which they were not bidden to proclaim upon the housetops. Christ here repudiates esoteric teaching distinct from his abundant public ministry. It is true he explained his parables to his disciples, and he had within the last few hours poured forth the depth of his feelings upon them; still, he had said the same things virtually in the synagogues, on the hillside, in the temple, in the hearing of Greek as well as Jew. Much of that which he had just said in the upper chamber, hundreds and thousands had already heard. This great utterance accounts for the fact that St. Paul had received, long before the

[1] Westcott and Hort here read *ἱστήκεισαν*, with ℵ, A, B*, Λ; but not Tischendorf (8th edit.) or R.T.

[2] The position of *ὁ Πέτρος*, is after *αὐτῶν*, in T.R. and Lachmann.

[1] *Λελάληκα*, with ℵ, A, B, C*, L, X, etc., against *ἐλάλησα*, C², D, Γ, Δ, and T.R., is preferred by Tregelles, Alford, Tischendorf (8th edit.), Westcott and Hort, and R.T.

[2] The omission of *τῇ* before *συναγωγῇ* is defended by the same authorities. The phrase, "in synagogue," is equivalent to our "in church." The Revised Version translates "in synagogues."

Fourth Gospel was written, truth allied to the teaching of the upper chamber.

Ver. 21.—**Why askest thou me?** If thou wantest *evidence* touching my design, my disciples, or my teaching, ask, *interrogate*,[1] **those who have heard me, what I have said to them. Lo, these** (pointing to numbers in the angry crowd around him) **know what I spake unto them** (the ἐγώ at the end of this sentence is very emphatic). Christ thus rebukes the craftiness and hypocritical endeavour of his enemies to induce him to inculpate his disciples, or to give his prosecutors matter against him. To false witnesses he preserved an invincible silence, and before Caiaphas and Pilate he answered to many of their queries not a single word, insomuch that these governors marvelled greatly. However, the case was altered when Caiaphas, in full Sandedrin, officially challenged him to say whether he was the Christ, and adjured him to declare whether he was the Son of God. Then, on the most public scale, knowing well the issues of his declaration, and of his oath-bound word, he did not hesitate to confess that he was the Son of God, and would come in the glory of his Father, and that he was no less than the Christ of God. On the present occasion, when Annas was seeking to justify his own craft, and to utilize the disgraceful betrayal which he had diplomatically and cruelly contrived, Jesus refused to incriminate either himself or his disciples. Renan has the temerity to say that this great announcement was quite superfluous, and probably was never made. Any conclusion whatever may be derived from historical documents, if such liberties may be taken with impunity.

Ver. 22.—**And when he had said these things, one**[2] **of the officers standing by,** anxious to win with his officious zeal the approval of his master, **gave Jesus a** ῥάπισμα. (Meyer says it cannot be settled whether this word means a stroke with a rod (as Godet, Bengel) or a blow on the cheek or ear, which was the current punishment for a word supposed to be insolent; but δέρειν of ver. 23, which means "to flay," implies a more severe punishment than a blow on the face with the hand.) This is the beginning of the coarse and terrible mockery which was the lot of the sublime Sufferer through the remaining hours of the awful day which is now dawning on him. **Saying, Answerest thou the high priest so?**

Ver. 23.—**Jesus answered him, If I have spoken evil, come forward as a witness of the evil** which thou hast heard. Thus he took no notice of the charge brought against him. **But if** I have spoken well, **why smitest thou me?** A quiet appeal to the conscience of the wretched upstart who dared to insult the Lord of glory. It is thus that the Lord explained the spirit of his own injunction, "Whosoever shall smite thee on the one cheek, turn to him the other also" (Matt. v. 39). Nothing was gained by this private interrogatory except an appeal to the outside world of his hearers, and a call for testimony; and no decision could be legally taken against him without incriminating evidence. Dr. Farrar ('Life of Christ') has pointed out with great force that the chief priests and Pharisees, from their intestine animosities, had great difficulty in formulating any specific charge. The Pharisaic party, if they made a point of his doctrine and practice concerning the sabbath, would have been foiled by the Sadducean latitudinarians; and the priests did not dare to call in question his imperial cleansing of the temple, knowing that the Pharisees would immediately have justified the act. Consequently, Annas limited his inquiries to the supposed esoteric character of some private teachings to his initiated disciples—a charge that was refuted by the continual publicity and openness of all his teaching.

Ver. 24.—The οὖν[1] is quite in John's style, and the verse should read, **Annas therefore sent him bound to Caiaphas the high priest**; *i.e.* to the full court of the Sandedrin, under the presidency of Caiaphas, now got together for the judicial sifting and verdict. If John had intended a pluperfect sense to be given to the verb, why not use that tense? The relative clauses, where the aorist is used for the pluperfect, are not relevant here (Meyer). In other cases the context clearly reveals the occasion of such a sense (see Matt. xvi. 5; xxvi. 48). John is not unaware of the momentous consequences of this act of Annas, seeing that he refers to them, nor of the fact of the accusation made by the false witnesses, nor of the judicial condemnation which followed Christ's own claim to be the Son of God. The subsequent narrative im-

[1] The compound verb is used in both clauses in the T.R.; the simple form is preferred, ℵ, B, C, etc., by R.T., Westcott and Hort, etc.

[2] T.R. and R.T. place παρεστηκώς after ὑπηρετῶν, with A, C^3, D; εἷς παρεστηκὼς τῶν ὑπηρετῶν is the reading of ℵ*, B, followed by Westcott and Hort; τῶν παρεστώτων is in the margin of Lachmann and Tregelles.

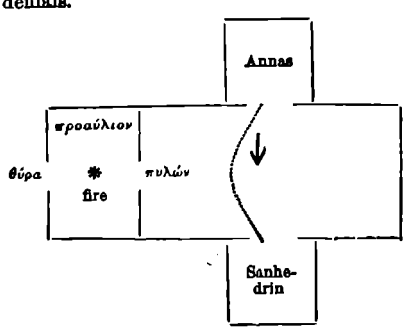
[1] The text as read by Tischendorf (8th edit.), Meyer, Alford, Westcott and Hort, and R.T., on the authority of B, C*, L, X, Δ, Π, 1, 33, retains οὖν in this sentence, though ℵ here joins the cursives 13, 69, with T.R. Tregelles puts it in the margin. Some of the versions suppose δὲ in its place. Griesbach and Scholz, with A, C^3, D^3, and many cursives, have no particle.

plies such condemnation (vers. 29, 30, 35; ch. xix. 11). The author of this narrative does not ignore the fact of the appearance before Caiaphas, nor the issue; but in consequence of the wide diffusion of the synoptic Gospels, he merely called attention to the facts which they had omitted so far as they bore directly on the human character of the Lord. The theological bias with which the evangelist is credited by some would be strangely subserved both by the omission of the scene before Caiaphas, and by the faithful record of this purely human and beautiful trait in the personal character of Jesus. The fact that the fourth evangelist should have recorded facts of which he was eye-witness, and omitted others which would have forcibly sustained his main thesis, is an invincible evidence of historicity.

Ver. 25.—Ἦν δέ. In startling contrast to this scene, and while Annas had completed his bad-hearted but foiled inquisition, possibly even while our Lord was being transferred from the one court to the other—an event which provided an opportunity for the searching, loving, compassionate glance which broke Peter's heart—the second and third denials of Peter were also being enacted. **Now Simon Peter**, who had been challenged by the doorkeeper, **was standing and warming himself** (a form of verbal construction of auxiliary verb with participle to which John is addicted, and especially in those portions of his Gospel which represent his personal composition; ch. i. 6, 9, 24, 27; iii. 24, 27)—"**standing**," not "sitting," as Luke describes his position at the *first* denial, having, we might suppose, impetuously changed his position. **They said therefore unto him, Art thou also *one* of his disciples?** This sentence of John really gathers up another moment of Peter's terrible fall, variously and even discrepantly put by the synoptic narrative, and is virtually accordant with them all three. According to Matthew "another maid," according to Mark "the maid" who had first challenged him, returned to the assault. Nothing more likely than that what was said by one woman should be eagerly taken up by another, and therefore that both statements are true. Luke, however, describes the event thus: ἕτερος, "another man" (perhaps "a different person") saw him and said, "Thou art one of them." John's statement embraces the substance of all three statements, "*They* said unto him." The general resemblance of the second charge brought against the apostle, as stated by all four evangelists, is remarkable. The different personages by whose lips the charge was urged can best be explained by the occurrence of simultaneous and widely spreading conviction, instead of an unnecessary multiplication of the denials themselves. Matthew and Mark represent Peter as overhearing the conversation of the maids with those who were there (ἐκεῖ), showing the obvious occasion for some eager ἕτερος to take up their statement as an accusation. The difficulty of place is not so easily resolved, for Matthew and Mark speak of the "gate," πυλών, or προαύλιον, "porch," outer hall of the court, and John of the fire where Peter first sat in apparent unconcern. We do not know how near the fire was to the πυλών, whether it was not indeed between the θύρα and the πυλών, in the προαύλιον.[1] According to Matthew he was moving towards the πυλών, probably in the stir of the procession from the house of Annas to the court of Caiaphas. The four evangelists agree in the declaration made by Peter. **He denied, and said, I am not**; *i.e.* I am not one of the disciples concerning whom Annas asks. "I do not know the Man."

Vers. 26, 27.—Between the second and third denials some time elapsed. Thus according to Matthew and Mark "after a little while," according to Luke "about the space of one hour after," an effort was made to identify Peter by some sign of his association with Jesus. All the synoptists represent it as turning on his provincial, Galilæan, speech, but John gives a closer point of identification. There were thousands of Galilæans in Jerusalem, and this was a feeble ground of proof, though it may have corroborated the suspicion of the maidens and others, that Peter was an accomplice of the hated Nazarene; but the charge came home in terrible earnest and verisimilitude as recorded by John. His account is far more lifelike, forcible, and circumstantial. The fourth evangelist says, **One of the servants (δούλων) of the high priest, being a kinsman of him whose ear Peter cut off, says, Did I not**

[1] The diagram may explain how Jesus was hurried from one court to another, and the place and probable occasion of Peter's denials.



see thee in the garden with him? The historically attested fact gave the lie to Peter's previous assertions. Clearly he was seen and recognized and in imminent peril, and he is now more vehement than ever. Matthew and Mark tell, "He began to curse and swear, saying, I do not know the Man." John, with less feeling of reproach, says, Peter therefore denied again. The intercessory prayer, the solemn warning, the agony in the garden, above all, the following of the sublime encouragements by this fearful failure, the ignominious binding and rude indignity offered to the Man who had claimed to be the Vicegerent and Image and Glory of the Father, combined to shatter Peter's courage, though it did not annihilate his faith (see Steinmeyer and Weiss). The Lord had prayed that his faith should not fail. He was sifted as wheat, but the apostle knew, even in the depths of his shame, that he *was* a poltroon and coward, and that the Lord was everything he said he was. But meanwhile he *denied again*. He kept up with his violence of language, his hypocritical denial of his own faith—and straightway the cock crew. Mark, who had made the prediction of our Lord cover a twofold cockcrowing, records the twofold fulfilment; John, who in ch. xiii. 38 had given the prediction "before the cock crow," here shows how Peter must have been reminded of his Lord's preternatural knowledge and forecast. So that, though John does not mention the repentance, he refers to the well-known occasion of it, and, moreover, shows more forcibly than either of the synoptists the extraordinary tenderness of the risen and reconciled Lord to his erring and cowardly disciple. Some extreme harmonists have spread out the fault of Peter into nine distinct acts of treachery; others have reduced them to seven or eight. M'Clellan, in a powerful note (p. 447), urges that there were "twice three," or six distinct denials. Matthew and Mark report three denials while the trial before Caiaphas was going on; these are, according to M'Clellan, entirely distinct from John's "first denial," which preceded even the lighting of the fire. Nor does he allow that Luke's first denial, "sitting at the fire," can coincide with John's "second denial," which must also have preceded that which Luke gives as the first, and that John's "third denial" is distinct again from Matthew's third, Mark's third, and Luke's third. Thus he makes John's account entirely supplementary to the synoptists. Peter may have used a variety of expressions on each occasion, and each challenge may have been accompanied by some features not especially noted as to posture or place, but the arrangement adopted in the text represents a threefold assault upon the apostle, which had three crises of intensity and terrible result. Taking Matthew and Mark as virtually identical, Luke's account as a separate tradition with reference to the second denial, and agreeing with Matthew and Mark in the third, and in his first with John's second, we have three denials once more following the prediction. John's account, whether distinct or not from the other two records, bears the same relation to our Lord's previous announcement that the synoptists' do to theirs, and shows that in no quarter was there a general belief in *more* than *three* virtual acts of apostasy. Mark alone mentions a twofold warning from the cock, one after the first denial, and on Peter's going out to the προαύλιον, or the enclosure, *i.e.* between the πυλών and the θύρα, and again after the third denial. M'Clellan and others find a threefold denial before each crowing of the cock.

Certainly John has omitted the entire scene detailed by the synoptists in the hall of Caiaphas, viz. the calling of the witnesses; the lack of harmony in the false witnesses; the adjuration of Caiaphas; the wondrous confession of the persecuted and bound Sufferer; the verdict pronounced against him, on the part of all assembled, that he was guilty of death; the first cruel mockery; and the very early assembly of the entire Sanhedrin—all the chief priests (πάντες οἱ ἀρχιερεῖς) and elders of the people (Matt. xxvii. 1, 2; Mark xv. 1, the chief priests, with the elders and scribes and all the Sanhedrin). The synoptists assure us that the object of this council—which was probably held in the celebrated chamber of the temple appropriated for the purpose—was to adopt the most suitable measures for immediately carrying their unanimous judgment into effect. As we shall see shortly, John is perfectly aware of such a measure having been taken (see not only ver. 31, but ch. xi. 47, etc.). Nevertheless, he passes on at once to the legal and civil trial before the Roman prætor.

This is not the place to discuss the twofold trial of Jesus before the Sanhedrin. Derembourg, Farrar, and Westcott suppose that the first demands of the high priest, as to whether he was the Christ, as given by Matthew and Mark, were different from the scene described by Luke, where he claimed ἀπὸ τοῦ νῦν to be seated on the right hand of the power of God, and suppose that this

last was the occasion, when the verdict was given by the Sanhedrin in full session, not in the palace of the high priest, but in the "Gazith," or possibly in the "Booths of Hanan," on the Mount of Olives. Luke clearly discriminates between οἶκος τοῦ ἀρχιερέως (xxii. 54), and the συνέδριον αὐτῶν of ver. 66.

Ver. 28—ch. xix. 16.—(3) *The Roman trial, presupposing the decision of the Sanhedrin.*

Vers. 28—32.—(*a*) [Without the Prætorium.] *Pilate extorts the malign intention of the Jews, and dares them to disobey Roman law.*

Ver. 28.—**Then they lead Jesus from the house of Caiaphas to the Prætorium**—to the imperial palace of the Roman governor. The word is used primarily for the general's tent in the Roman camps, and for the legal residence of the chief of a province. Now, the ordinary residence of the Roman governors was at Cæsarea, but at the time of the great feasts they were in the habit of going up to Jerusalem, and at a later time than this (Josephus, 'Bell. Jud.,' ii. 14. 8; 15. 5) the governors utilized for this purpose the former palace of Herod, a gorgeous residence in the upper city. It is, however, more probable that Pilate occupied the palace of the Castle of Antonia, overlooking the north-west corner of the temple area, and having means of direct communication with it. Edersheim inclines to the palace of Herod. From the high-priestly palace to the castle they led Jesus. **And it was early.** [In Matt. xiv. 25 and Mark xiii. 35 πρωΐ is equivalent to the fourth watch of the night, between three and six o'clock. The breadth of the phrase would cover the period of the hurried council (see Matt. xxvii.; Mark xv.) and the session of Pilate. The Roman judgments were often conducted in early morning (Seneca, 'De Ira,' ii. 7)—*primâ luce.*] The council having in their indecent haste conveyed Jesus to the Prætorium, while (and [1]) **they themselves went not into the Prætorium,**[2] **lest they should be defiled** (μιαίνω, the solemn word for "profane" in Plato, Sophocles, and the LXX.). This defilement by entrance into the house of a Gentile was not an enactment of the Law, but was a purely rabbinic observance (Delitzsch, 'Talmudische Studien,' xiv. (1874); 'Zeitschrift für die gesammte Luth. Theol.'). We find it operative in Acts x. 28, and thus a hint given not merely of the author's knowledge of the inner life of Judaism, but of his quiet recognition of the stupendous spectacle of malicious ritualism, and of unscrupulous antagonism to the Holiest One, busying itself about attention to the letter of that which was only a rabbinic legislation. **But [1] might eat the Passover.** Here in this passage we come once more face to face with the persistent puzzle occasioned by the divergent intimations of John and the synoptists as to the day of our Lord's death. In Matt. xxvi. 17 and Mark xiv. 12—14 this very phrase is used for the preparation of that Paschal supper which our Lord celebrated with his disciples (see Introduction, pp. xciii., etc.). So that we have at any rate a discordant verbal usage, however the problem be solved. The day is breaking, which constitutes, according to John (*primâ facie*), the 14th of Nisan, in the evening of which and commencement of the 15th the Passover would be killed. According to the synoptists, that Passover meal was already over, and the first great day of the feast had commenced—the day of convocation, with sabbatic functions and duties. The statements are apparently in hopeless variance. Many emphasize, exaggerate, and declare insoluble the contradiction, repudiating either the authority of John or that of the synoptists. Meyer and Lücke give their verdict with John, the eye-witness, as against the synoptic tradition. Strauss and Keim, who also hold the invincible discrepancy, lift the synoptic account to a comparatively high state of historic validity, and thereby discredit the authenticity of the Fourth Gospel. We have two methods of reconciling the difficulty: (1) An endeavour to show that the synoptic narrative itself is inconsistent with the idea that the night of the Passion was the night of the general Passover. (*a*) That the entire proceeding of the trial was inconsistent with the feast-day; (*b*) that Simon the Cyrenian could not bear the cross on that day; (*c*) the circumstance that that Friday evening was the preparation of the Passover; and (*d*) that the reckonings of the weeks till the Pentecost Sunday are all made to show that the *synoptic* narrative itself admits that the Crucifixion took place *before* the Passover meal. So also does the decision of the priests, that they would put Jesus to death μὴ ἐν τῇ ἑορτῇ (Matt. xxvi. 5; Mark xiv. 2). On this understanding the passage before us is inter-

[1] An instance of the adversative force of καί.

[2] In the translation of this word the Revisers have preserved in every place where it occurs the same English word, "palace," except in Phil. i. 13, where they have rightly rendered it "prætorian guard." The English Version gave seven or eight different translations (see ver. 33; ch. xix. 9; Matt. xxvii. 27; Mark xv. 6; Acts xxiii. 35, etc.).

[1] Ἀλλ' ἵνα is the reading of T.R., but ἀλλὰ simply is read by all the modern editors.

preted in its natural sense; the Jews were unwilling to contract ceremonial defilement, because they were about to eat the Passover, and so with respect to the other references in John's Gospel, which all, *primâ facie*, suggest the same chronological arrangement. (2) A very powerful argument has been constructed, however, which brings John's account here, as well as elsewhere, into harmony with the supposed assertion of a synoptic narrative, that the Paschal meal preceded the trial of Jesus. It is said by Hengstenberg, M'Clellan, Edersheim, and others that this unwillingness to defile themselves was because they were anticipating their midday meal, at which sacrificial offerings and thank offerings, also called *chagigah*, were regarded as "eating the Passover" (Deut. xvi. 2, 3; 2 Chron. xxx. 22; xxxv. 7—9). It is argued that, if the Jews were thinking of a meal which would not come off till sundown, their fear of defilement was illusory. But examination of these passages shows that there is a distinction drawn between the Paschal *lamb* and the cattle which might form part of the general sacrificial feasting of the following days, and that the term "Passover" is strictly limited to the Paschal *lamb*. Moreover, the duration of the defilement thus contracted would certainly have prevented them from any participation in the *slaying* of the Paschal lamb "between the evenings" of the 14th and 15th of Nisan. Dr. Moulton has made the ingenious suggestion that John's statement here is brought into harmony with the synoptic narrative, by the supposition that the chief priests had been disturbed in their Passover preparations, and were intending to complete their meal as soon as the decision of the Roman governor had been given. This very supposition reveals the exceeding unlikelihood that all the hierarchs and chief scribes, Pharisees, and elders of the people had consented to forego the due solemnization of their national rite on that previous evening. This supposition involves a much greater violation of Passover regulation than that Jesus and the twelve should have anticipated the ceremony by a few hours. If the day is the 14th of Nisan, all, so far as John's account is concerned, is obvious. I am therefore disposed to agree with Meyer, Keim, De Pressensé, Baur, Neander, De Wette, Ebrard, Ewald, Westcott, Godet, and Lücke, against Hengstenberg, Wieseler, Tholuck, Luthardt, M'Clellan, and many others. The full interpretation of the synoptic narrative is discussed elsewhere (Introduction, p. xcii.). Certainly John makes no reference to the Passover in his account of the Last Supper, neither does he refer to the institution of the Lord's Supper. It will not be just to say, with Renan, that John has substituted the foot-washing for the sacramental feast. (On the principle of his omissions, see Introduction, pp. c.—cv.)

Ver. 29.—**Pilate therefore**, because of their rooted national prejudice, **went out**[1] **unto them** beyond his court, to some open space convenient for hearing the case. Pilate is introduced here without any preliminary statement or title, as though the position of the man were well known to his readers—another proof that the synoptic narrative is presupposed. This scrupulousness contrasts with the summary proceeding of Herod Agrippa (Acts xii. 1, 2), and with the conduct of the Roman authorities (Acts xxii. 24). The very question he asks implies that something had conspired to provoke a certain sympathy on his part with Jesus, and to excite additional suspicion of the Jews. The statement of Matt. xxvii. 19 may account for the former. The fact that he was ready to hear the case at this early hour shows that he must have been prepared for the scene, and even primed for it. Pilate (the manuscripts vary between *Peilatos* and *Pilatos*) was the fifth governor of Judæa under the Romans, and held office from A.D. 26—36. He is represented by Philo ('Legatio ad Caium,' 38) as a proud, ungovernable man; and, in his conflicts with the Jews, he had especial reason to detest their obstinate ceremonial and religious prejudices. Philo speaks of Pilate's "ferocious passions," says that he was given to fits of furious wrath, and that he had reason to fear that complaints laid before Tiberius for "his acts of insolence, his habit of insulting people, for his cruelty, and murders of people untried and uncondemned, and his never-ending inhumanity," might bring upon him the rebuke which ultimately the emperor gave him, in consequence of his endeavour to force from the Jews assent to his placing gilt shields in the palace of Herod. Josephus ('Ant.,' xviii. 2. 4) gives a better account of Pilate, and shows that a portion of his administration was not without beneficent purpose, thwarted by the fanatical opposition of the Jews. On this occasion he asked first of the mob of priests, **What accusation do ye bring against this Man?** He may have known, probably did know, but chose to give formality to the charge, and not simply to register their decrees.

Vers. 30, 31.—**They answered and said, If**

[1] Ἐξω is here introduced by Tischendorf (8th edit.), Tregelles, Alford, Westcott and Hort, and R.T., on the authority of ℵ, B, C, L, etc., 1, 27, 33, Syriac, against T.R., which omits it, with A, C³, D, and some versions.

he were not a malefactor,[1] **we should not have delivered him up to thee.** This was somewhat audacious. It was as much as to say, "We have judged, you have only to register our decisions. We are not bound to go through our evidence before you." If it had been so, the deprivation of the *jus gladii*, the power of capital execution would have mattered little to them. Pilate, in scorn and irony, replies, "If that be so, why have ye brought him to me? If you are unwilling to comply with the terms of Roman jurisprudence, then it must be some case which you can dispose of according to your own rules." **Take ye him yourselves, and according to your Law judge him.** Pilate saw their animus, and that they were thirsting for the blood of Jesus, and wished at once to flout them and make them confess their impotence and admit his suzerainty. For them to judge (κρίνειν) was not equivalent to put to death (ἀποκτεῖναι), and Pilate clearly suggested that much. **The Jews [therefore**[2]**] said to him, It is not lawful** (οὐκ ἔξεστι) **to us to put any man to death.** This was perfectly true, notwithstanding the tumultuary and violent acts and threats, and incipient stonings of Jesus, to which the Gospel refers (ch. viii. 3, 59; vii. 25). Other interpretations of this exclamation have been supplied, viz. "to execute criminals of state" (Krebs), "to do so on feast-days" (Semler); but the power had been formally taken from even the supreme court, forty years before the destruction of Jerusalem.[3] The instance of the massacre of James the Just, occurring between the departure of one Roman governor and the arrival of another, is mentioned by Josephus ('Ant.,' xx. 9. 1) as a distinct infringement and violation of law. The stoning of Stephen in a wild tumult, and the proceedings of Herod Agrippa, are rather confirmations than violations of the rule. Thus the malign disposition and distinct purpose of the Jews were revealed. They would not have brought Jesus at all before the Roman governor, nor admitted his claim to decide any case involving religious ideas and practices, if they had not fully decided that Jesus must die. But John sees a deeper reason still.

Ver. 32.—**In order that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he was about to die.** Thus the very political order of the world, the whole process by which Judæa became a Roman province, was part of the wondrous plan by which Jew and Gentile should together offer up the awful sacrifice, and all the world be guilty of the death of its Lord. The manner of the death had been foretold by our Lord. In ch. iii. 14 he spoke of being lifted up (ὑψωθῆναι), in ch. viii. 28 he charged the Jews with the intention of so lifting him up to die (ὅταν ὑψώσητε), implying a method of capital punishment which was contrary to their ordinary habits; and in ch. xii. 32 he declared that this lifting up of the Son of man would create part of his sacred and Divine attraction to the human race. In the synoptists he is said to have repeatedly spoken of his σταυρός (Luke xiv. 27; Mark viii. 34; Matt. x. 38; xvi. 24); but in Matt. xx. 19 he had clearly predicted his crucifixion by the Gentiles (cf. Luke ix. 22, 23). The manner or kind of death was full of significance; it provided opportunity for the royal demission of his own life; it gave conditions for much of the sublime self-manifestation of the closing hours; it has proved, notwithstanding all the shame and curse of the proceeding, eminently symbolic of the compassion with which he embraced the human race in all its defilement and all the variety of its need. We are not surprised to find that the evangelist saw, in the complicated relations of Jewish and Roman authority, a divinely ordered arrangement, and a clearly foreseen and predicted consummation. Luke xxiii. 2 shows that the charge brought against Jesus was made to receive a colouring likely to prejudice the Roman governor against him: "We found this Man perverting our nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King." The uproar and the false and malicious charge would be more likely than any other to move Pilate against him; and thus the synoptic narrative, being presupposed, gives an explanation of the first question which John, as well as the synoptists, represents Pilate as first of all pressing upon the Divine Sufferer. Without Luke's statement, Pilate's question is abrupt and inexplicable; but it must be admitted that

[1] Tischendorf (8th edit.) and Weymouth read here κακὸν ποιῶν, with ℵ$^{c.a}$, B, L; but T.R., Lachmann, and R.T., κακοποιός; A, C^{3}, D, 7, uncials and cursives, and Athanasius read κακοῦργός; ℵ, κακὸν ποιησάς.

[2] B and O omit οὖν, with Tregelles, Westcott and Hort, and R.T.; but Tischendorf (8th edit.) preserves it on the authority of ℵ, L, X, Vulgate, Sahidic, etc.

[3] See the long note of Lightfoot, 'Horæ Hebraicæ,' *in loco*, where he discusses the reason of this withdrawment of power of life and death; whether it was due to the arbitrary act of Rome, or was the voluntary concession of the authorities, who abstained from capital punishment ('Avodah Zarah,' fol. 8. 2. See Wünsche, quotation from 'Sanhedrin,' fol. 41 *a*, 'Berachoth,' fol. 58 *a*. See Wilson, 'On the New Testament').

there is in John's narrative no direct hint of Luke's addition; and Christ's counter-question to the inquiry of Pilate (which last is given in the same form by all four evangelists) implies that he had not overheard the false charge which the Jews had brought into the court. The Lord was within the Prætorium. Pilate and the Jews were on the open, external space, where the altercation proceeded. We may also, with Steinmeyer, observe that nothing could appear more anomalous to Pilate than that these bigoted and rebellious priests, who perpetually resisted the claims of Roman governors to enforce tribute, should now hypocritically pretend that a prophet-leader of their own had been guilty of such a charge. Instead of resisting, the Pharisees would have fostered a demagogue who had taken such a disloyal part. Pilate would at once have suspected that there was something ominous in the very charge itself, when tumultuously pressed by a party who were accustomed to regard such proceedings as patriotic; and he saw with shrewdness that the Jews had merely cloaked their real antagonism by presenting an incrimination which, under ordinary circumstances, they would have treated as a crowning virtue.

Vers. 33—38.—(*b*) [Within the Prætorium.] *Christ's admission that he was a King, but that his kingdom was not of this world.*

Vers. 33, 34.—**Pilate therefore entered again**[1] **into the Prætorium,** out of direct hearing of the vociferous crowd, where Jesus and John himself had remained under supervision of the officers of the court, and called—summoned—**Jesus to his side, and said to him** that of which the mob outside formed an imperfect idea. The account of John throws much light on the inference which Pilate drew from the reply of Jesus, as given in ver. 38 and in Luke xxiii. 4. To the loud accusations and bitter charges of "the chief priests and elders" (Matt. xxvii. 11, 12; Mark xv. 3, 4) brought in the presence of Pilate, Christ answered nothing. His solemn and accusing silence caused the governor to marvel greatly (see both Matt. xxvii. 14 and Mark xv. 5). He marvelled not only at the silence of the Lord, but at that silence after he, Pilate, had received from him so explicit a statement as to the nature of his own kingdom. An explanation of the motive of Pilate, and of his entire manner upon this occasion, is to be found in the private interview between our Lord and the Roman governor *within the Prætorium.* It is unnecessary (with many) to see in Pilate an "almost persuaded" believer in the claims of Jesus, who yet was warring with his better judgment, and apostatizing from a nascent faith. He appears rather as the Roman man of the world, who has never learned to rule his policy by any notions of righteousness and truth, and is utterly unable to appreciate the spiritual claims of this Nazarene; yet he was shrewd enough to see that, so far as Roman authority was concerned, this Prisoner was utterly harmless. His question was, **Art thou the King of the Jews?** Of course, he expected at first a negative reply. Should this abused and rejected, this bound and bleeding Sufferer, with no apparent followers around him, actually betrayed by one of his intimate friends, deserted by the rest, and hounded to death by the fierce cries of Pharisee and Sadducee, chief priest and elder, answer in the affirmative, it might easily suggest itself to Pilate that he must be under some futile hallucination. It has been said that the question might have been answered right off in the affirmative or in the negative, according as the term "King of the Jews" was understood. If what Pilate meant was a popular titular leader, *imperator* of Jewish levies, one prepared for the career of Judas of Galilee, or Herod the Idumæan, or for that of Barchochab in after-times,—nothing could seem to be less likely or more patently repudiated by the facts; moreover, from our Lord himself, who had always refused a quasi-royal dignity (ch. vi. 15), it would have required an emphatic negative. Pilate knew no other way of interpreting the phrase. If the term meant the true "King of Israel," the Messiah anticipated by prophecy and psalm, the King of all kings and Lord of lords, the Ruler of hearts, who would draw all men to him, and cast out and vanquish the prince of this world, then the "crown" was his, and he could not deny it; but before this assertion was made in the hearing of the multitude, our Lord would draw from Pilate the sense in which he used the words. He does not say to him, Σὺ λέγεις, "Thou sayest"—a reply given verbatim by all the synoptists, and referring to a *second* demand made in the presence of the multitude—but he put a counter-question, **Sayest thou this thing, askest thou this question, from thyself?**—from thy knowledge of the hopes kindled by the ancient books, or from comparing my words with my appearance, or from any judgments thou hast formed *à priori*? (so Godet, Neander, Olshausen, and Ewald). Thus Jesus was not so much informing Pilate of the distinction between the two kingships, as claiming *qud* Prisoner at the bar the source of the accusation. "Have

[1] T.R. and Tischendorf (8th edit.) place πάλιν after πραιτώριον; R.T., Tregelles, and Westcott and Hort, before εἰς.

I put forth any claim of this kind, which thou as the chief magistrate of this Roman province hast any legal cognizance of?" It was not, as Hengstenberg and Westcott suggest, an appeal to the *man* rather than to the *governor*, to the conscience of Pilate rather than to the forms of the tribunal; but (Meyer), with the intrepid consciousness of perfect innocence of the political crime, our Lord asks for the formal declaration of the charge brought against him. **Or did others tell it thee concerning me?** Alford, Lange, Schaff, etc., all agree with Godet in supposing that Christ was discriminating between the theocratic and the political use of the great phrase. It is obvious that he did rise from the latter to the former in the following verses, but it is difficult to find the distinction in this alternative question. "Did others (not thine own police or observation)—did the Jews, in fact, bring thee this charge against me? Nay, did they not? Is it not entirely due to this outbreak of hostility to my teaching that they have chosen thus to impeach me before thee—to deliver me to thee?" Therefore, first of all, Christ repudiated the charge, in the only sense in which it could have conveyed any colourable idea to the mind of Pilate.

Ver. 35.—**Pilate answered**, with the proud and haughty tone of a Roman military judge or procurator, **Am I a Jew?** The ἐγώ is very emphatic, and the force of the question requires a negative. You know that it would be insult to me to make such a supposition. **The nation that is thine**, not mine, **and the chief priests, delivered thee to me.** An unequivocal statement that he had no reason of his own to assume that Jesus was a political aspirant. Whatever inner reasons these Jews had to malign Jesus and confuse Pilate's mind with the ambiguity of the title, the governor is innocent as yet of any such theocratic or religious meaning in the charge. More than this, the humiliation of the Divine Lord of men, the King of Israel, is grievously aggravated by the very use of the word. "Thy own nation has delivered thee up, has betrayed thee to me." The crime of Judas has been adopted by the religious authorities and the patriotic leaders of the people. "He came unto his own, and his own people received him not." Christ frequently anticipated this result of his ministry; and he regarded it as the climax of his indignity (see especially Luke ix. 44; and cf. the language of St. Peter, Acts iii. 13), that the anointed King should by his own people be "delivered" up to lawless Gentile hands to be crucified and slain. Pilate assures him that, if he is now in his hands, the cause of it is simply that his own people had utterly repudiated his claims, whatever they may have been. **What didst thou do** to transform into thy bitter enemies those who would naturally condone or favour any such claim as that of being a seditious rival to the Roman Cæsar?

Ver. 36.—In reply to this challenge, **Jesus answered**—obviously assuming the fact that he was a king in a sense entirely different from that which had been maliciously suggested to Pilate—**My kingdom**—the kingdom that is mine—**is not of this world.** Neither now nor at any future period will it derive its origin from this world. So far as Christ is King, his royal power and state are not furnished by earthly force, or fleshly ordinances, or physical energies, or material wealth, or imperial armies. The dominion that he will wield will be one over hearts and lives; the authority of the Lord Jesus cannot be arrested or overpowered by physical force. Most commentators justly regard this as a spiritual manifesto of the sources and quality of the kingdom of Christ, and a foreshadowing of the separation between the spiritual and secular power—a declaration that all effort to embody Christian laws and government in compulsory forms, and to defend them by penal sanctions and temporal force, is disloyalty to the royal rank and crown rights of the Lord Jesus Christ. Hengstenberg regards the assertion as precisely the reverse; sees in the passage, "rightly understood, the very opposite purpose. The kingdom that sprang directly from heaven must have absolute authority over all the earth, and it will not submit to be put into obscurity. The kingdoms of this world must become the kingdom of the Lord and his Anointed, and he shall reign for ever and ever." This is true, but not along the lines or with the machinery of earthly rule and authority. The influence and authority of Heaven works upon the spirit by truth and righteousness and peace, and thus transforms institutions, permeates society from the ground of the heart, modifies the relations between the members of a household, and transfigures those between a ruler and his subjects, between the master and his slaves, between labour and capital, and between man and man. Whenever it is triumphant, whenever the lives of kings and their peoples are sanctified by supreme obedience to Christ the King, then war will be impossible, all tyrannies and slaveries will be abolished, all malice and violence of monarchs or mobs will be at an end; then the wolfish and the lamblike nature will be at peace. Then all the means for enforcing the will of one against another will be done away. He will have put down all rule, authority, and power; for *he* must reign, and he alone. This kingdom is not (ἐκ) "from," "out of," this world's methods or resources; does not begin from without and establish itself, or

propagate or preserve itself, from the world, which is a rival, and is not to be coerced but drawn to itself. Like the individual disciple, the kingdom may be *in* the world, but not *of* it. Christ proceeded, **If the kingdom that is mine were from this world,** which it is not (mark the form of the condition), **then, on that** supposition, **would the servants** (*ὑπηρέται*, generally translated "officers") **that are mine fight,** with physical force, **in order that I should not be delivered up** (*παραδοθῶ*) **to the Jews.** The supposition that the *ὑπηρέται* of whom our Lord spoke were "the angels" (as Bengel, Lampe, Stier, and at one time Luthardt, imagined), is distinctly repudiated by the *ἐκ τοῦ κόσμου τούτου*, "of this present world." If it were the case, as it is not, then would my officers be, not a handful of disciples (whom he generally calls *διάκονοι*, *δοῦλοι*), but the servants who would be appropriate to my royal mission, —*then would my servants* be busily fighting that I should not be delivered up by the Roman power that is for the moment thrown over me like a shield, to the Jews, who are thirsting for my blood. The loud cry of hatred and vengeance may even at this moment have pierced the interior of the Prætorium, thus giving its force, if not form, to the sentence. Godet thinks our Lord was referring to the crowds who actually gathered round him on Palm Sunday, and not to hypothetical *ὑπηρέται*; but the force of the condition goes down deeper, and, moreover, such language might have awakened the suspicion that, after all, Jesus *had* a political following, if he should choose to evoke it. Observe that this entire severance between "the Jews" and the friends of Christ, which, though occasionally adopted by the evangelist, is not the customary method of our Lord. The moment at which the Saviour speaks gives great significance to the phraseology (observe ch. iv. 22; xiii. 33; xviii. 20; the only other occasions on which the Lord used this phrase to denote his own people). **But now** (the *νῦν*, cf. ch. ix. 41 and xv. 22, is logical, not temporal); *i.e. But seeing that it is so*—**my kingdom,** he adds, **is not from hence.** The *ἐκ τοῦ κόσμου* is equivalent to *ἐντεῦθεν*, and suggests that the kingdom derives its resources and its energies "from the upper world," "from above."

Ver. 37.—**Pilate therefore said to him, Art thou a King then?** The precise meaning of this exclamation depends on the accentuation of *οὐκουν*—whether it be *οὐκοῦν*[1] equivalent to *igitur*, "therefore:" "Therefore on your own showing you are a King!" or whether *οὔκουν* be the form; then it would have the force of *nonne igitur?* expecting an affirmative response. It is an *ἅπαξ λεγόμενον* in the New Testament, but it generally implies an inference and a question expecting agreement with the questioner. Here Pilate flashes out with haughty rebuke. He had satisfied himself that Jesus was no political rival; but, in wonderment and scorn, he would sound a little deeper the mystery of the kingly claim. It is not a judicial inquiry, but a burst of ironical surprise: *So then, after all, thou art a King, even thou?* wavering between positive and negative reply. Hengstenberg sees neither irony nor scorn in the *οὐκοῦν*, but a certain amount of disturbed equanimity. **Jesus answered, Thou sayest it, that I am a King** This mode of affirmation is not found in classical Greek or the LXX., but occurs in the New Testament, and in the synoptists also it is given as the great answer of Jesus. Some have translated the *ὅτι* as "for" or "because," and added "well" and "rightly" to the *λέγεις*. Thus: *Thou sayest well, for I am a King.* Hengstenberg and Lampe separate this declaration from what follows, which they interpret exclusively of the prophetic office of Jesus; but the *εἰς τοῦτο* points backwards as well as forwards, and our Lord accepts that which he proceeds to explain as his royal functions. Westcott, however, says that Jesus neither accepts nor rejects the title of King, but simply reiterates Pilate's words, "Thou sayest that I am a King; I will proceed to explain what I mean by my royal mission." Seeing, however, that our Lord had already implicitly avowed his kingly state, it is far better to discern in the reply an acknowledgment of the inference which Pilate had scornfully drawn (see parallel method of answering the question, "Art thou the Son of God?" Luke xxii. 70, "Ye say that I am;" *ὅτι ἐγώ εἰμι* compared with Mark xiv. 62). This is the "good confession" to which St. Paul referred (1 Tim. vi. 13). This is the assumption, before the tribunal of the whole world, that he was and would for ever remain its true King. **To this end have I been born.** Γεγέννημαι is an important admission of his true humanity, which Keim and others are unwilling to find in the Fourth Gospel. **And to this end have I come into the world.** These words are not tautological. In the first clause he asserts his birth as a man, in the second he refers to the state of being which preceded his incarnation (cf. here ch. xvi. 28, note), ont of which he came, and to which he is now returning. The being "born" of woman is one fact, the "coming into this world" is another which he makes antithetical to his return to the Father. Ἐλήλυθα, present perfect, being

[1] Winer, Kühner, Godet, and Luthardt differ as to the meaning of both *οὐκοῦν* and *οὔκουν*. Westcott and Hort read the former.

used instead of ἦλθον, and implies that his "coming is permanent in its effects, and not simply a past historic fact" (Westcott). In order that I might bear witness unto the truth. This is his supreme claim. There is an absolute reality. God's way of thinking about things is the closest approximation we can make to the concept of "truth *per se*." In this is comprehended all the reality of the Divine nature and character; all that the eternal God thinks concerning man and the laws which have been given him, and concerning the failure of man to realize God's idea of what he ought to have been; all the absolute fact, just as it really is, of man's peril and his prospects, the actual relations between body and spirit, between the individual and the community; all man's positive need of redemption; all the deep mystery of Christ's own Person and work. These constitute the mighty realm of things, beings, duties, and prospects, which we call truth. Jesus said he had been born and had come into the world in order to bear witness to truth. From John the Baptist's standpoint, that prophet bore witness concerning the *light* (ch. i. 7, 8), and, according to the range of his vision, he too (ch. v. 33) bore "witness to the truth" (*i.e.* so far as he knew it) of the Christ. Our Lord now solemnly declares that he himself came to bear witness to THE TRUTH in all its amplitude. Hengstenberg sees in these words simply a reference here to the *prophetic* office of Christ; but the next clause shows that our Lord is actually defining by this claim the extent of the *kingdom* that is "not from hence" or from this world as its origin. Every one that is of the truth heareth my voice. To "hear the voice" is to obey as a supreme authority (ch. x. 8, 16, 27), and the phrase shows how widely the thought ranges. Every mind open to the influence of truth, every one who is set against the unrealities of mere opinion or tradition, who derives life and joy from the realm of reality, every one who therefore knows how different he might be, how much he needs, who is "of God," as the Source and Beginning and Ground of all things. Compare here the remarkable parallel to this sentiment, ch. viii. 47; and also the words of the high-priestly prayer, "All thine are mine, and mine are thine," and "Those whom thou hast given me are thine; thine they were, and thou gavest them me." The same large embrace of human souls is conspicuous here, *Every one that is of the truth* heareth the voice of Christ, and will accept his authority as final and supreme. The sublime witness to the truth which he had been bearing, in this manifestation of the Name of the Father, would make the voice of Jesus the imperial and august authority for all who felt how much they needed truth. The Sanhedrists said that "truth is the seal of God," and they played upon the word אמת or "truth," by making it equivalent to the first and middle and last of all things, seeing that א, מ, ת, are the first, middle, and last of the letters of the alphabet!

Ver. 38.—Pilate saith unto him, What is truth? The aphorism of Lord Bacon, "'What is truth?' said jesting Pilate, and did not wait for an answer," scarcely represents the reality of the case. Pilate was not scornfully jesting with a metaphysical problem, nor professing himself hopelessly baffled in search for it. The language was not the utterance of irrepressible homage to his mysterious Prisoner, or heartfelt sympathy with him. For on this supposition why did he not wait for some more words of strange unearthly wisdom? Nor does he go so far in his scepticism as Pliny the Elder did when he said, "that there is only one thing certain, viz. that there is nothing certain;" but as a man of the world having to do with Roman authority or intrigue and Jewish fanaticism, Pilate despised earnestness and zeal, and was utterly unable to believe in the existence of a world or region where any higher reality than force prevailed. But the governor was now, with his narrow range of thought, strongly convinced that Jesus was utterly innocent of the charge brought against him. The unanswered question is equivalent to this—What has truth to do with kingship? What has the vague shadowy region over which this poor king reigns to do with plots against Cæsar? He saw enough to induce him to break off the interview within the Prætorium, and he proceeded, though vainly, to deliver a verdict on the case. When he had said this, he went out to the Jews, and said, I find no crime in him. Here, however, must be introduced the scenes described by Matthew, Mark, and especially by Luke—scenes of loud and angry dispute and renewed and fierce accusation (Matt. xxvii. 12—14; Mark xv. 3—5; Luke xxiii. 4—12). In all three accounts, after the admission that he was King of the Jews, the loud, fierce accusations followed in which our Lord, notwithstanding the repeated summons of Pilate, "answered nothing." At this the governor marvelled greatly (Matthew and Mark). It is not impossible that the first question which Pilate put to him *within* the Prætorium was renewed and laconically answered with the Σὺ λέγεις, as before; but all the wild roar of the chief priests and people could extract nothing more. This silence in face of the accusation of the mob astonished Pilate, and made him more than ever convinced of the innocence of his Prisoner. B. Weiss shows conclusively how much light this

interview with Pilate throws on the synoptic narrative; that, in fact, Pilate's whole conduct is only explicable on the supposition that he had received cogent reasons to disarm all political mistrust (see 'Life of Jesus,' vol. iii. pp. 348, 349). Westcott says, "It is of great interest to compare this confession before Pilate with the corresponding confession before the high priest (Matt. xxvi. 64). The one addressed to the Jews is in the language of prophecy, the other addressed to a Roman appeals to the verdict of universal conscience. The one speaks of a future manifestation of *glory*, the other of a present manifestation of *truth*."

Vers. 39, 40.—(*o*) [Without the Prætorium.] *The Roman trial continued without the Prætorium, where Pilate declared Christ innocent, and made another effort to save him. The Barabbas-proposal.* Before the scene which John here introduces with a but—as though it followed immediately upon the utterance of a verdict of acquittal—Luke tells us that casual refcrence was made to the circumstance that Jesus was a Galilæan, and was in Herod's jurisdiction. Eager to quit himself of a troublesome presence and business, Pilate caught at the expedient of sending Jesus at once to the court of Herod (Luke xxiii. 6—12). This issuing in no result except in fresh and hideous mockery of the King of kings, and in a renewed protestation of his innocence and harmlessness, so far as the Roman Pilate or the Herodian tetrarch could discover, Pilate offered to scourge the Son of God, and release him. The utter meanness and cowardice of his offer to add ignominious pain and insult to the brutal mockeries of Herod and his soldiers, brands Pilate with eternal shame. As soon as the word "release" broke upon their ears, there was a reminder from the people that Pilate should follow at the feast the custom for some time in vogue, of releasing a prisoner. Now, there was a notorious criminal, who had stirred up a bloody insurrection in the city, one which had resulted in murder. He *may* have been popular among the vehement anti-imperial party for some seditious proceedings against constituted authorities; he may, in fact, really have been guilty of the very charge brought wickedly against the holy Jesus. This is only conjecture. But there he stood—Barabbas, and, according to some manuscripts, "Jesus" also by name, "Son of the Father," but a violent man, a λῃστής, stained with crime, whether he were a Gaulonite or not. The notion of releasing Barabbas, in accordance with a time-honoured custom, did, according to Luke, originate first of all with some of the people; and this apparent difference between the synoptic narrative and John's is represented and referred to in this Gospel by the introduction of a πάλιν (ver. 40). For although John does not mention the first attempt to secure the safety of Barabbas, he implied that the infernal shout, "Not this Man, but Barabbas!" had already burst upon his ears, and was repeated so soon as Pilate had exclaimed, as John briefly reports, **Ye have a custom, that I should release unto you one at the Passover** (or, κατὰ δὲ ἑορτήν, Mark xv. 6). We know nothing of the origin of this "custom," nor is it elsewhere referred to. The two classes into which critics are divided about the "day of our Lord's death," here take opposite views as to the meaning of the phrase, ἐν τῷ πάσχα. The one class press the fact that the Paschal meal must be over, and that this must have been the first day of unleavened bread, in order to justify this expression; the other critics urge that since the feast had not commenced, Pilate was prepared to grant release in time for Barabbas to take his place with his friends in all the national ceremonies. The phrase, according to Meyer and others, is so indefinite that it may most certainly belong to both the 14th and 15th days of Nisan, and no conclusive argument can, from its use, be drawn in favour of *either* day. **Will ye therefore that I release unto you the King of the Jews? Again therefore they cried all, Not this Man, but Barabbas! Now Barabbas was a robber.** Possibly Pilate wished to find out whether among the ὄχλος there were any sympathizers with Jesus, who might be gratified at the expense of the hated priests; for he "knew that by reason of envy they had delivered up Jesus to him." He wished to set the multitude and the priesthood at variance, and to save Jesus through their mutual recriminations. He would have made a diversion in favour of his Prisoner. He adroitly suspected that some of the surging crowd might have been the friends or accomplices of Jesus, and he would have been gratified to free himself from the responsibility of slaying an innocent man. The phraseology of Mark suggests that Pilate would have been justified in such a conjecture, for a momentary pause occurred. There were some symptoms of wavering in the crowd. But the suggestions of the chief priests passed to the people. Matthew (xxvii. 20) says, "The chief priests and elders persuaded (ἔπεισαν) the multitudes that they should demand Barabbas, and destroy Jesus." *They* needed some persuasion, then! but, alas! they yielded to it. Mark (xv. 11) is still more explicit: "The chief priests stirred up the people (ἀνέσεισαν), in order that he might release Barabbas unto them." The double phrase sets forth, in vivid touches, the eager circulation to and fro among the crowds of the hot-

headed and malignant priests and elders, who thus secured, not without some difficulty, a popular confirmation of their malignant scheme. "NOT THIS MAN, BUT BARABBAS!" was the repeated cry of a stupefied crowd. The memory of all the gracious words and life-giving actions of Jesus did not subdue the raging passion of their lust; they could neither see with their eyes, nor hear with their ears, nor understand with their hearts. The light that was in them was darkened. They preferred that a murderer should be granted to them. "Not this Man, but Barabbas!" is their verdict. Human power and popular feeling and corporate conscience reached the bottomless abyss of degradation. Jerusalem that killed the prophets would have none of him. Even human nature itself must bear the shame which by this cry for vengeance against goodness was branded upon its brow for ever. Through this dæmonic hatred of the noblest and the best, manifested by the world, the world is itself condemned. "Who is he," said John afterwards, "that overcometh the world? Even he who believeth that Jesus is the Son of God." The world has made its Sesostris, its Tiberius, its Nero, its Antinoüs, into sons of God; the world has ever cried, "Not this Man"—not Jesus of Nazareth—but "Jesus Barabbas is son of God." It will find out its mistake too late.

The synoptic narrative (Matt. xxvii. 19—23; Mark xv. 12—14; Luke xxiii. 20—23) had already made the Church familiar with other details more or less connected with this incident, and which preceded the final sentence. John, who followed his Master as closely as possible, was acquainted with some interesting facts, full of suggestion, which throw additional light upon the conduct of Pilate, and bring forth some sublime traits in the character and bearing of our Lord. From the synoptists we learn that Pilate struggled for some considerable time to get his own way, and he remonstrated repeatedly with the people concerning their choice of Barabbas, the murderer and brigand, and their refusal to recall their malignant deliverance of Jesus to him as a malefactor. The bare idea that this gentle, silent, magnanimous Sufferer, bereft of his friends, mocked by Herod, deserted by his disciples, should have the faintest shadow of a claim to sovereignty in the only sense in which Pilate could understand such an idea, revolted his common sense. The message from his wife (Matt. xxvii. 19) had furthermore excited his semi-superstitious fears, and he maundered in a feeble fashion, "What shall I do with Jesus that is called Christ?"—"with him whom ye say is (accused of being) King of the Jews?" and for the first time the ominous and terrible cry is returned, "CRUCIFY HIM!" They do not ask that he be speared or beheaded, or treated like a convicted aspirant or usurper; nay, they will not be pacified until the doom of a common malefactor, the shameful death of a criminal slave, is meted out to him. Pilate is amazed, and even horrified, by the intensity of their spite and the cruelty of their hatred. Once and again Pilate said, "Why, what evil has he done? I found in him no proved occasion of any kind of death." The tumult was rising every moment, and Pilate would have been glad to compromise the matter by sending Barabbas to the cross; and before he took the course dictated by the angry mob, he washed his hands in a basin of water, and proclaimed the fact that he had, and would take, no responsibility for the judicial murder to which they would hound him. "I am guiltless of the blood of this Man: see you to it" (Matt. xxvii. 24, 25). Many commentators refer this proceeding of Pilate to the moment when he finally uttered the cursed verdict: *Ibis ad crucem.* Matthew's account is much more concise at this point than John's. Heathen writers had repeatedly scoffed at the notion of water washing away the guilt of blood. We can hardly suppose that Pilate meant more than a disdainful repudiation of any sympathy with the infuriated crowd (see Steinmeyer). This act, instead of appeasing, served to madden the fury of the populace, who shouted in bitter earnest, "His blood be upon us, and upon our children"—a sentence of their own, which rankled in their memories, and came back a few months afterwards with grim earnestness (Acts v. 28). "Then," says St. Matthew, "Pilate released Barabbas to them." To do this, the governor would return to the Prætorium, and Jesus was thus once more face to face with him. Probably the gorgeous robe which Herod had thrown over his fettered limbs had been taken from him; and then Pilate, bewildered, weak, with some ulterior motive of staving off the madness of the Jews, and satiating their inhuman thirst for blood, adopted another expedient.

HOMILETICS.

Vers. 1—11.—*The apprehension of Jesus.* The crisis has come at last.

I. THE SCENE OF THE ARREST. "He went forth with his disciples over the brook Kedron, where was a garden, into which he entered, and his disciples." 1. *The garden was on the slope of Mount Olivet, and therefore outside Jerusalem.* 2. *He did not resort to it for the purpose of hiding himself from his enemies; for Judas, the traitor, knew the place.* It was to be the scene of his prayers and his agonies. Its name was Gethsemane. 3. *It belonged, evidently, to some friend or disciple of Jesus;* for it was a frequent meeting-place for Jesus and the disciples. 4. *The thought of the garden, as the beginning of the Lord's Passion, links itself by natural association with the garden of Eden,* the scene of the Fall of man, which made the Passion necessary.

II. THE ARRIVAL OF THE BAND. "Judas then, having received the band, with officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and arms." 1. *Judas is the leading actor in this scene.* 2. *The combination of the Roman soldiers with the police of the Sanhedrin marks the share of Jew and Gentile in the transaction* which culminated in the scene of Calvary. 3. *The use of lights at a time when the full moon was in the sky suggested the fear that Jesus might try to escape arrest in the dark corners of the garden.*

III. THE MEETING OF JESUS WITH THE BAND. "Jesus therefore, knowing all that should happen to him, went forth, and said to them, Whom seek ye?" 1. *There was a Divine necessity recognized in our Lord's action;* for he foresaw all the events of the Passion as occurring, not through the mere malice of men, but by the foreordination of God. 2. *He does not allow this foreknowledge to paralyze his action or disturb the quietude of his soul.* 3. *His question, "Whom seek ye?" implies that it was not man's power, but his own permission,* which brought his sufferings upon him. 4. *The effect of his statement,* "I am he" (Jesus the Nazarene), is astounding. (1) Whether it was due to natural or to supernatural causes, his presence had an overwhelming effect upon the band. "They went backward, and fell to the ground." (2) His word was not an angry word; but Judas may have led the band to suppose that Jesus might make a marvellous display of his power. (3) The scene suggests fear, awe, veneration, and not the display of force. (4) It suggested to the disciples that the band fulfilled its commission by Christ's own consent. 5. *Jesus pleads for his disciples.* "I have told you that I am he: if therefore ye seek me, let these go their way." (1) It was necessary for the purposes of his kingdom that the apostles should be spared. (2) They were not yet in a condition spiritually to die with their Lord. They all deserted Christ at last. (3) It was needful that he should suffer alone. He was to "tread the winepress alone." (4) His care for the disciples was in fulfilment of prophecy. "That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none." Their temporal preservation was to involve a great and more blessed realization of spiritual deliverance.

IV. PETER'S ATTEMPT AT DEFENCE. "Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear." 1. *The action of the apostle, so characteristic of his impulsive nature, was the proof of love, zeal, faith, and sincerity.* 2. *Our Lord condemns his action.* (1) He healed the ear of Malchus, and thus saved Peter from arrest. (2) He shows that there is no warrant for irregular actions or for rash zeal. (3) Peter's conduct threatened to compromise our Lord, who was in a few hours to assure Pilate, "If my kingdom were of this world, then would my servants fight." (4) Our Lord recognized in his coming Passion the bitter cup that his Father designed for him. "The cup which my Father hath given me, shall I not drink it?" He drank it willingly.

Vers. 12—24.—*Jesus before Annas and Caiaphas.* The ecclesiastical trial comes first. Owing to the relation between Annas and Caiaphas, they probably dwelt in the same house, and there may have been an informal trial by Annas before the acting high priest, Caiaphas, investigated the case of Jesus.

I. THE INQUIRY OF CAIAPHAS. "The high priest then asked Jesus of his disciples, and of his doctrine." 1. *The object was to extract from the lips of Jesus some answer*

that might become the ground of his condemnation. 2. *The high priest was anxious to ascertain the number of Christ's disciples and the principles of his teaching.*

II. THE ANSWER OF JESUS. "I spake openly to the world; I ever taught in open synagogue, and in the temple, whither all the Jews resort; and in secret have I said nothing." 1. *He does not answer the inquiry concerning his disciples, whose safety he fears to compromise.* 2. *He protests the entire publicity of his teaching.* 3. *There was nothing secret or esoteric in his doctrine.* He taught publicly what he taught secretly. The disciples were charged to proclaim on the housetops what they heard in the ear (Matt. x. 27). 4. *He demands a formal trial, and the summoning of witnesses.* "Why askest thou me? ask them which heard me, what I have said unto them."

III. THE FIRST ACT OF VIOLENCE AND INSULT OFFERED TO THE SAVIOUR. "And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?" 1. *Jesus had done nothing to justify this rude assault;* for in his answer he was only using the liberty the Law allowed him. He was, as always, an innocent Sufferer. 2. *Our Lord's answer was a gentle reproof of public injustice.* "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" (1) He does not smite the officer dead by his power, but remonstrates against injury. (2) Though he does not avenge the insult, he will vindicate his own conduct. We therefore infer (*a*) that it is not wrong to defend our innocence or good name; (*b*) that there is no inconsistency between our Lord's action in this case and his counsel in the sermon on the mount: "If they smite thee on one cheek, turn the other also." This condemns revenge, but does not silence us in the presence of wrong. Our Lord's own practice, therefore, explains his precept (Matt. v. 39).

Vers. 15—18, 25—27.—*The three denials of Peter.* After all the disciples had fled, some, like John and Peter, returned to the scene of our Lord's last trials. This fact must be remembered to Peter's credit.

I. THE HISTORICAL CIRCUMSTANCES OF PETER'S FALL. 1. *The first circumstance was his introduction into the court of the high priest by John.* This brought him into dangerous association with Christ's enemies. 2. *The second was his recognition by those who had seen him in the garden at the time of our Lord's arrest.* 3. *The third was his Galilæan accent.* 4. *The fourth was the injury he had done with the sword to Malchus.* There was thus a combination of fear and presumption in his presence among Christ's enemies.

II. PETER'S FALL. The denial of Christ was: 1. *A serious crime,* regarded by itself and its repetition, and in the light of the warning that preceded it, and the oaths and the curses that followed it. It was a crime full of ingratitude, cowardice, and lies. 2. *Mark the peculiarity of this crime.* (1) Consider it in the light of Peter's calling. (*a*) He was an apostle, a chosen "fisher of men." (*b*) He was admitted to the closest intimacy with our blessed Lord, and honoured with his deepest confidence and affection. He might well say, "To whom shall we go but unto thee? Thou hast the words of eternal life." (2) Consider Peter's crime in the light of his circumstances, and his transgression is somewhat extenuated. (*a*) He had passed the previous night in watching. He was nervous and excited from the want of sleep, as well as from the prospect of losing the best of Masters. (*b*) He was deserted by the other apostles, who were scattered everywhere. Peter's courage was of that character that rises when the danger is to be encountered with surrounding circumstances of sympathy. (*c*) The personal help of Jesus was, besides, now suddenly withdrawn. (*d*) His attack upon Malchus weakened his courage. When a man does a wrong thing or takes up a wrong position, he is from that moment a weaker man. (*e*) He did not yet comprehend the necessity of Christ's death. "Far be it from thee." He was not, therefore, himself in a position to die. (3) Consider Peter's crime in the light of his character, and it is easily explained. He was (*a*) confident and zealous, but (*b*) wanting in firmness and resolution. His character was a curious mixture of courage and fear.

III. PETER ROUSED FROM THE SLUMBER OF HIS CONSCIENCE. The crowing of the cock, and our Lord's look, awakened him to his true state. The look had a penetrative force in his soul. 1. *It was a look of lasting remembrance.* "Did I not tell thee that thou wouldst deny me?" 2. *It was a look of inward sorrow.* "Is this thy sympathy

for thy Friend?" 3. *It was a look of blessed consolation.* "I have prayed for thee, that thy faith fail not." 4. *It was a look that, perhaps, gave a timely hint to the apostle to depart at once from the scene of danger.*

IV. THE EFFECTS OF PETER'S FALL. 1. *He went out, and wept bitterly.* (1) Solitude was the only resource after such a crisis. (2) The flow of penitential tears, so honouring to Jesus, would be refreshing to the apostle. 2. *His fall made him humble and sympathizing and consolatory in his relations with the Church.* His Epistles contain traces of the effects of his fall and his restoration.

Ver. 28—ch. xix. 16.—*The trial before Pilate.* This was the civil investigation following the ecclesiastical. The Sanhedrin wanted Pilate simply to ratify the sentence of death they had pronounced upon Christ.

I. THE EARLY RESORT TO PILATE. "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; that they might eat the Passover." 1. *The Sanhedrin were eager for the destruction of Jesus, and therefore sought Pilate at an unusually early hour of the morning.* Their eagerness led them to disregard the law that did not allow sentence and execution to occur on the same day. 2. *They were obliged to seek Pilate's intervention;* for the Romans had deprived the Jews of the right of inflicting capital punishment. They might sentence Jesus to death; it was for Pilate to execute the sentence. 3. *Mark their hypocrisy.* They feared the defilement of approaching a Gentile tribunal, but they did not shrink from the greater defilement of shedding innocent blood.

II. THE FIRST PHASE OF THE CIVIL PROCEDURE. The Jews want their sentence on Jesus confirmed without examination. "If he were not a malefactor, we would not have delivered him up unto thee." They had judged Jesus; it was for Pilate to act the part of the executioner. 1. *Pilate's attempt to evade this demand.* "Take ye him, and judge him according to your Law." The Jews still had the right of excommunication and scourging, but not of inflicting capital punishment. Pilate imagined that they would be content with the exercise of such inferior punishment as remained to them. 2. *The Jews parried the thrust by declaring, in effect, that nothing but the capital sentence would satisfy them.* "It is not lawful for us to put any man to death." This language implied their dependence on Pilate for carrying out the sentence. 3. *This fact led to the fulfilment of our Lord's own prophecy.* "That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die." (1) Crucifixion was not a Jewish, but a Roman punishment. If the Jews had been their own masters in Palestine, Jesus would have been stoned, and not "lifted up from the earth" (ch. xii. 32). (2) The Gentile as well as the Jew must have a share in the greatest crime in all history. This was to fulfil Christ's own words that "he should be delivered to the Gentiles, and be crucified" (Matt. xx. 19).

III. THE SECOND PHASE OF THE CIVIL PROCEDURE. The Jews frame a political accusation. "Art thou the King of the Jews?" He had made himself a King! 1. *The question of Pilate implies a charge on the part of the accusers as having given rise to it.* The Jews said, "We found him perverting the nation, and forbidding to give tribute unto Cæsar, saying that he is Christ the King" (Luke xxiii. 2). 2. *It was a question which admitted of two very different answers.* (1) Jesus could have repudiated the kingship in the Roman sense. (2) He could not have repudiated it in the religious sense without disclaiming the Messiahship. 3. *Our Lord's method of answering Pilate's inquiry.* "Sayest thou this thing of thyself, or did others tell it thee of me?" Everything depended in the answer upon the fact whether it issued from Jewish or from Gentile lips. Jesus acted wisely; he neither affirms nor denies anything. 4. *Pilate's hasty and contemptuous rejoinder.* "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?" What crime have you committed? 5. *Our Lord's answer is at once an admission and a denial of kingship,* according as the standpoint of interpretation is Gentile or Jewish. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (1) His kingdom does not derive its origin from earth, though here it has its historical development. (2) Jesus makes no concession to the zealots who

looked for a temporal kingdom of the Messiah. (3) His kingdom, as essentially spiritual, was not to be promoted by violence or force. (4) The weapons of his warfare were taken from the armoury of truth. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (*a*) The revelation of God is the true sceptre in Christ's hands; as unlike as possible to the methods of Roman rule. Truth is the realm of Christ. (*b*) The subjects of this realm are all who hear the truth. "Every one that is of truth heareth my voice." "The spiritual man judgeth all things." 6. *Pilate's contemptuous dismissal of the whole subject.* "What is truth?" (1) This question was not the expression of a genuine quest after truth; (2) nor the despair of a spirit that had failed to discover it among the philosophies of his time; (3) but the cynical and frivolous suggestion of a sceptical spirit. (4) He had the opportunity now of learning all about the truth, but he hastily closed the interview with the Prisoner at his bar. "He went out again unto the Jews, and said to them, I find in him no fault at all." Nothing certainly to warrant the political accusation of the Jews. But he acted an illogical and time-serving part. He ought at once to have dismissed Jesus from his bar. (5) Pilate makes a fresh effort to save Christ without offending the Jews. "Ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews?" (*a*) Pilate presumed upon a popular reaction in Christ's favour. (*b*) But the chief priests were masters of the situation. Barabbas, a robber, was chosen, and Christ left for crucifixion. (6) Pilate makes a fresh effort to save Christ. "Then Pilate took Jesus, and scourged him." (*a*) He hoped in this way to avert the extreme punishment by conciliating the less violent of Christ's enemies, and awakening the compassion of the populace. But he utterly miscalculated the fierceness of Jewish fanaticism. (*b*) The parody of Jewish royalty—the crown of thorns, the purple robe, the "Hail, King of the Jews!"—was the scornful act of the Roman soldiers, who wished to pour contempt upon the Messianic hopes of a people they despised. (7) Pilate's further, but weaker, efforts to save Christ. "Behold, I bring him forth to you, that ye may know that I find no fault in him." "Behold the Man!" (*a*) There is a tone of pity and respect in Pilate's words, which meets no response among the Jews. (*b*) The chief priests and officers demand his crucifixion. "They cried out, saying, Crucify him! crucify him!" The name of the cross is now mentioned for the first time, and by Jewish lips. Concessions had only made them bolder. Pilate could not now resist their extreme demands.

IV. THE THIRD PHASE OF THE CIVIL PROCEDURE—THE RELIGIOUS ACCUSATION. "The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God." 1. *The Jews point to the article of their code which punishes blasphemy with death, and demand Pilate's execution of their sentence.* 2. *The charge was true.* Jesus was, indeed, the Son of God. 3. *The charge had a startling effect upon the half-sceptical, half-superstitious nature of Pilate.* "When Pilate therefore heard that saying, he was the more afraid." He asked Jesus, "Whence art thou?" (1) This is not a question respecting his earthly origin. Pilate knew perfectly that he was a Galilæan. (2) It is a question as to whether he is a Divine Being who had appeared on earth. 4. *Jesus gives no answer to the question.* (1) Because it is asked in pure curiosity. (2) The true answer to the question would not have affected the procedure of Pilate in his present circumstances. Had he not already several times declared him to be innocent? (3) The change of accusation, besides, was the self-condemnation of the Jews. (4) If Jesus had not been the Son of God, he would not have kept silence. His silence is his assent to the charge. 5. *Pilate's offence at the silence of Jesus.* "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?" (1) The governor stands upon his power and authority. (2) Jesus does not repudiate the claim, but shows that it is derived, and not inherent, with a corresponding responsibility. "Thou couldest have no power at all against me, except it were given thee from above." (*a*) The answer displays at once piety and meekness. (*b*) It implies a Divine government of society. Under God "kings reign and princes decree justice." It therefore implies that Pilate was responsible for the use of his power. (*c*) It implied that it was in accordance with a Divine dispensation that he was now subjected to the disposal of human authority. (3) The greater responsibility and guiltiness of the Sanhedrin. "Therefore he that delivered me

unto thee hath the greater sin." (*a*) The Sanhedrin subjected their King to the authority of the foreigner, and thus "committed an act of theocratic felony." (*b*) The greater the light, the more aggravated is the guilt of offenders. The Jews were more guilty than the Gentiles in the whole transaction of our Lord's crucifixion.

V. THE FOURTH PHASE OF THE CIVIL PROCEDURE. The intimidation of Pilate. "Pilate saith to them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar." 1. *The Jews appealed to Pilate's fears;* for he was vulnerable upon many points, and Tiberius the emperor was the most suspicious of despots. "If thou let this Man go, thou art not Cæsar's friend." 2. *Pilate, in turn, avenges himself upon the Jews by compelling them to forswear all their Messianic hopes.* They pronounced with their own lips the abolition of the theocracy. "Such a victory was a suicide." It marked the extreme desperation of the Jews, and their utter unscrupulousness in the pursuit of their bloodthirsty ends. 3. *The success of their last manœuvre.* "Then delivered he him therefore unto them to be crucified." The death of Jesus was compassed by a double treason: (1) on the part of the Jews to their true King; (2) on the part of Pilate to truth, justice, and law.

HOMILIES BY VARIOUS AUTHORS.

Vers. 1, 2.—*Gethsemane.* The mind of man is naturally interested in places, not so much for their own sake, as for the sake of associations connected with them. Religions have their sacred places: the Jew cannot forget Jerusalem; the Mohammedan venerates the holy Mecca; and the Christian regards Gethsemane with a tender and pathetic interest.

I. THE GARDEN WAS TO THE MINDS OF THE TWELVE A PLACE OF HOLY INTERCOURSE WITH THEIR LORD. "Jesus ofttimes resorted thither with his disciples." Doubtless they learned much from Jesus as he taught in the temple and in the synagogues, in the highways, and in the dwellings of the people. But there was much he wished to say to them which could be said better in private. He took them aside into a desert place, and in seclusion and quiet communicated to them tidings which were not for the multitude. He gathered them together in an upper room, and discoursed to them with such profundity and spirituality, that it needed the illumination of events that were yet to happen to make plain his wonderful sayings. He led them away from the thronged streets and temple-courts of the city, crossed the Kedron ravine, and took them into the retired garden, that he might, without interruption, reveal to them whatever truth they were able to bear. Gethsemane thus became a symbol for the "quiet resting-places," where the Saviour meets congenial souls, and unfolds to them the volume of his truth, the mystery of his love. Such intercourse binds the heart of the scholar to his Master. Such fellowship makes its lasting mark upon the character. "Did not I see thee in the garden with him?"

II. THE GARDEN WAS TO THE LORD JESUS THE SCENE OF BITTEREST MENTAL ANGUISH. It seems strange that John, who, we know, was one of the chosen three who were near Jesus in his agony and bloody sweat, says nothing of his Master's conflict in Gethsemane. This silence cannot be attributed to want of sympathy, for the beloved disciple felt keenly with and for his Lord. He was content that his fellow-evangelists should tell the awful sorrows of the Redeemer. The unexampled pains which Christ endured, when with strong crying and tears he made supplication, constituted a phase of his mediatorial ministry, not only deeply affecting to the sensitive mind that contemplates the scene of woe, but doubtless ever memorable to our Divine Representative himself.

> "Our Fellow-Sufferer yet retains
> A fellow-feeling of our pains;
> And still remembers, in the skies,
> His tears, his agonies, and cries."

"Perfect through suffering," the Captain of our salvation looks back to the hour when he drank the bitter cup in our stead; and to him Gethsemane is for ever linked with his sacred undertaking of our cause, with the price he paid for our redemption.

III. THE GARDEN WAS TO JUDAS THE SPOT WHERE HE HEARTLESSLY BETRAYED HIS LORD. To the mind of the traitor the one point of interest in Gethsemane was this—it was a place where Jesus might be apprehended by the officers of the priests and Pharisees, with no fear of disturbance or opposition. The garden, though near Jerusalem, was secluded and solitary; no admiring and sympathizing crowd would there protect or rescue the honoured and beloved Teacher and Healer. After the capture, during the few hours of life remaining to him, Judas could not think of Gethsemane without distress of mind, which deepened, not into repentance, but into remorse. The thought of his own sin and of his Master's innocence must have oppressed his guilty soul, until he was driven to confession and to suicide. Terrible is the state of that man before whose memory there constantly arises the scene of crime from which he sees no deliverance, for which he sees no expiation, the scene of violence and cruelty, of debauchery, or of profanity. "Better had it been for that man that he had never been born."

IV. THE GARDEN IS TO CHRIST'S CHURCH FOR EVER ASSOCIATED WITH DIVINE SACRIFICE AND REDEMPTION. The same place, the imagination of which awoke the guilty conscience of Judas to misery and despair, is associated in all Christians' minds with the ransom which was paid for the deliverance of many from sin and death. There the anguish was endured, the cry was uttered, the cup was drunk, the perfect submission was rendered, the death on Calvary was anticipated. Very dear to the heart, very present to the memory, of Christendom is the garden whither Jesus oft resorted, where Jesus suffered himself to be betrayed, where Jesus took upon his heart the burden of human sin, where Jesus cried, "Not my will, O my Father, but thine, be done!"—T.

Vers. 8, 9.—*The unselfishness of Christ.* Jesus was in the garden of Gethsemane. He had passed through the agony. He was in the presence of the betrayer and his myrmidons. He was about to endure the indignities of the trials and the anguish of the cross. Yet his thoughts were not of himself, but of his friends. Knowing the danger to which they were exposed, the weakness which still characterized them, he was anxious on their behalf that they should not be exposed to a trial which they were not then ready to bear. Hence the stipulation and the plea to which, in surrendering himself, he gave utterance, "If therefore ye seek me, let these go their way."

I. THERE WERE SPECIAL REASONS WHY AT THIS CRISIS JESUS SHOULD TAKE MEASURES FOR THE LIBERTY AND SAFETY OF HIS FRIENDS AND FOLLOWERS. 1. Jesus intended them to be his apostles, and therefore it was not in accordance with his purposes that they should at that time accompany him to trial and to death. 2. It was part of Jesus' plan to die alone. Malefactors, indeed, yielded up their breath by his side. But as his was a death unique in its import, it was not consonant with his wishes that any of his adherents should partake his Passion, and distract attention from himself. 3. In all likelihood the faith and devotion even of his nearest friends were not such as to enable them to endure participation in his death. They could not suffer for Christ until Christ had first suffered for them. 4. Our Lord designed to fulfil his own declaration uttered in his intercessory prayer—that of those given to him he had lost none.

II. THIS REGARD OF JESUS FOR OTHERS WAS IN HARMONY WITH HIS CONDUCT THROUGHOUT HIS MINISTRY. It was his habit to forget himself in his benevolent work and in his regard for those whom he came to save. *E.g.* his disinterested and generous treatment of his forerunner, John; the complete self-forgetfulness which he displayed in the season of his temptation, when he, for the sake of his mission to men, lost sight of hunger, reputation, power; his benevolent ministry to the multitude, to the sick, the suffering, the sinful. His own ease, comfort, or renown, never occupied his attention; but no pains did he ever spare that he might serve the objects of his Divine pity. Christ would not have been himself if he had not thought of and secured the liberation of his threatened friends.

III. THE UNSELFISHNESS WHICH JESUS DISPLAYED IN THE HOUR OF HIS ARREST WAS PERFECTED IN HIS SACRIFICIAL SUFFERINGS AND DEATH. It was his own profession that the laying down of his life should be for his friends—his sheep. Paul testified that he gave himself a Ransom for all, that he was a Propitiation for the sins of the whole world. When the Saviour—in accordance with the appointment of Divine wisdom,

and with a view to ends the most purely benevolent that were ever conceived in the whole history of the universe—hung upon the cross, it seems to us that he uttered a cry which was the earnest of the spiritual deliverance and emancipation of mankind, a cry which was the expression at once of the deepest agony and the kingliest gladness of his compassionate nature, and that the purport of the cry was this: "Let these men go!"

IV. CHRIST'S BENEVOLENT SELF-FORGETFULNESS IS OFTEN NEGLECTED AND ABUSED. In a family we sometimes observe one person peculiarly kind and unselfish, whose demeanour, so far from being an example and an advantage to the other members of the household, is abused. The yielding and self-denial of one sets others at liberty to carry out their own favourite plans, to gratify their own selfish tastes. There is something parallel to this in the way in which some persons in Christian communities take advantage, for their own temporal comfort and prosperity, of the influences of Christianity, without at all recognizing their obligation to the Saviour for all the benefits they have received, social and domestic. So far as we can see, such persons are little the better for all that Christ has undergone for them, for the immunity from many ills which he has secured for them. The self-devotion, magnanimity, and pity of the Redeemer should surely be to such, first a rebuke, and then an exhortation to a nobler and a better life.

V. THE SELF-SACRIFICING DEVOTION OF THE SAVIOUR IS THE EVERLASTING INSPIRATION OF THE HIGHER LIFE OF MANKIND. This was the intention of Christ; and it was this prospect which sustained him amidst the treachery, the hatred, the desertion, the malice, the indignities, to which he exposed himself. How sorely the world was in need of a principle and power which should correct and heal its selfishness, is well known to every one who is acquainted with his own heart, who has studied the moral ills of human society. The wars and enmities which even now disgrace humanity are sufficient evidence of this. There were others than Christ who to some extent saw the evil, and desired to do what in them lay to remedy it. Even the heathen Seneca could say, "I would so live as if I knew I received my being only for the benefit of others." But that which philosophical theory, ethical dogma, even serene example, could not effect, has been in some measure effected, and will be brought at last perfectly to pass, by him whose unselfish, self-sacrificing spirit found utterance in the cry, "Let these men go!"—T.

Ver. 11.—*The sword and the cup.* To ordinary human nature work is easier than patience, and resistance than submission. Our Lord, in this crisis of his history, both adopted the more difficult course for himself, and commended it to his disciples.

I. CHRIST'S DISAVOWAL OF THE SWORD. 1. The sword is the symbol of physical force, of resistance. Properly a weapon of attack, it may nevertheless be used for defence. The sword is in the hands of the soldier who withstands his foe; of the magistrate who maintains order and vindicates justice, and who bears it not in vain. It is the emblem of secular authority, of carnal power. 2. There was a sense in which the use of the sword had been sanctioned by Christ. When he had said, "I came, not to send peace, but a sword," Jesus had referred to the conflicts which should arise in society as a result of his mission to earth. But he had, almost immediately before the occurrence in connection with which the words of the text were spoken, expressly directed his disciples to arm themselves, telling them of the perils they should encounter, and bidding them even to sell their garments in order to procure the means of defence. Evidently there were some kinds of danger against which they were at liberty to arm. 3. The time of Christ's sacrifice was not the time for resistance. Peter, indignant at his Lord's betrayal, impulsive in his nature, and impetuous in his action, seeing his Master in danger, drew and used his sword. But Jesus forbade and disclaimed the use of carnal weapons in his cause. His kingdom was not of this world, and it would not have been consonant either with his gentle character or with the nature of his religion—a spiritual religion relying on conviction and affection—to sanction the promulgation of his doctrine, the extension of his Church, by means of the sword. Christ's people were not prohibited from taking advantage of their privileges as citizens, from using lawful means to secure protection and safety, from defending themselves against lawless violence. But to resist civil authority by force, in the name of Christ and for

the spread of Christianity, was certainly forbidden, both by the language and by the example of Jesus.

II. CHRIST'S ACCEPTANCE OF THE CUP. 1. The nature of this cup is apparent from the context as well as from other parts of Scripture. By "the cup" we are to understand suffering and sorrow. This is its meaning in the question, "Can ye drink of the cup which I drink of?" and in the prayer, "If it be possible, let this cup pass from me." The bitter ingredients in Christ's cup were the suffering and agony of body involved in crucifixion; the mental distress involved in his betrayal, denial, and forsaking by his disciples, in the apparent success of his enemies' plot, in the fickleness and ingratitude of his fellow-countrymen; the anguish of soul consequent upon his consciousness of the world's sin, its estrangement from God, and ill desert, the heavy burden (to change the figure) of his sacrifice. 2. Christ's shrinking from this cup was natural; for his bodily frame was sensitive, and his heart was tender. He would fain have avoided drinking the bitter draught. He even prayed to be relieved from the distressing experience, if such avoidance and relief were compatible with the Father's will, and with his own purpose to redeem mankind. 3. The inducement to accept the sorrow was the highest and the most constraining possible; the cup was "given" him by his Father. Apparently it was prepared and handed to him by his foes. But really, in a wonderful, mysterious sense, it was the appointment of the Father's wisdom. This was not at the time understood by Peter or by the other disciples; Jesus alone comprehended the nature of this crisis in the moral history of mankind. The cup was not given as a sign of the Father's displeasure, but as a means to a higher spiritual end, which was dear to the Father's heart. 4. The resolve of the Son of man to drink the cup, when this was seen and felt to be the Father's will, is very instructive. This was part of his perfect obedience, of obedience taking the form of submission. Thus was he made "perfect through suffering." 5. The results of this sacrifice have been most beneficial and precious to mankind. By drinking the cup of suffering our Saviour has released us from drinking the cup of personal guilt and merited punishment.

PRACTICAL LESSONS. 1. Gratitude and faith towards a Saviour so compassionate and self-sacrificing. 2. Patience and submission beneath the trials and sufferings of life. When seeking for motive and for strength to drink the bitter cup of pain and grief, let Christians recur with humility and with sympathy to the incomparable example of their suffering Lord.—T.

VERS. 15—17.—*Ardent affection and timorous falsehood.* The inconsistency of which human nature is capable is proverbial. In the conduct of Peter we have a very striking instance of this characteristic quality of man. In Peter we have extremes meeting. None of Christ's disciples showed a quicker and clearer appreciation of the Master's claims; none showed a more fervent attachment to the Master himself. Yet, strange to say, Peter was conspicuous above the rest for his faint-heartedness in the time of trial and of danger. The two dispositions are equally apparent upon occasion of the incident recorded in this passage.

I. ARDENT AFFECTION. The sincerity and strength of Peter's love for Jesus cannot be questioned. 1. It was this which had impelled him to draw the sword in his Master's defence. 2. It was this which impelled him to follow Jesus when his colleagues and companions had fled. 3. It was this which urged him to accompany John without having the guarantee of safety which John possessed. 4. It was this which led him to dare the risk attaching to the neighbourhood of the court and high priest's dwelling. No motive save the pure motive of affection could have induced Peter to act as he did.

II. TIMOROUS FALSEHOOD. 1. This was apparently upon a slight occasion and inappreciable danger. The charge brought by a maid who kept the door was enough to throw off his guard the boldest and chief of the apostles. 2. It was in contrast with his previous confessions. None of the twelve had been more forward to apprehend and to acknowledge the claims of Jesus to Messiahship and to Divinity than had Peter. 3. It was a poor recompense for the distinguishing favour which had been shown to Peter in common with two other of the twelve. He who had been on the mount and in the garden with Jesus now denied him. 4. It was the occasion of bitter remorse and true repentance on the part of the offender against conscience and against Christ. 5. It became a recollection, which in his after-ministry stimulated Peter to watchfulness and to prayer.

LESSON. The narrative is a warning against relying too much upon religious feeling. Peter felt deeply and warmly towards Christ; yet he fell. Many Christians think that they are secure because the gospel touches their emotions. The counsel of Jesus himself must not be forgotten: "Watch and pray, lest ye enter into temptation!"—T.

Vers. 19, 20.—*The publicity of Christ's ministry.* Had the high priest questioned Jesus in this manner from any real desire to be his disciple, or from an ordinary and intelligent curiosity, his inquiries would have been received in a very different manner from that in which Jesus did actually respond to them. But it was plain that the whole purpose of the interrogator was to induce Jesus to criminate himself and his disciples. Thus it was that Jesus, taking no notice of the question concerning his adherents, referred the high priest, for information regarding his teaching, to those who had heard him discourse and converse. There could be no difficulty in obtaining evidence upon this; for, as Jesus asserted, his teaching had been open and public, and multitudes of the Jews had heard his doctrine.

I. AS A MATTER OF FACT, OUR LORD FULFILLED HIS MINISTRY AS A PUBLIC TEACHER, WITH UNDENIABLE PUBLICITY. In the country districts he taught in the synagogues, the places appointed for public religious instruction and worship. In the metropolis he was wont to frequent the precincts of the temple, not only upon ordinary occasions, but at the great national festivals. He expressly witnessed that his open instructions had been intended for the benefit of the Jews and of the world at large.

II. AS A RELIGIOUS TEACHER, JESUS HAD NOTHING TO CONCEAL AND EVERYTHING TO PROCLAIM IN PUBLIC. He had nothing to be ashamed of in the whole cycle of his doctrine. And knowing that his communications were adapted to benefit all mankind, Jesus benevolently desired to bring as many as possible under the sound of his voice, under the influence of his revelations, counsels, and promises. His lessons were as the living waters of the brook, which flow in a ceaseless stream, so that all may drink of them and be refreshed.

III. THE PUBLICITY OF CHRIST'S TEACHING SECURED THE ESTABLISHMENT OF HIS INNOCENCE AND OF THE INJUSTICE OF HIS FOES. If he had spoken aught secretly, an opening might have been left for the slanderous imputations of his foes. But all Judæa and all Galilee were witnesses to his doctrines concerning God, concerning man, concerning duty, sin, judgment, forgiveness, and life eternal. Of high and holy doctrine unnumbered witnesses were able to testify. But none could be brought forward with any credible account of sayings subversive of order, of peace, of morality. Nothing could be clearer than the inability of Christ's foes to convict him of any teaching which might justify their charges.

IV. IN THIS PUBLICITY CHRIST IS A MODEL FOR ALL HIS FOLLOWERS TO COPY. Christianity has no esoteric doctrines, no secret societies or guilds, no rites or ceremonies for private performance. Christianity is no sect, no party. A world-wide religion, it challenges the attention of all mankind. Those who teach and preach in Christ's name are bound to follow the example of their Lord—to discharge their ministry in public places wherever men resort. The language of the true preacher of wisdom and righteousness is this: "To you, O men, I call, and my voice is unto the sons of men."—T.

Ver. 28.—*Defilement, ceremonial and real.* All religions recognize the twofold nature of man. As we are body and soul, the requirements of religion respect both these parts of our being. The heart is the spring of conduct, and actions are the manifestation of the spiritual nature. It is obvious that an opening thus exists for hypocrisy; it is possible that there may be the outward form where the inner reality is lacking. Such was the case with those Jews—chiefly priests and Pharisees—whose conduct is described in the text. They felt no scruple in defiling their conscience with the crime of shedding the blood of the innocent; but they would on no account enter the Prætorium, where leaven might be present in some of the rooms, lest they should be polluted, and unfitted for taking part in the solemnities of the approaching Passover.

I. CEREMONIAL DEFILEMENT MAY BE AVOIDED WHILST REAL DEFILEMENT OF THE SOUL IS CONTRACTED. The heathen religions of antiquity were in no vital way connected with morality. A man might be a very religious, and yet a very bad, man; and

that without any inconsistency. But the faith of the Hebrews was based upon revelation, and combined belief of the truth with practice of righteousness. It was culpable in a high degree in men who enjoyed revelation so clear and full, to be led aside from the ways of justice at the very moment when they were carefully observing the requirements of the ceremonial law. It is an evidence of their depravity, and at the same time of their blunted sensibilities to what was right and reasonable, that they should so act. How much more deserving of condemnation are professed *Christians*, who, whilst scrupulously observing the ordinances of religion and the regulations of their Churches, at the same time are guilty of serious infractions of the moral law! Yet men are found who keep with outward strictness the day of rest, who partake of the holy Eucharist, and yet are not ashamed to act unjustly, to speak slanderously, and to cherish a selfish and worldly spirit.

II. CEREMONIAL DEFILEMENT MAY BE CONTRACTED WHILST REAL DEFILEMENT OF THE SOUL IS AVOIDED. There are many cases in which "to obey is better than sacrifice, and to hearken than the fat of rams." As David ate the shewbread, as the disciples of Jesus plucked the ears of corn, and Jesus himself healed the sick on the sabbath, so men may often be justified in transgressing the letter of a commandment in order to keep the spirit of the law. The claims of humanity are rightly to be preferred to the requirements of an external character, which nevertheless have their place and their use. And good men may even frequent the society of the vicious, the criminal, the degraded, when, by so doing, they may make an opportunity for bringing the gospel of Christ's love before the minds of those to whom nothing but the gospel can bring rescue, salvation, and eternal life. Many methods may upon this principle be justified which would not on their own account be accepted and practised by the sensitive and fastidious. *Salus populi suprema lex.* If it is so in politics, surely in the religious life we may well be, like the apostle, "all things to all men, if by any means we may win some."—T.

Ver. 36.—*The unworldly kingdom.* It is not always possible to return a direct answer to a question. When Pilate asked our Lord Jesus, "Art thou a King?" the reply could not have been either "Yes" or "No" without misleading the questioner. In a sense he was not a king,—that is, he made no claim to an earthly, temporal sovereignty; in another sense he was a King,—a spiritual Sovereign, although his kingdom was not of this world. Thus the question of the Roman governor was the occasion of the utterance of a great truth, a great principle, distinctive of the religion and Church of our Lord Jesus Christ.

I. CHRIST'S KINGDOM IS UNWORLDLY IN ITS COMPATIBILITY WITH AND ITS TOLERANCE OF OTHER KINGDOMS. Earthly governments do not admit of the *imperium in imperio.* The same subject cannot owe allegiance to two lords. The same land cannot admit the promulgation of different codes of law. Oppression, confusion, rebellion, anarchy, would be the result of such an attempt. But the kingdom of the Lord Jesus can exist and flourish in the most diverse forms of secular government. The subjects of a despotic monarchy, and the citizens of a democratic republic, are alike capable of acknowledging the supremacy and obeying the commands of King Jesus. So far from destroying or imperilling a state, Christianity, when it takes possession of a people, tends to establish a state in righteousness, freedom, and peace. The ruler and the governed may alike confess the sway and honour the authority of the Lord and King of men.

II. CHRIST'S KINGDOM IS UNWORLDLY IN THE CHARACTER AND THE APPEARANCE OF ITS MONARCH. Earthly kings are always imperfect in character, and sometimes unjust, malevolent, vain, and selfish; yet they may maintain the outward semblance of dignity, wealth, magnificence, and power. The Lord Christ, on the contrary, had no earthly rank, or splendour, no gorgeous palace, no imposing retinue. He was in outward guise lowly and obscure, and he was by men scoffed at and despised. Yet he was and is the Holy One and Just, the faultless and benevolent Ruler of men, the Lord of heaven, the Judge of all. How wonderful and sublime a contrast to the kings of this world is the meek Monarch, the sceptre of whose kingdom is a right sceptre!

III. CHRIST'S KINGDOM IS UNWORLDLY IN ITS OWN ORIGIN AND IN ITS SOVEREIGN'S TITLE AND CLAIM. The conception did not spring up in a human mind. "Now,"

said Jesus, "is my kingdom not from hence." Designated "the kingdom of heaven" and "the kingdom of God," it is, in its ground and in its character, what such designations involve. It is to the Divine wisdom and love that this unworldly kingdom must be traced. Christ is King by inheritance, as Son of God; by conquest, as the redeeming Lord; by choice and election, being welcomed by the joyful acclamations of his loyal subjects. In all these respects our Saviour's title to the throne is very different from the titles put forward by the kings of this earth.

IV. CHRIST'S KINGDOM IS UNWORLDLY IN THE NATURE OF ITS DOMINION OVER ITS SUBJECTS. The subjects of an earthly monarch are usually born beneath the sway of their liege lord. In any case their obedience and submission, their aid and support, are required, and the requirement is, if necessary, enforced by penalties. The sway of the king is over the outward actions, the speech and habits of the subjects. Very different is the case with the members of that spiritual state of which Jesus is the sovereign Ruler. They are all citizens of the commonwealth and subjects of the King in virtue of personal faith and voluntary submission. Christ reigns in the heart; he has no care for the mere homage of the lips, the mere prostration of the body. His is a spiritual empire.

V. CHRIST'S KINGDOM IS UNWORLDLY IN THE AIM IT SEEKS AND THE MEANS IT EMPLOYS. Whilst earthly sovereignties aim at the outward order and prosperity of the community, at peace and wealth, at conquest and glory, at power and fame, and whilst they employ secular means towards these ends—Christ's kingdom contemplates purely moral ends—the growth and prevalence of righteousness and holiness, patience and love; in a word, those spiritual characteristics which are distinctive of every divinely ordered society, and by means in harmony with such ends. No fear or constraint, no magistrates, officers, soldiers, prisons, does Christ employ. He disclaims force; "else," said he, "would my servants fight." His is a kingdom in which truth is revealed and embodied—truth which calls for faith, and the support of intelligence and loyalty. The laws of the spiritual kingdom are not prohibitions; they take the form of examples, and are sustained by the sanction of Divine love.

VI. CHRIST'S KINGDOM IS UNWORLDLY IN ITS EXTENT AND PERPETUITY. Whilst no earthly conqueror has been suffered by Divine providence to achieve a universal dominion, Christ shall "reign from sea to sea, and from the river unto the ends of the earth." Whilst all human governments are liable to decay, and the Roman empire itself passed into a decline which issued in its fall, Christ's "kingdom is an everlasting kingdom, and his dominion endureth to all generations."—T.

Ver. 38.—"*What is truth?*" When the Lord Jesus, in explanation of his claim to kingship, declared himself a Witness to "the truth," the turn to the conversation between him and the Roman governor was to all appearance very abrupt. Government, royalty,—these were ideas with which Pilate was familiar, in which his position bound him to take interest. With regard to truth, he might or he might not concern himself. In any case it would scarcely occur to him that there was any special connection between kingship and that witness to the truth which the accused One professed that it was his mission to bear. Whether Pilate asked the question from mere curiosity, from real interest, in ridicule, or in cynical unbelief, we cannot confidently say. The possibility that any one of these motives may have influenced him suggests the various attitudes of mind with which the truth of God is regarded by men.

I. UNBELIEF ASKS, "WHAT IS TRUTH?" WITH A CYNICAL CONTEMPT TOWARDS THOSE WHO BELIEVE THAT THEY HAVE FOUND IT. The disbelief of Christianity as a Divine and authoritative religion is no new thing. Infidelity has existed from the earliest ages of Christianity down to the present time. It has taken different forms. Atheism, agnosticism, deism, rationalism, mysticism, differ in what they affirm, but they largely agree in what they deny. The chief offence taken with our religion is because of its supernatural claim, because, by affirming Jesus to be the Son of God and to have risen from the dead, it affirms the being of a God deeply interested in man's true welfare, and interposing in order to secure it. That there is some solid basis for the Christian faith and for the Christian Church, only the most ignorant deny. With regard to the historical facts which accounted for Christianity as a human system, there is among

unbelievers difference of opinion. But when the Christian teacher or preacher declares, as he is bound to do, that the Scriptures reveal "the truth" concerning the character and purposes of God, and concerning the nature and prospects of man, then all the hostility of the opponent of religion, of the man who believes in food and clothing, in science and art, and in nothing beyond, is aroused within him; and with all the scorn of incredulity in his tones he asks, assured that there is no answer to be given, "What is truth?"

II. SCEPTICISM ASKS, "WHAT IS TRUTH?" WITH THE SADDEST DOUBT AS TO THE POSSIBILITY OF ATTAINING IT. The opponent of the believer is the infidel, who *dis*believes. Between the two stands the sceptic, whose attitude is one of doubt, examination, indecision. This is a stage of thought through which most educated and thoughtful persons pass—some to faith and some to disbelief, whilst there are those who linger in this state throughout the rest of life. Christianity is no foe to candid inquiry; it bids us "prove all things;" any other principle would keep heathens heathens, and Mohammedans Mohammedans, all through life. What is to be avoided and blamed is the settled, contented acquiescence in doubt, which tends to no conclusion of belief, no definite action. Now, whilst there are topics upon which we are not bound to have an opinion—topics beyond our faculties, or remote from our interests—it must be maintained that religion is of importance so vital, that if truth with regard to it can possibly be attained, it must earnestly be sought. Permanent scepticism is either a sign of the weakest intellect, or it is a confession that the problem of greatest interest to us is a problem we can never solve.

III. INQUIRY PUTS THE QUESTION, "WHAT IS TRUTH?" WITH SINCERE AND PRAYERFUL INTEREST. There is no question which affords to the Christian teacher and preacher greater pleasure, when propounded with intelligence and candour, than this. It evinces a mind alive to the great purposes and the great possibilities of life. And further, there is the assurance that the seeker shall be the finder of truth. In many of their enterprises the fervent, the inquisitive, the avaricious, the ambitious, are doomed to fail. But there is a price with which truth may be bought; and the promise holds good, "He that seeketh findeth." Truth must indeed be sought in a right method and in a right spirit; so sought, it will not be sought in vain.

IV. FAITH ASKS, "WHAT IS TRUTH?" AND RECEIVES TO THE QUESTION AN ANSWER DEFINITE, ASSURED, AND SATISFYING. Belief in Christian truth is reasonable, based as it is upon evidence and testimony, upon the highest and most unquestionable authority, and upon the congruity between Christianity and the innate needs of man's understanding, conscience, and heart. Belief, as an intellectual assent, is necessary to true religion; but it is in itself insufficient. To believe the gospel is to put faith in him who is himself the Gospel, and faith in Christ is faith in God. Christ has said, "I am the Truth;" they, then, who find him, find revealed in him the mind, the very heart of God. The truth is to the Christian the favour and the fellowship of the Eternal, the law of life, the satisfaction of the whole nature. Very different are the Christian's convictions from many which are held tenaciously by the "men of this world;" for they are convictions which shall never be distrusted and abandoned; they shall outlast the perishable fabrics reared by human ingenuity and human imagination.—T.

Ver. 38.—*No crime in Christ.* Pilate's language and conduct furnish us with an example of the way in which weak and unprincipled men are wont to allow themselves to be guided by the expected consequences of their actions, instead of referring those actions to principles and laws by which they might decide what is the right course to follow. Often, as in the case of Pilate, where the results of actions are more regarded than their standards, men's convictions lead in one direction, whilst their practical conduct follows another and inferior path.

I. THE IMMEDIATE AND HISTORICAL LESSONS DEDUCIBLE FROM THIS ACKNOWLEDGMENT OF PILATE. 1. With reference to the governor himself who thus spoke, we infer from this language his judicial impartiality. Accustomed to such examinations as that he was now conducting, he saw at once through the motives of the accusers, and recognized the absurdity of their charges and the innocence of the Accused. This was to the credit of his intelligence; but his clear perception of the merits of the case makes his guilt the greater in yielding to the malice of the priests and the passion of

the populace. 2. This language testifies to the sinful and malicious conduct of Christ's enemies. Pilate was ready enough to see matters as they were seen by the influential class among the Jews. But the case was so flagrant a case of groundless hatred and false accusation, that it was impossible that Pilate should be blinded to the truth. What the governor said was literally true—there was no crime in Jesus. 3. We are justified in accepting this witness to the character of our Lord. As Christians we believe, indeed, far more than the Saviour's innocence of the crime of civil insurrection. But we are at liberty to take this evidence, and to require its acceptance by all students of Christ's character and claims. If the historical inquirer will go no further, we may justly expect him to grant that the charge upon which our Lord was put to death was a charge utterly groundless.

II. THE GENERAL AND RELIGIOUS LESSONS DEDUCIBLE FROM THIS ACKNOWLEDGMENT OF PILATE. 1. It harmonizes with the declarations of Scripture concerning the blamelessness and sinlessness of Jesus. 2. It suggests the inquiry why one so blameless should endure such undeserved ignominy and suffering. It is plain from the narrative that Jesus might have avoided what, as a matter of fact, he consented to undergo. There was a reason for this—a reason to be found in the Divine purposes regarding the salvation of sinful men. His qualifications are such as fit him for his mighty and merciful office, as the sinless Saviour of a sinful race.—T.

Vers. 4—8.—*The moral courage of Jesus.* We see this if we consider—

I. WHAT HE MIGHT HAVE DONE UNDER THE CIRCUMSTANCES There is no virtue in not doing thus if we cannot do otherwise. But what could Jesus do now? 1. *He might have not visited the garden on this night.* He knew all that was coming. He knew that the devil of pillering and covetousness had entered Judas, and that he was then in the city betraying him to his thirsty and cruel foes. He entered not the garden in ignorance of what was coming. It would be the easiest thing for him to go elsewhere. 2. *He might have escaped before his foes were upon him.* Apart from his absolute knowledge of things, the gleaming light and subdued talk of the hostile throng would give him sufficient warning, and he could have made his escape under the cover of friendly trees. His little guard slept fast; but he was awake, and specially sensitive to every approaching sight and sound. 3. *He might have disappeared from his foes in their very presence.* He might have let them come upon him so as to think that he was in their hands, and then at once vanish away from their very clutches, disappoint their fondest hopes, and make fools of them all. 4. *He might, with his power, strike them dead, or into a fit so as to make their hostile attack quite futile.* He just showed them what he could do when he said, "I am he;" they went backwards, and fell to the ground. What produced this? Was it a flash of his Divinity from without striking terror to his assailants, or a flash of memory from within of his mighty deeds? or was it the effect of the simple moral courage and majesty of that defenceless but heroic One? However, they fell to the ground—a striking illustration of what he might have done. 5. *He might have received almighty help from his Father.* If he at this time had not many earthly friends, and those not very strong nor skilful in human warfare, he was rich in heavenly allies, and these were all at his command, as he told one of his followers, "Thinkest thou that I cannot now pray to my Father," etc.? One of these with the brush of his wing slew the mighty Assyrian army, and one of them would slay all Christ's enemies if he so wished. But he did not use his power nor influence in his own defence. He had sufficient courage to stand all alone.

II. WHAT HE DID. 1. *He remained in the garden.* He was perfectly self-composed. He had a special work to do in the garden. There the coming battle was morally fought and won. There he trained himself for the encounter, edged his sword and put on his armour, and viewed the battle-field. He was too busily engaged with his Father and the business of his life to be disturbed by the approaching foe. 2. *He went forth to meet his enemies.* He had finished his work there, and his language and action were, "Let us arise, and go hence." He went forth to meet them. His courage was not rash, but discreet, and under the guidance of perfect wisdom. He never went forth to meet his enemies before, for his hour was not come; but now his hour was come, and as soon as he heard the clock strike it, instead of waiting their arrival, he went forth to meet them. He had a great work to do in an hour, and there was no time to lose. His

courage completely spoilt their anticipated sport of a chase or a fight. 3. *He made himself known to them.* He could ask them with firmness, "Whom seek ye?" but tremblingly they replied, "Jesus of Nazareth." The Roman soldiers had unflinchingly faced many mighty foes, but this defenceless Jesus of Nazareth overpowered them with his majesty. "I am he" proved too much for them. They fell to the ground. And the collision would have proved fatal to them were it not for the buffers of his goodness and mercy. Judas's kiss was unnecessary; Jesus introduced himself. 4. *He went forth, although knowing all.* "Knowing all things," etc. His knowledge in one sense was disadvantageous to him. There is a certain amount of ignorance connected with all human bravery. Hope of escape and victory is an element in the heroism of the bravest soldier. If we knew all our future, it would go far to unnerve our courage and paralyze our energies; but Christ knew all. He had mentally gone through all the tortures of the next few hours. He knew that death with all its pains and shame was but a drop to the ocean of his agonies. He knew infinitely more than the soldiers and the disciples. They only knew the outward; he knew the inward. They only knew the visible; he knew the invisible. They only knew a part; he knew all. The weight of death was nothing to the weight of sin he had to bear. He knew this in all its bearings and bitterness; but in spite of all, such was his courage that, in this hour of trial, he did not flag, but went forth.

III. THE SOURCES OF HIS COURAGE. What courage was his? 1. *The courage of an exceptionally great nature.* We must have an adequate cause to every effect. The heroism of Jesus, although human, yet often towered above it and became Divine. He was the Word made flesh, and God manifested in the flesh. He was a perfect Man, but ever united with Divinity—full of Divine life which made him triumphant over death and its agonies. 2. *The courage of loving obedience to his Father's will.* He was ever conscious of this. It was his delight, and the inspiration of his life. "My meat and my drink," etc.; "The cup that my Father hath given," etc.? It is bitter, but I shall drink from his hand whatever may be the consequences. 3. *The courage of conscious rectitude and innocency.* Guilt and imposture make a man a coward, while rectitude and innocency make him a hero. Conscious of the Divinity of his mission, the purity of his life, the guilelessness of his spirit, and the rectitude of his motives, Jesus went forth to meet his foes; and this consciousness raised him so far above timidity as to clothe him with the majesty of Divine heroism, which sent them reeling to the ground. 4. *The courage of perfect knowledge of results.* He not only knew his sufferings, but also his joys; not only the shame, but also the glory; not only the apparent defeat, but the subsequent grand victories. He could see life in his death for myriads, and glory in the highest. With the agonizing groans of Gethsemane were mingled the anthems of triumph, and in the gleam of torches and lanterns he could see the world flooded with light, and heaven with glory and happiness. 5. *The courage of self-sacrificing and disinterested love.* In the greatest bravery of selfishness there is an element of cowardice; but in Christ there was not a taint of selfishness,—his life was absolutely a sacrifice for others. He would not implicate others in his hour of trial, but gave himself to save them—and all this was voluntary. The volunteer is ever more courageous than the pressed soldier. The courage of Jesus was that of a volunteer, and his heroism that of Divine and self-sacrificing love.

LESSONS. 1. *The foes of Jesus were the unconscious ministers of Divine justice demanding his life as a ransom for sin.* They were inspired by hatred to Jesus, but this hatred was overruled to answer the most benevolent purpose. 2. *Jesus personally and willingly gave his life up for this purpose.* He was most anxious that justice should be paid in the genuine coin, and not in counterfeit. "If ye seek me, let," etc. 3. *In consequence of his meeting the demand of justice by his life, he demands the release of his friends.* "If ye seek me," etc. He does not ask this as a favour, but demands as his right. 4. *This demand is most readily granted.* In this instance they were not touched. Justice cannot resist the logic of Christ's death and intercession with regard to believers. If the accepted surety pay, the debtor is free. 5. *The infinite importance to be united by faith with Christ.* Then the chastisement of our peace is upon him, but otherwise it must be upon ourselves.—B. T.

Vers. 1, 2.—*A hallowed spot.* There are depths and unique things in this Gospel

which make it easily to be accounted for that some should reckon it the choicest of the Gospels. It has what the others have not; but when we compare the others with it, to look for their peculiar excellences, then we find how the others have what this Gospel lacks. One would have thought beforehand that John would have enlarged on the mysteries and sorrows of Gethsemane, but, strangely enough, he passes them over without a word. Here is one of the illustrations of how real a thing inspiration is, these Gospels being not written after the fashion of human books, though they came through human minds. If John had been asked why he omitted to enlarge on the Passion, he could hardly have told. But though John says nothing of how Jesus began to be sorrowful and very heavy even unto death, though he says nothing of that sweat which was like great drops of blood falling to the ground, yet we are sure all these dreadful experiences must have been often in his grateful recollection. Gethsemane was the last place where Jesus and his disciples had free speech before his death, and it was well that they should have the recollection of it as a place where they had often been. Many things at many times Jesus must have told them there, and the remembrance of the place would bring up the remembrance of the words. We must not make too much of this mere locality, even if we were quite certain of it. Every Christian must have his own hallowed places. Every Christain must have places, the recollection of which is sweeter far to him than ever the mere sight of traditional spots in Palestine can be. We must have holy, memorable places in our own experience, and then perhaps we may get some good from considering the so-called holy places of the so-called Holy Land.—Y.

Ver. 10.—*The vanity of violence.* Here we have a peculiarly valuable illustration of the *vanity* of violence. Over and above the wickedness of violence, there is the uselessness of it. Men arm themselves with all sorts of deadly weapons, and go out against each other; and what is the good of it all? Man was not made for anything requiring violence or extraordinary exertion. He has neither the muscles, the claws, nor the fangs of the beast of prey. Man gains his proper results by the industrious hand, directed by the God-glorifying brain. Nothing of the highest has ever been gained by brute force.

I. LOOK AT THOSE ATTACKING JESUS. They act after their kind and according to their light. They know no weapons but force and stratagem. The whole appearance of this multitude, going out with swords, and sticks, and lamps, and torches, has something ridiculous and despicable about it. This array of forces would have been all right if a lion or a bear from the wilderness had been seen skulking about the Mount of Olives. The weapons would have corresponded against a murderer or a brigand in hiding there. But it was Jesus against whom they were going out—Jesus, who did everything in his work by persuasion and spiritual energy. Of course, all this showed great ignorance, but that is what the enemies of Christ and his Church always do show. The opposition of the world, being completely ignorant of what has to be conquered, has no astuteness in it. What can all the combined efforts of the world do against a man who is ready, if need be, to die for his religion? Jesus in the hands of his enemies is the grand illustration of how little the enemies of the body of Christ can do, or rather the particular enemies who make physical pain their weapon. Such are not the worst enemies. It is not the wolf, confessed in all his natural ferocity, that we have most to fear, but the wolf in sheep's clothing, the foe who comes with the look and language of the friend.

II. LOOK AT THE METHODS OF DEFENCE. 1. *The way of Peter.* Peter had very likely made himself possessor of one of the two swords mentioned in Luke xxii. 38. Of course, this shows an utter misunderstanding of the meaning of Jesus in Luke xxii. 36. If we act on some wrong meaning of a word of Jesus, we shall suffer for the blunder, sooner or later. Peter got a weapon into his hands that, to a man of his rash, impetuous ways, was just the thing to bring him into trouble. Peter should have done the right thing at the right time. Jesus put him and others to watch and pray, to act as sentinels. The sentinels fell asleep at their posts, and reckless lunging with a sword could not mend matters afterwards. Notice, too, how the effects of this rash act were worst to the man who committed it. Here surely is the secret of the subsequent denials. 2. *The way of Jesus.* Jesus yields. He defends and conquers by

yielding. He shows in his own Person how the just man has a fortress impregnable to violence. He could have vanished mysteriously from the midst of his enemies, as he had done before; but what would that have advantaged us? *We* cannot vanish from an opposing world; we must either meet violence with violence, or yield what is merely outward, knowing that the inward is sacred and invulnerable.—Y.

Ver. 17.—*The folly of fear.* Simon Peter, having shown the vanity of violence in his useless blow at the high priest's servant, now proceeds to show the folly of fear in a vain attempt to conceal his connection with Jesus. Extremes meet. The spirit that impels to a reckless, random attack is immediately followed by the spirit that seeks present safety at any cost. The denial by Peter illustrates many truths. We take it here as illustrating the folly of fear.

I. PETER MEANT TO BE PRUDENT. He sought to keep safe what he valued most, and what he valued most was his own present life. What a man most fears to lose is his treasure. Peter had not yet gained the true prudence, because he had not yet found out the most precious thing a man can possess, even an inward union with that which is inward in Jesus. He had to do the best he could for the best he had, and that best led him into a lie. Once he admitted his association with Jesus, he did not know what the admission might lead to.

II. THE ONLY PATH TO TRUE COURAGE. The Christian can be the only truly courageous person. For he knows that, whatever may come from the outside, the best things are safe. A higher courage is often needed than that in which Peter proved to be lacking, even moral courage. Some would even dare to die, but they would not dare to fly in the face of the world's customs and demands. Peter had harder things to do afterwards than preserve his natural life. He had to turn his back on Judaism. He had to make ready for being laughed at and sneered at, again and again. The wisest fear is a fear of losing living union with Jesus. If we value that as we ought to do, then the laughter and the threats of men will be robbed of what makes them so dreadful to many.—Y.

Ver. 20.—*Nothing to conceal.* I. A CONTRAST. What religion is there that can bear the light of day as Christianity can? The false needs to be arranged and beautified and kept ever in one particular light. Jesus could expose everything if necessary. What a contrast to the life in the temple at Jerusalem! There was not a priest who could afford to have all his doings brought out and set before men. This ought to be part of our power when we are dealing with false religions. The more they are searched into, the more their abominations are exposed. The more Christianity is searched into, the more transparent and attractive it becomes. Not that everything is clear to the intellect, not that there is absence of mysteries; but these mysteries, whatever they are, lie open for everybody to contemplate them and be the better for them. The mysteries of heathendom are only priestcraft when one gets in behind them. Christianity is symbolized by the contents of the ark. That ark was sacred, not to be touched with heedless hands; but once it was opened, nothing lay there but the commandments, every one of which uttered forth the condemnation of everything false.

II. AN EXAMPLE. That openness which was in Jesus must be in all his followers. All true Christian assemblies are perfectly open places, except when, in charity and kindness to individuals, the door is closed; and even then the closing of the door is known to all, and why it is so. Those entrusted with the propagation of Christianity have nothing to conceal. Their aim is the good of men; their method is by persuasion and appeal; they draw all their topics and their teaching from a book which is as open to others as to themselves. None of the first apostles needed to conceal anything; there was no false step, no dubious word of their Master to gloss over or keep in the background; and similarly we have nothing to apologize for. We need not to proclaim a mere ideal for the acceptance of men. Our real is better than the best ideal our imagination can fancy.

III. A CAUSE FOR GLORYING. Difficulty is taken out of our way. We feel that since all is open and clear and satisfactory now, it always will be so. We find nothing to be ashamed of, nothing contradictory, in our experience of Christ in time. And

similar surely will be our experience in eternity. "Whatever record leap to light," Christ will be the same. Whatever testimonies be unearthed, there will be nothing awkward to get over.—Y.

Ver. 21.—*The right people to ask.* I. WHY JESUS COULD REFER TO HIS HEARERS. It is not every teacher that could refer confidently to his hearers, not even to his most attached and trustful ones. If he did, and if an accurate report could be got of all their impressions, the result might not be very complimentary to the teacher. He might find out that as yet he himself was only a learner. He might find out that he himself was only making guesses and dealing with the surface of things. But Jesus knew whence he came, and all he said was said with the spontaneity, the natural coherence, belonging to him who spake as never man spake. We know the impression the teaching of Jesus makes upon us, and we know that the miscellaneous crowds who first listened to it must have been impressed in the same way. It is not meant that they understood everything, or always understood rightly. But there was this impression, at all events, that Jesus spoke with authority, and not as the scribes. Jesus knew that the common people of the country were not against him, and his enemies also knew that they could not afford to inquire too curiously into the opinions of the multitude. That multitude might not be enthusiastic about Jesus, but a decided condemnation of him the multitude never would give, if only a sufficient number of people had been asked.

II. A HINT FOR US IN OUR JUDGMENTS ABOUT JESUS. We are too much accustomed to fly to books about Jesus which have intellectual merit rather than personal experience in them. Jesus referred confidently to the great bulk of his auditors, even the common people. And we should try to find out what the common people think about him. If Jesus cannot bless everybody, he cannot bless anybody. The scribes and Pharisees made difficulties where the common people made none. And so we should do well in our difficulties to consider whether they are shared by others. There is great benefit in listening to the opinions of all sorts of people about Jesus Christ. It is well, on the one hand, to hear what can be said by the learned and academical mind; and it is also well, on the other, to listen to those who, behind all that has been peculiar in Christ's teaching, all that has wanted learning whereby to understand it, have seen the universal truth that was meant to do them good. Christ's teaching can lay hold of hearts and consciences when the most elaborate system of mere ethics has no grasp. Christ is more than anything he has said, and those who make no pretence to intellectual superiority or anything special, can see him through his every word and deed. We had better not reject Christ before we have listened well to the kind of people who have accepted him.—Y.

Ver. 37.—"*The King of the Jews.*" It is the peculiarity of some people that a plain "Yes" and "No" can hardly ever be got out of them. After all, however, it is only an irritating peculiarity, not a dangerous one. The real danger is when people say "Yes" and "No" too easily, too thoughtlessly. Here is the question of Pilate to Jesus, "Art thou the King of the Jews?" What at first sight could look simpler and easier to answer? Yet it was not simple and easy. Thus we have to consider—

I. JESUS IN HIS TREATMENT OF PILATE'S QUESTION. To Pilate the question was simple enough. He meant, of course, a king in the ordinary acceptation of the term. If Jesus had said "No" to this question, the answer would have been right enough, but it would only have led on to other questions, without any real result to the interests of truth. Jesus evidently did not wish to talk much at this season. The time for teaching was past; the time for submission and suffering had now fully come. Still, whatever Jesus had to say must be significant, and mere "Yes" or "No" to ignorant human questionings would have told nothing. Hence, without saying he was a king, Jesus talks about his kingdom and its principles of *defence*, which, of course, were equally its principles of *attack*.

II. Thus we see Jesus answering the question by showing THE ELEMENTS OF HIS POWER AND THE METHOD OF HIS PROGRESS. 1. *The elements of his power.* He looks a lonely Man before the representatives of the greatest power in the then world. Whatever could be done by force of numbers and discipline, Rome could do. But

quantity of a lower kind can do nothing against *quality* of a higher kind. Jesus is not concerned to maintain the integrity of a fleshly body, though even that he could have done if needful. It was the integrity of the inner life Jesus had to maintain against temptation. Jesus had his own personal battle to fight and victory to win, before he could lead men in their greatest battle and most decisive victory. The risen Saviour is the Man Christ Jesus made fully manifest in his abiding sinlessness. If Pilate will only wait a little while, and open his mind to the truth, he will see by deeds that Jesus is a King. Not what a man says, but what he does, proves his claim. 2. *The method of his progress.* Jesus wants us to get above the ideas of mere conflict and victory and overcoming of opposition. What he desires is the free, joyous, and entire submission of the individual, because of the truth which is made clear to him in Jesus. Jesus is the only one who can distinguish reality from appearance, truth from falsehood, and the abiding from the perishing. Jesus, as he says, came into *the world.* The world was ever in his thoughts, for the world's good. He no more belonged to the land he happened to live in than the sun belongs to that particular part of the earth where he happens to be shining. The sun belongs to the whole world, and so does Jesus. The sun belongs to every age, and so does Jesus. He came into the world to bear witness to the truth, and wherever there is a soul wrapped in delusion and falsehood, mistaking realities for dreams, and dreams for realities, Jesus is there to tell the truth, the whole truth, and nothing but the truth.—Y.

EXPOSITION.

CHAPTER XIX.

Vers. 1—3.—(*d*) [Within the Prætorium.] *The unjust scourging, and the crown of thorns.*

Ver. 1.—Then Pilate therefore took Jesus, and scourged him. The force of the "therefore" may be seen in the foregoing observations (see especially Luke xxiii. 23—25). He obviously fancied that the sight of their Victim's utter humiliation, his reduction to the lowest possible position, would sate their burning rage. Scourging was the ordinary preliminary of crucifixion, and it might be regarded as Pilate's verdict, or the conclusion of the whole matter. Roman and Greek historians confirm the custom (Josephus, 'Ant.,' v. 11. 1; 'Bell. Jud.,' ii. 14. 9; comp. Matt. xx. 19; Luke xviii. 33) of scourging before crucifixion. It may have had a twofold motive—one to glut the desire of inflicting physical torment and ignominy, and another allied to the offer of anodyne, to hasten the final sufferings of the cross. But the governor clearly thought that he might, by first humouring the populace, in releasing Barabbas from his confinement, and then reducing to a political absurdity the charge of treason against Cæsar, save the suffering Prisoner from further wrong. The morbid suggestion of a mind accustomed to gladiatorial shows, and to the sudden changes of feeling which ran through the amphitheatres at the sight of blood, not only reveals the incapacity of Pilate to understand the difference between right and wrong, but proves that he had not sounded the depth of Jewish fanaticism, nor understood the people he had been ordered to coerce. John uses the word ἐμαστίγωσεν, a purely Greek word. Matthew and Mark, who refer to the scourging which preceded Christ's being led to Calvary, use another official and technical word φραγελλώσας (identifiable with the Latin word *flagellans*). This does not require us to believe in *two* scourgings. Matthew and Mark simply refer to the scourging, which had been arbitrarily and informally inflicted, as John informs us, before the condemnation was pronounced. The Roman punishment *flagellis* inflicted hideous torture. "It was executed upon slaves with thin elm rods or straps having leaden balls or sharply pointed bones attached, and was delivered on the bent, bare, and tense back." The victim was fastened to a pillar for the purpose, the like to which has actually been found by Sir C. Warren in a subterranean cavern, on the site of what Mr. Ferguson regards as the Tower of Antonia (Westcott). The flagellation usually brought blood with the first stroke, and reduced the back to a fearful state of raw and quivering flesh. Strong men often succumbed under it, while the indignity of such a proceeding in this case must have cut far deeper into the awful sanctuary of the Sufferer's soul.

Ver. 2.—Pilate then allowed the wounded and bruised man to be yet further and cruelly insulted by the Roman soldiers, who delighted in cruel play and coarse scorn. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe. The "gorgeous robe"[1] which

[1] The three epithets used, λαμπρός (Luke

had been put upon Jesus by Herod had been probably taken from him before he was brought the second time into the Prætorium, and necessarily before his scourging. Now,[1] though it is called a "purple robe" by John, and was probably a cast-off toga of the Herodian court, in all likelihood it was the same garment which was thrown again around his fettered limbs, his bowed and bleeding form. *And the soldiers plaited a crown of thorns;* in imitation of the victor's wreath at a "triumph," rather than the coronet or diadem of a king. The material is believed by Winer, Hug, Luthardt, and Godet to be the *Lycium spinosum*, often found at Jerusalem, not the acanthus, whose leaves decorate our Corinthian columns. It is of flexible stem, and would be soon woven into a wreath, the spikes of which, when it was placed around that majestic head, would be driven into the flesh, and produce great agony.

Ver. 3.—**They kept on**[1] **coming to him, and saying to him,** in sportive mockery of his supposed Kingship, and utter scorn of the nation whose Messianic hope they derided, **Hail, King of the Jews!** They did a sham obeisance to him, having elected him, as Roman guards often did, an "imperator" on the field of battle. The offerings which they presented to him were not the kiss of homage, but *ῥαπίσματα*. **They kept on offering him blows on the face,** strokes with the hand or with rods (cf. ch. xviii. 22, note). Hengstenberg, recalling here (Matt. xxvii. 29) that they put a reed in his hand, symbol of a sceptre, supposes that he refused to hold it, in consequence of which they took it from him, and smote him with it. The awful indignity was a wondrous prophecy. Nay, from that very hour he began to reign. That crown of thorns has been more lasting than any royal diadem. Those cruel insults have been the title-deeds of his imperial sway, by which he has mastered the nations. He was wounded, bruised, for the iniquities of us all. The representatives of the outside world thus share expressly in the shame and ban by which the Hebrew theocracy is crushed, and the prince of this world is judged. "They know not what they do;" but Jew and Roman are guilty before God.

Vers. 4—7.—*(e)* [Without the Prætorium.] *Further protestations by Pilate of Christ's innocence bring out the hitherto-concealed Jewish verdict that he had claimed to be the Son of God.*

Ver. 4.—**And Pilate,** with grim *insouciance*, allows the mockery to take place, and then, with his poor derided sham-king at his side, he **went forth again**[1] from the Prætorium to the public seat, where he kept up the conflict with the accusers and the ever-gathering crowd, **and saith to them,** with more of passion than before, imagining that this pitiable caricature of a king would reduce the cry of "Crucify him!" into some more moderate and less preposterous demand. **Behold, I lead him forth to you,** crowned, but bleeding, robed as a king, but humiliated to a condition worse than a slave, **that ye may know that I find no crime**[2] **in him;** literally, *no charge;* i.e. no "crime." Pilate thus renews and varies his testimony to the character of the Holy One! He makes another fruitless appeal to the humanity and justice of the maddened mob. But what a revelation of Pilate's own weakness and shame! He can find no fault, but has connived at, nay, ordered, the worst part of this atrocious punishment. Keim would have us think that Pilate's anxiety to save a Jew is a mere invention made by the second-century fabricator. There is, however, nothing incompatible with a Roman official's anxiety not to commit a judicial murder, for his own sake, and perhaps for the honour of his order. The hypothesis is irrational that the entire representation of Pilate's desire to screen or save Jesus from the malice of the Jews was a device of the author, due to his Gentile nationality and proclivities, anxious to put even the Roman officials in the best possible light. Surely Christians had no temptation to mitigate their judgments upon Rome at the time of the persecution under Marcus Antoninus. Thoma, like Strauss, finds the basis of the representation in the prophetic types of Isa. liii. and Ps. xxii.

Ver. 5.—**Jesus then came forth,** at Pilate's order, into some prominent position, wearing (*φορέω*, not *φέρω*), as a regular costume, **the thorny crown, and the purple robe,** and he (Pilate, from his judgment-seat) saith to them, as this hateful and tragic melodrama was being enacted, **Behold the Man!** Ecce

xxiii. 11), *κόκκινος* (Matt. xxvii. 28), *πορφύρουν* (ch. xix. 2), are not inconsistent. The *λαμπρός* does not mean "white," but glittering or gorgeous; and "scarlet" and "purple" are continually interchanged or mixed (Rev. xvii. 4; xviii. 16).

[1] Καὶ ἤρχοντο πρὸς αὐτόν. This addition to T.R. is made by Tregelles, Tischendorf (8th edit.), Alford, R.T., and Westcott and Hort, on the authority of ℵ, B, L, U, X, 33, 69, the Syriac and other versions.

[1] ℵ, D, and Γ read ἐξηλθεν, with Tischendorf (8th edit.); Griesbach and T.R. read, with E, G, H, etc., ἐξηλθεν οὖν; Lachmann, R.T., and Westcott and Hort, with A, B, K, etc., read καὶ ἐξηλθεν.

[2] Tischendorf (8th edit.), Alford, and Westcott and Hort differ as to the order of the words.

Homo! This was, doubtless, said to mitigate or allay their ferocity. "Let his simple humanity plead with you! After this surely you can desire no more." [1] "The Man," rather than "the King." As Caiaphas did not know the enormous significance of his own dictum (ch. xi. 50), so Pilate, from his purely secular position, did not appreciate the world-wide meaning of his own words. He did not know that he had at his side the Man of men, the perfect veritable Man, the unattainable Ideal of all humanity realized. He did not anticipate that that crown of thorns, that robe of simulated royalty, that sign of bloody agony, and these insults borne with sublime patience and ineffable love, were even then lifting Jesus to the throne of eternal memory and universal dominion; nor how his own words would be enshrined in art, and continue to the end of time a crystallization of the deepest emotion of the Church of God. The hymn of Gerhard expresses in thrilling tones the universal and perpetual feeling of all Christians—

"O Haupt voll Blut und Wunden
Voll schwerz und voller Hohn!
O Haupt zum Spott gebunden
Mit einer Dornerkron!"

But the appeal to humanity was vain, and Pilate's momentary sentiment failed of its end. Not a voice in his favour broke the silence; but—

Ver. 6.—**When then the chief priests and the officers saw him,** they stifled every movement of possible sympathy by "loud harsh cries" (ἐκραύγασαν). **They cried out, Crucify, crucify him!** [2] Scourging and mockery do not meet the case, nor exhaust the curse and the verdict they have already pronounced. **He must** *die the doom* of the vilest. He must be done to death as a slave. **Pilate saith unto them,** certainly not granting to them permission to take the law into their hands, irrespective of the Prætorian court and against his will, but in angry sarcasm, and with an unconcealed threat, **Take him, ye yourselves, and crucify;** that is, if you dare. Go, do your deed of blood by your own hands, take all the responsibility; **for I find no crime in him.** Pilate thus derides their powerlessness, and repeats his verdict of acquittal (see ch. xviii. 31). At this moment the so-called trial might have ended, so far as Pilate was concerned, with a frank and immediate release. It would seem as though the governor had decided, and there could be no more discussion. But—

Ver. 7.—**The Jews answered him,** [1] ready with an expedient which hitherto they had not ventured to try upon the Roman official. It might have met with the kind of reception which Gallio gave to the accusers of Sosthenes in the Corinthian court. He might have driven them at point of spear or whip from the judgment-seat. "The Jews" here mentioned, rather than "the chief priests and officers" of the previous verse, for the multitude—by some other spokesmen than they—exclaim, **We have a law, and according to that (the) law** [2] **he ought to die;** whatever you may have made of the charge of political treason. In full session of our Sanhedrin, **he made himself,** represented himself, as something more than Cæsar, nay, more than man, as **Son of God.** "King of Jews" was a usurpation of the Messianic dignity; but he had claimed, in their very hearing, to be more than a national leader. He raised himself to the position of being "Jehovah's King upon his holy hill," to whom Jehovah had sworn, "Thou art my Son; this day have I begotten thee;" "Son of God" as well as "King of Israel." Pilate would not and could not understand this strange "testimony to the truth;" and the people were now in a more angry and excited state than ever, and appealed to the law of their own code (Lev. xxiv. 16), which denounced death upon the blasphemer. This charge was just unless the claim was true. If Christ had not been to his own inmost consciousness what he said he was, the Sanhedrin was in the right; and, according to law, he was guilty of death. It is here vastly interesting to see another indication of relation between the synoptic narrative and the Fourth Gospel. Though John passed over the scenes before the Sanhedrin, and the circumstance that Christ had been actually there doomed because he had made there no secret of his *Divine* claims, and declared himself to be a king in a higher sense than Pilate dreamed;

[1] The R.T. here reads ἴδετε, with A, D, Γ, Lachmann, etc.; but Tregelles, Tischendorf (8th edit.), and Westcott and Hort read ἴδοὺ, with ℵ, B, L, X, etc., 1, and 33.

[2] Griesbach, Lachmann, and Tregelles (margin) introduce αὐτόν, and there is the authority of ℵ, A, D^{3}, X, and several other uncials, and numerous authorities. Tischendorf (8th edit.), R.T., Westcott and Hort, with B, L, omit it.

[1] T.R., R.T., Tregelles, and Westcott and Hort introduce αὐτῷ, with A, B, D, L, X, and cursives; but Tischendorf (8th edit.) and Bâle Revisers omit it, with ℵ and 1.

[2] T.R. here introduces ἡμῶν, "our." There is considerable authority both for addition and omission. Tischendorf (8th edit.), Tregelles, R.T., and Westcott and Hort omit it, with ℵ, B, D^{3}, L, Δ, with Italic, Vulgate, and other versions.

yet John has given clear proof that he was well aware of the confession, and records the still more striking fact that this special claim of supreme prerogative actually came to the ears and before the judgment-seat of Rome.

Vers. 8—11.—(*f*) [Within the Prætorium.] *The fear of Pilate, and the apportionment of the measures of guilt by the majestic Sufferer.*

Ver. 8.—**When therefore Pilate heard this word he was more afraid,** implying that John had seen all along that some element of "fear" had moved Pilate, and that now it was augmented. Superstition goes hand in hand with scepticism. Instead of this being (as Keim says) contrary to psychologic laws, the history of scepticism is constantly presenting the same features (cf. Herod Antipas the Sadducee, who would dogmatically have repudiated the idea of resurrection, crying out concerning Jesus, "It is John the Baptist, whom I beheaded: he is risen from the dead," etc.). We need not suppose that Pilate was suddenly affected by the truth of Jewish monotheism; but he may readily have believed that the wondrous Being before him was enshrouded in a mystery of supernatural portent and pretension that he could not fathom, and before which he trembled. The idea of Divine energy enshrined in and wielded by human beings was not altogether foreign to heathen thought—and one centurion, at least, who was probably present on this very occasion, exclaimed that Jesus was a Son of God (Matt. xxvii. 54).

Ver. 9.—**And he entered the Prætorium again** (Jesus following him), **and he saith to Jesus, Whence art thou? but Jesus gave him no answer.** Almost all commentators reject the old explanation of the question of Pilate given by Paulus, that he simply asked Jesus of his birthplace or his home. The governor was disturbed, and ready to suspect that he had on his hands some supernatural Being whom no cross could destroy—some mysterious half-human, half-Divine creature, such as filled the popular literature; and, without any spiritual insight on his own side, he enticed Jesus to give him his confidence, and entrust to his keeping some of the secret of his origin, and the source of the bitter antagonism to his claims. There was fear, curiosity, and great desire for his own sake to save the suffering Man from the clutches of his enemies. "Whence *art thou*? Hast thou indeed made this claim? Dost thou call thyself Son of God? that God is thy proper Father; that thou art coming in the glory of heaven; that thou, in thy purple robe and bleeding form, art already seated on thy throne of judgment?" Surely all this was really conveyed by the question, for we cannot suppose that "the Jews" confined themselves to the laconic recital of the charge as here recorded. The silence of Jesus is very impressive, and we, in our ignorance, can only vaguely say what it meant. Very numerous explanations are offered. Luthardt's idea, that Christ would not give an answer which would have the effect of preventing Pilate, in his agitated state, from giving the order for his crucifixion, is stagey and unreal. Moreover, it is bound up with very questionable ethic, and suggests that Jesus is answerable for the awful sin of Pilate, from which, by a word, he might have saved him. We admit that at any moment the Lord could, if he had chosen, have smitten his foes with blindness, or delivered himself from their malice by passing through them (cf. ch. xii. 59). They would all have fallen to the earth if he had glanced at them as he had done upon the Roman guard in Gethsemane—upon that very band of men who were now so busy in wiping out the stain of their momentary panic. On other occasions, when his hour of self-deliverance and self-devotion to the Father's will had not arrived, he discomfited his enemies; but now *his hour had come*, and he did not shrink. All this is true, but it does not account for the refusal to answer a question like this. Doubtless the silence was as expressive as speech, and even less likely to be misunderstood. He could not have denied that he was "Son of God." He could not have affirmed it without leading Pilate to put human and heathen notions into it. But could not he, who is infinite wisdom incarnate, have given an answer which would have avoided both dangers? That, however, is practically what he did effect. The prophetic picture had foretold of him, that "like a sheep before its shearers is dumb, so he opened not his mouth;" and the previous silences of Jesus before Annas, and before the false witnesses, before Caiaphas, and Pilate himself, and before Herod, are all governed by the same rule—a refusal to save himself from malignant falsity, or tricky design, or conspicuously lying charges; but when challenged to say whether he was the Christ, whether he was the Son of God, whether he was a King, he gave the answers needed. There was some likeness between the spirit of Herod, Caiaphas, and the false witnesses, and of Pilate's "Whence art thou?" which did not deserve an affirmative answer. The governor, who had scourged and insulted an apparently defenceless man, at the very moment when he was proclaimed innocent, and now was afraid of what he had done, came into the category of the slayers of the silent Lamb. But to the next inquiry, which went down to the depths of his heart, and revealed the utter unspirituality and self-ignorance which needed response, a wondrous reply was given.

Ver. 10.—**Therefore**[1] **saith Pilate to him;** nettled by this silence, and with the arrogance of a Roman procurator, **Speakest thou not to me?** "I do not wonder at your silence before that malignant crowd, but to me your refusal to speak is inexplicable." He did not appear to desire genuine information, nor was his conscience touched by reflecting upon the hateful mistake he had made. "The ἐμοί bears the emphasis of mortified power, which attempts even then to terrify and entice" (Meyer). Archdeacon Watkins says well, "Pilate is true to the vacillating character which now, as man, trembles before One who may be a being from the other world, and now as Roman governor expects that Being to tremble before him." **Knowest thou not that I have authority (ἐξουσίαν) to release thee;**[2] **and that I have authority to crucify thee?** Pilate scoffingly assumes supreme authority of life and death. He virtually says, "I am the judge; you are the accused criminal. I am your master, and the master of the Jews; you are absolutely in my power." This, then, was another moment of critical and intense interest, and of tremendous temptation from the prince of this world. The destiny of the Church, of Christianity, and of the world might seem to be trembling in the balance. A single glance, a single word of admission or pleading, a gesture of deference, or merely human confidence, or gentle flattery, to say nothing of the exercise of the very power by which the Lord had erewhile spell-bound his captors, or paralyzed the arms which meant to stone him, and the whole history of the world (judged from human and historical standpoints) would have been utterly different. But the same Christ who would not accept the help of dæmons, nor ascend from the mountain of Transfiguration to his native and primeval home, nor at any time work a miracle for the supply of his merely personal need, uttered the memorable words—

Ver. 11.—**Thou wouldst not have**[1] **authority against me of any kind,** either judicial or actual, or both combined: thou wouldst hold no judicial position which I or others could recognize, nor wouldst thou have the faintest power to proceed against me *unless*, etc. Here our Lord points to the great doctrine which Paul afterwards expressed (Rom. xiii. 1) about the powers that be, and hints that every circumstance and event which led to Pilate's occupancy of that judgment-seat, or which in recent times had delivered up the people of the Lord to the authority of Rome, and prepared for the occupancy of the Prætorium by Pontius Pilate himself, was altogether beyond the range of his judge's spontaneity and competency. **Unless it were given thee from above (ἄνωθεν).** He does not say, "from my Father," or "from God"—phrases which would have been incomprehensible to a sceptical heathen; but "from above," from that Divine providential source of all power which rules all. The Lord thus implies the Divine legitimation of the judicial rank of Pilate; and the fact that his continuous occupancy of it was a talent revocable in a moment by the hand that gave it, and that all the exercise of his so-called ἐξουσία was dependent on his supreme will. **For this cause he that delivered**[2] **me up to thee.** Though Judas is continually described as ὁ παραδούς (ch. xviii. 2; xiii. 2; xi. 21; xii. 4; vi. 64—71), yet we have already seen that the act of Judas had been endorsed by the people, and by the Sanhedrin, who now by their highest official representative had "delivered" him up to Pilate (ch. xviii. 35, note), betrayed him with murderous intention to the power which could not merely excommunicate, but could kill by judicial process. Our Lord may either refer to Caiaphas (Bengel, Meyer, Luthardt) or to the Sanhedrin and people as a whole (Godet). **Hath greater sin.** "Because the initiative has been taken by him, and irrespective of thee; because thy power, such as it is over me, is a Divine arrangement, made irrespective of thy will; and the whole of this proceeding has been forced upon thee against thy better judg-

[1] The *οὖν* is found in T.R., Lachmann, Tregelles, R.T., Westcott and Hort, and Meyer, on the authority of ℵ, B, C, D^{sup}, and thirteen other uncials, Vulgate and other versions; but it is omitted by Tischendorf (8th edit.), and bracketed by Alford, with ℵ*, A, and some minuscules. There seems, *à priori*, far more likelihood of an omission than of an addition on the part of the copyists.

[2] Tischendorf (8th edit.), R.T., Westcott and Hort, on the authority of ℵ, A, B, E, as against D, E*, L, and other authorities, suggest the most natural order of the two words, appealing first to hope and then to fear.

[1] Εἶχες, the reading of Tischendorf (6th edit.), T.R. and R.T., Westcott and Hort, on the authority of B, Γ, Δ, and other uncials, is disputed by Tischendorf (8th edit.), who reads ἔχεις. The imperfect indicative without ἄν expresses the strong asseveration (Kühner, Stallbaum, and Meyer).

[2] Παραδούς, ℵ, B, E, Δ, Λ, etc., is preferred by Tischendorf (8th edit.), Westcott and Hort, and R.T. to the παραδιδούς of T.R., Tregelles (margin), and Alford, which rests on A and twelve other uncials.

ment." Nevertheless, he implies that Pilate has sinned: he was exercising his seeming judicial rights irrespective of justice. He had declared Jesus to be free from blame or charge in open court, but he had nevertheless submitted the innocent Sufferer to the utmost wrong; but he that delivered Christ to Pilate had done so out of wilful ignorance, and was sinning against light and knowledge. Caiaphas might have recognized Christ's true Messiahship, and accepted his true claims, and bowed before him as the Sent of God, as the Son of the Blessed; but instead of this he had violated the law, and sacrificed the hope and spiritual independence of his own people, out of deference to the sacrosanct honours of his own order. Pilate's consciousness of independence is rebuked, and his conscience appealed to, and the Lord, in this last word to his judge, claims to be his Suzerain, and awards to him his share of blame. Pilate said to the Jews, "I find no fault in him;" Jesus said to Pilate, "Thou hast committed a great sin, though there is another God-given ἐξουσία, which is more seriously and culpably trifled with than thine is: he that delivered me to thee hath committed a greater."

Vers. 12—16.—(*g*) *Pilate vanquished by his selfish fears, and judgment given.*

Ver. 12.—**Upon this** [Revised Version (ἐκ τούτου); not from this moment, or "henceforth," as in the English Version, but in consequence of this statement and apportionment of blame, and not from any appreciation on Pilate's part of the Divine Sonship which Jesus had admitted without further definition]—*upon this* **Pilate sought** (imperfect tense, suggesting repetition and incompleteness in the act) **to release him.** We are not told by what means, and we have no right to introduce the additional notion of "peremptorily," or "the more," but that he made some further steps in the direction of resistance to the will of "the Jews." Baur and others think that the author is, from doctrinal grounds by mere fabrication, emphasizing the hostility of the Jews, and prolonging the agony of a vain attempt. Every one of these vivid touches impresses us with the unintentional indication of the eye-witness. Probably the governor proceeded to give the order of release; beckoned his body-guard to remove our Lord to a place of safety, and took some obvious steps to screen him from the malice and envy of his tormentors. **But the Jews,** catching sight of the process, and imagining some manœuvre to baulk them of their prey, revealed a spirit that has sometimes, but rarely, disgraced humanity: they dropped their religious plea, they smothered their affected loyalty for their ancient Law, and, having no further charge to bring **against Jesus, hid their most intense** hatred of Roman rule by assuming the mask of loyal subjection to Tiberius and to the majesty of the Cæsar. They endeavoured to work upon the fears of Pilate, who knew perfectly well that his position and life were at jeopardy if the matter stood as they pretended. With unscrupulous abandonment of all their patriotic boasts, the men who hated Rome and were perpetually plotting against the imperial power, **exclaimed** (ἐκραύγασαν,[1] shouted with harsh loud yells of bitter hate, that κραύγη rang for half a century in the ears of the loved and faithful disciple), **If thou release this Man, thou art not Cæsar's friend.** The friendship and confidence of Cæsar was the title in their hearts to an unresting hatred and loathing; yet they are cunning enough to know that Tiberius was jealous of his own authority, and no charge was so fatal to a Roman procurator as *crimen majestatis* (Tacitus, 'Ann.,' iii. 38). *Amicus Cæsaris* was a title of honour given to provincial governors, and sometimes to allies of the Cæsar; but (as Alford, Meyer, and Westcott think) on this occasion it was used in wider sense, and was capable of a more deadly emphasis. **Every one who maketh himself**[2] **a king speaketh against** (declares himself opposed to, rebels against) **Cæsar.** As if that was likely to distress these maddened fanatics; and as if the very charge had not been already deliberately laughed to scorn by both Herod and Pilate. There was a Man who said he was a King, and Pilate was guilty of misprision of treason. Pilate's political history aggravated his fears. His relations with the emperor were not satisfactory (Josephus, 'Ant.,' xviii. 3. 1, 2; 'Bell. Jud.,' ii. 9. 2—4; cf. Luke xiii. 1), and his knowledge of the power of these Jews to renew partisan and patriotic charges against him was now a very serious danger.

Ver. 13.—**When Pilate therefore heard these words,** or, *sayings*,[3] his fear of Tiberius

[1] Here Tischendorf (8th edit.), Alford, and T.R. read ἐκραύγαζον, with numerous uncials and cursives; Westcott and Hort, Tregelles, ἐκραύγασαν; but R.T. takes ἔκραζον, with ℵ^c, E, H, etc.; Matthew and Mark use ἔκραξαν and ἔκραζον; the Vulgate reads *clamabant*.

[2] R.T., Westcott and Hort, Tregelles, and Tischendorf (8th edit.), on the authority of nearly all the uncials, read ἑαυτόν instead of αὐτόν of T.R. and Complutensian Polyglott.

[3] Τῶν λόγων τούτων is the reading of ℵ, B, L, and is adopted by Tischendorf (8th edit.), Westcott and Hort, and R.T., in preference to τοῦτον τὸν λόγον of T.R., which rests on small authority. There were, in fact, two

became greater than his fear of Christ; his anxiety for himself predominated over his desire for justice and fair play. He found he had gone too far. Some commentators and harmonists here introduce the "hand-washing" (see above, ch. xviii. 40); but such a proceeding at this moment, when he was straightening up his back for the last act of injustice, would have roused fresh and dangerous charges against his personal honour. He brought Jesus out from the Prætorium to a place in view of the people, and sat down (not, as some say, caused Jesus, in mockery, to take his place upon the judgment-seat (*κάθιζω* has the transitive sense in 1 Cor. vi. 4 and Eph. i. 20, but not in John; and undoubtedly it has the intransitive sense, not only in John, but in Acts xxv. 6, 17. Moreover, the mockery was the act of the soldiery and of Herod's men of war, not of Pilate). It is remarkable, as Dr. James Drummond (*Theological Review*, 1877) points out, that Justin Martyr ('Apol.,' i. 35) apparently refers to this supposed transitive usage of *κάθιζω* in this very connection by John, by the words, *Διασύροντες αὐτὸν ἐκάθισαν ἐπὶ βήματος καὶ εἶπον· κρῖνον ἡμῖν.* It is reasonable inference that Justin read John's Gospel, and supposed him to give transitive force to the verb (see Dr. Salmon, 'Introduction to New Testament,' p. 89, note). Upon the judgment-seat in a place called *λιθόστρωτον*, the tesselated Pavement—equivalent to "stone-joining"—in which Romans delighted from the days of Sulla; a decoration which Julius Cæsar carried about with him (Suet., 'Vit.,' xlvi.) for purposes of judgment—but in the Hebrew, Gabbatha. This was probably an elevated and fixed platform overlooking the temple-courts, or joining the Castle of Antonia with the temple. Its etymology is גַּבְּתָא, the ridge of the house or temple.[1] Ewald has endeavoured to find in the word the root קָבַע, Aramaic for "insert," modified into יָבַע, and then to suppose that we have here an exact equivalent to *λιθόστρωτον*; but where this word occurs in the LXX. it is the equivalent of the Hebrew רָצַף, Song of Sol. iii. 10. The *λιθόστρωτον* was possibly some elevated seat reached by a flight of stairs, and in the open air, not the *bema* within the Prætorium, where the more private conversations took place.

Ver. 14.—Now it was the preparation of the Passover. Once more the question of the discrepancy between the Johannine and synoptic implication of the day of our Lord's death reappears. This statement is claimed eagerly by both classes of critics. Hengstenberg, M'Clellan, Lange, Schaff, etc., all urge that the word "preparation" is simply the "Friday" before the sabbath—"the eve of the sabbath," and that *τοῦ Πάσχα* is added in the broad Johannine sense of the entire Paschal festival, and means the "Friday" of the Passover week, and that thus John only confirms the synoptic narrative that the Passover had been sacrificed on the previous evening. To this it is replied, by Meyer, Godet, Westcott, Farrar, etc., that this use of *παρασκευή* belongs to a much later period, and here it is used in the sense of the "preparation" for the Paschal meal, without interfering with the fact afterwards mentioned, that it was the *pro-sabbaton*, the day before the sabbath; the first day of unleavened bread coinciding with the ordinary weekly sabbath. The *τοῦ πάσχα* here would have no meaning for a reader, who had not learned this technical and later patristic usage. Why should not John, on that understanding, have simply used the word in the sense which the synoptists give to it, as equivalent to the *προσάββατον*? [There is another difficulty in the former interpretation: if our Lord was crucified on the first day of unleavened bread and after the Paschal meal, there would be a second preparation of the Passover on that day week, so that John could not have spoken of it with the precision which he used (see notes on ch. xiii. 1; xviii. 28).] The balance of argument, so far as John is concerned, is in favour of the Passover meal being still in prospect, and the statement is made to call attention to the fact that, as St. Paul said, "Christ our Passover is sacrificed for us." Thus doubtless the blindness of the Jews is aggravated, and the typical and symbolic meaning of the correspondence between the ritual and its antitype emphasized. Another serious perplexity occurs. It was about the sixth hour. This is in manifest opposition with Mark's statement (xv. 25) that the Crucifixion took place at the *third* hour, and with all three of the synoptists, that the supernatural darkness overspread Jerusalem from the sixth to the ninth hour. This is represented as taking place after our Lord had been hanging for some time upon the cross. Some relief to this great difficulty of horology is found in the slight

distinct "sayings" which influenced Pilate. To give the accusative after *ἀκούω* of the thing heard, might easily have led to alteration of the genitive, copyists not perceiving the personal interests involved in the sayings which now rang in Pilate's ear.

[1] Kautzsch, 'Grammatik des Bibl. Aramäischen,' p. 10, gives the pointing *γαββαθᾶ*, with R.T., and remarks on Westcott and Hort (who, with Tregelles and Alford, read *γαββαθά*, and says it is an Aramaic word, גַּבְּתָא, stat. emphat. to גַּבָּא, an elevation, which is feminine to גַּב).

modification of the text from ὥρα δὲ ὡσεὶ ἕκτη of T.R. to ὥρα ἦν ὡς ἕκτη,[1] which may suffer the reading of Lange ("es war gegen die"), "it was going on towards the sixth hour"—the third hour, 9 a.m., was passed, and it was moving on to midday. Westcott, in an elaborate note on John's measurement of time, endeavours to prove that he *always* uses the Roman system of measure from midnight to midday, instead of the Oriental method of measurement from sunrise to sunset, and that he meant by the sixth hour 6 a.m., not 12 midday. But if this is possible, the perplexity is rather increased than diminished. It is difficult to imagine that this stage of the proceedings could have been reached by six o'clock a.m., and that three hours still followed before the Lord was crucified. M'Clellan hotly espouses this interpretation, and, against Farrar, maintains that the Romans did adopt this computation, by quotations from Censorinus ('De Die Nat.,' xxiii.), Pliny ('Nat. Hist.,' ii. 77), Aulus Gellius, and Macrobius; and he reminds his readers that John wrote in Ephesus, and proves that there was an Asiatic computation of time which corresponded with the Roman, and that there is abundant time before 6 a.m. for all that is needed to have taken place. This is the interpretation of Townson ('Discourses on the Four Gospels'), and it is espoused by Gresswell, Wieseler, Ewald, Westcott, Moulton. Godet, however, gives strong proof, on ch. i. 39, that the Greeks of Asia Minor were familiar with the Jewish reckoning from sunrise to sunset (see notes on ch. i. 39; iv. 6; xi. 9). Eusebius supposed an alteration of the text of John, converting Γ′=3 into ϛ′=6. It is strange that no manuscripts have revealed the fact, though the third corrector of ℵ° and the supplement to D suggest this early solution of the difficulty. Eusebius was followed by Ammonius and Severus of Antioch. Beza, Bengel, and Alford with hesitation accept this conclusion. Luthardt, Farrar, and Schaff seem inclined to think that this may be the explanation, unless the ὡς be used with great latitude of meaning, and that what is really intended was that it was moving on to midday. The nine o'clock had been passed. Luthardt is dissatisfied with every explanation, not simply because it is inconsistent with the synoptic narrative, but because it is incompatible with John's own reckoning. Hengstenberg thought that the division of the day into four periods of three hours each is far older than either the Talmud or Maimonides (cf. Mark xiii. 35; Luke xii. 38; Matt. xx. 3, 4), and that the synoptic narrative reckoned by the *terminus à quo*, which, taken literally, would be too early for the act of crucifixion, and that John's reckoning points to the *terminus ad quem*, which, taken literally, would be too late. M'Clellan thinks this "outrageous!" though Andrewes, Lewin, Ellicott, and Lange practically adopt it. Augustine says, "At the third hour (Mark) he was crucified by the tongues of the Jews, at the sixth hour (John) by the hands of the soldiers." Da Costa suggested that the sixth hour was reckoned backward from 3 p.m., the commencement of the preparation. Mark, by using the aorist, cannot have intended to convey that the whole process of crucifixion, commencing with the scourging, including the procession to Golgotha, and the last scene of all, was included in the verb. (Hesychius argued this view at length, saying that Mark refers to the verdict of Pilate, and John to the nailing to the cross.) At the hour, thus indicated by a term which cannot be finally interpreted, Pilate, trembling with rage and impotent fury, endeavoured to fling at the head of the haughty priesthood another maddening taunt, and yet with a flash of inward conviction which, after all, staggered him: he pointed once more to the sublime Sufferer, bleeding from his wounds and crowned with thorns, having every mark upon him of their insulting cruelty and insensate hate, wearing the mock and cruel habiliments of royalty, and **he saith unto the Jews, Behold your King!** There is the King whom you have crowned, and whose claim lies altogether beyond your ken. Wavering between the favour of Tiberius and the claims of justice, remembering that Sejanus, to whom he had personally owed his own appointment, had already fallen a victim to the jealousy of their common master, he yet cannot suppress the bitter taunt involved in Ἴδε ὁ Βασιλεὺς ὑμῶν!

Vers. 15, 16.—**They on the other hand therefore yelled[1] out, Away with him! away with (him)! Crucify him!** The aorists, ἆρον σταύρωσον, imply the haste and impatience which they manifest to have done with the conflict; and Pilate, eager to thrust another envenomed dagger into the heart of their pride, and knowing that to call this Man whom he had made vile in their eyes their "KING," and to crucify One to whom such a title could be given would be gall and

[1] The latter reading is preferred by R.T., Tregelles, Westcott and Hort, Alford, Tischendorf (8th edit.), on uncial authority and numerous references to the subject in the Fathers.

[1] Ἐκραύγασαν again. Tregelles, R.T., Westcott and Hort, and Tischendorf (8th edit.) give οὖν ἐκεῖνοι for the οἱ δέ of T.R. and Lachmann, on the authority of ℵ°, B, L, X.

wormwood to them, cried, with flashing anger, **Shall I crucify your King?** This wrung forth from them a cry which expressed the uttermost and basest abandonment of all their proud boasts, a heartless and fateful acknowledgment of their servility and dependence. **The chief priests answered, We have no king but Cæsar!** Our Messianic hope is dead, our national independence is at an end, our witness as a people to truth, our listening to the voice which would have gathered us together, are over. As before they had shouted, "Not this Man, but Barabbas!" so now, "Not the Lord of glory, but the dæmon lord of Rome; not this King of kings, but Tiberius Augustus et Dominus sacratissimus noster." In renouncing Christ by the lips of their chief priests, they put themselves under the power of the prince of this world, and terribly they answered for their crime. "They elected Cæsar to be their king; by Cæsar they were destroyed" (Lampe). Their theocracy fell by their mad rage against the perfect embodiment of the highest righteousness and purest love. "The kingdom of God, by the confession of its rulers, has become the kingdom of this world." How terribly symptomatic of the perpetual resistance of his claims by all those who deliberately reject his authority! "We have no king but fashion!" "We have no king but mammon!" "We have no king but the leader of our clique!" "We have no king but pleasure!" "We have no king but our royal selves!" —are voices not unfrequently heard even now. This cry was too much for Pilate; he wavered, paltered with justice, vented his insolence and pride, knew better and did the thing which he felt to be base. "He who had often prostituted justice was now utterly unable to achieve the one act of justice which he desired. He who had so often murdered pity was now forbidden to taste the sweetness of a pity for which he longed" (Farrar). **Then therefore he delivered him to them, in order that he might be crucified.** "IBIS AD CRUCEM. I MILES EXPEDI CRUCEM," were the awful words in which he would deliver his judgment and secure an everlasting execration. *He delivered up Jesus unto them;* for they, though not the positive hands by which the foul deed was done, were the sole inciting causes of the act. Luke, as well as John, involves this idea, and Peter (Acts ii. 23) says, "*Ye* slew him, crucifying him by the hands of lawless men," and (Acts iii. 15) "*Ye* killed the Prince of Life." Yet they were profoundly anxious for his death by Roman crucifixion, not only because thus they were impelled to fulfil the great prophecy and confirm the words of the blessed Lord himself, but because they wished to stamp out in disgrace and shame all his claims; because they wished that the supreme court, the heathen and corrupting power, should dash down to earth and defile this idol of some of the people and even some of their own number; because they wished to deliver themselves from the responsibility of the act, and to avoid being called to give an account to Rome of their judicial murder; and in the act itself they wished to have a Roman guard to prevent an escape and quell an *émeute*. The school of Tübingen endeavour to invalidate the Johannine portraiture of Pilate, and to ascribe its fictitious creation in the second century to a desire then rampant, to charge upon the Jews all the blame of the act, and to exhibit Pilate as a symbol of the sympathy which the Gentile world was extending to Christianity and the Church. The persecutions which prevailed from the days of Nero, Domitian, and Trajan, to those of the Antonines, rebuke such a supposition. Moreover, the synoptic narrative is equally explicit with St. John in setting forth the sympathy of Pilate, or rather his desire to release Jesus (Matt. xxvii. 14 and 18, 17—23, 24; Mark xv. 8—10; Luke xxiii. 13—22). Luke tells us that Peter charges the guilt of the Crucifixion upon the Jews (Acts ii. 23; iii. 15; cf. Jas. v. 6; Rev. xi. 8). The explanation of Pilate's conduct and of his final despicable act is given only in John's Gospel; and even Reuss admits that we have in John "the true key of the problem" (see Godet, *in loc.*, vol. iii. pp. 260—263).

Vers. 17—24.—(4) THE CRUCIFIXION. *Love unto the uttermost.*

Vers. 17, 18.—(*a*) *The circumstances of the death.*

Ver. 17.—**Therefore they took** (received) **Jesus**[1] from the hands of the Gentile, leading the way in their accursed procession, gloating over their Victim. Παρέλαβον reminds us (Westcott) of the παρέλαβον (ch. i. 11), where it is said, "His own received him not." They did not receive him in the fulness of his grace, but they *did* receive him to inflict the curse and shame and death for which they had plotted and clamoured. This powerful suggestion is brought out by the amended text. At this point, when the sacred Sufferer left the Prætorium and was

[1] The οὖν, "then," has the authority of B, L, X, 33, and some versions; but a large number of uncials read δὲ, with T.R., Griesbach, and Scholz, who also add, καὶ ἀπήγαγον. The ℵ* reads *οἱ δὲ λαβόντες*. The variations are numerous in the end of the sentence. Tregelles, Tischendorf (8th edit.), Westcott and Hort, and R.T. read οὖν without addition. (Syriac—Harclean, margin—adds, *εἰς τὸ πραιτώριον.*) Some cursives add, *εἰς τὸ σταυρῶσαι.*

dragged into the rush of the vociferating crowd, the synoptic narrative becomes far fuller in detail. The terrible tragedy includes the disrobing. The bleeding form is once more clothed with his own garments (Matt. xxvii. 31; Mark xv. 20). It is not necessary to suppose a second scourging (see ver. 1). The circumstance mentioned (Luke xxiii. 26 and parallel passages) of Simon of Cyrene made to bear his cross after him, shows how Jesus in his human nature had suffered already. A second scourging (if we judge by all we can gather of such an infliction) would have been followed by immediate death, and would thus have snatched from them the realization of their inhuman purpose. The statement that, bearing his cross for himself, he went forth, shows that they tried to force him thus in his agony to endure this additional humiliation, and, from his physical exhaustion, were compelled to make use of the expedient described by the synoptists. Mark (xv. 22) introduces another most suggestive word, *φέρουσιν αὐτὸν*, literally, "they carry him" from the place where they compelled (*ἀγγαρεύουσιν*) Simon to take up his cross, and at least he hints, if he does not express, the terrible fact that they had, by their fell cruelty of all kinds, at length exhausted all the human physical strength of the Sufferer. John's language, though at first sight discrepant with Luke's, really explains it. Luke also describes the wailing of the daughters of Jerusalem, and the sublime self-forgetfulness with which Jesus turned their thoughts from his agony to themselves and their children. Matthew and Mark both relate another scene, which seems as if one gleam of pity had crossed some heart—"They offered him wine, mixed with narcotic gall," to stupefy his senses, and lull his physical agony. He did not put it by "with suicidal hand;" but, as Keble sang—

"Thou wilt feel all, that thou mayst pity all;
And rather wouldst thou wrestle with strong pain
Than overcloud thy soul,
So clear in agony,
Or lose one glimpse of heaven before the time."

('Christian Year.')

He went forth to a place called the place of a skull, which is called in the Hebrew, Golgotha. "He went forth" from the Prætorium along the Viâ Dolorosa, wheresoever it was, beyond the city wall (Heb. xiii. 12, etc., "He suffered without the gate"). Moses had forbidden (Lev. xxiv. 14; Numb. xv. 35) capital punishment within the camp (cf. 1 Kings xxi. 13; Acts vii. 58). The traditional site of the place is far within the present walls in the north-western quarter of the city, not far from the gate of Damascus; and endless discussions have prevailed with respect to the line of the second city wall, which at that time must either have included or excluded the site of the Church of the Holy Sepulchre. The identification of the site of Golgotha is rendered difficult from the eagerness with which theories have been sustained. (1) Ferguson's[1] theory is that Constantine's "Church of the Resurrection" is to be found in the 'dome of the rock' in the temple enclosure! He urges that the tradition was moved thence to the "Church of the Holy Sepulchre" in the eleventh century, when Fatimite kaliphs drove the Christians away, and persecuted the pilgrims to such an extent as to produce the reaction of the Crusades. (2) The ecclesiastical theory is that the tomb and all the awful and blessed associations are to be reckoned for somewhere within the buildings or ruins of the present church. The difficulties are great; for, instead of being "without the gate," or "nigh the city," it is situated in the heart of the present city, and it is very difficult to imagine or trace any line of wall which could have run in such a way as to exclude the supposed site of the tomb from the city. (3) A modern theory (see 'Survey of Palestine') finds the tomb in the immediate vicinity of Jeremiah's grotto, to the north of the Damascus gate. This site has good claims, from the probability (*a*) that it was the place of public execution; (*b*) that the second wall of the city did correspond with the *present* wall; (*c*) that there are reasons to think that it was built over and concealed from view until comparatively recent years. Warren and Conder give a drawing of the tomb and its arrangement,

[1] See Ferguson's art. "Jerusalem," in Smith's 'Dict. of the Bible.' Williams ('Holy City') places much dependence on the sanctity of the tradition. See 'Survey of Western Palestine: *Jerusalem*,' Warren and Conder, pp. 319, etc., 429, etc., 380, etc., for a recent and most important suggestion; 'Pictorial Palestine,' i. 14, etc., for a description of the present Church of the Holy Sepulchre. Dr. Robinson, 'Bibl. Researches,' ii. 14—80, shows that the walls of the city at the time of Christ were so ordered as to *include* within the city the traditional site. Caspari (*loc. cit.*, 229, etc., 304) strongly sustains the traditional site, and believes, in opposition to Robinson, that the second wall of the city did pass south and east of the church. Dr. Hitchcock, Lange, Schaff, and Stanley suppose it to be the hill Goath (Jer. xxxi. 39), on the eastern side of the sheep-gate. The line of the wall is at the present moment receiving fresh investigation.

which sustains the probability that it is the tomb once hallowed by the most stupendous event in the history of the world. Robinson said, "The place was probably upon a great road leading from one of the gates, and such a spot would only be found upon the west or north side of the city, on the roads leading to Joppa or Damascus." The word "Gulgotha" or "Gulgaltha" is the Aramaic (cf. Syriac *Gāgultā*) form of *Gulgolath*, Hebrew for "skull," and may derive its name from the form of the mound or bare place where was the garden in which the rock-hewn tomb of Joseph had been excavated. The Vulgate translates the word *Calvaria*, a skull, from which our word "Calvary" is derived. The English version in Luke xxiii. 33 thus translates the Greek word κρανίον, and from this passage the word has been naturalized in our language. There is no authority for the appellation "*Mount* Calvary." The name probably refers to the shape of the site where the event took place. From this verse we learn that Jesus went forth to the spot, and (ch. xix. 20) John further says it was "nigh unto the city," therefore not within it. The same position relative to the city is obvious from Matt. xxviii. 11, where the Roman guard came from the tomb εἰς τὴν πόλιν. The Romans were accustomed to execute their criminals in some conspicuous position, adjoining a travelled road, so that those passing by, as well as those who congregated for the purpose, might know and learn its meaning. They reached the chosen spot—

Ver. 18.—**Where they crucified him.** As John barely mentions this awful climax of his Gospel, it is not needful here to enlarge upon the heartrending details of this hideous process, one which Cicero described as "crudelissimum, teterrimum, summum supplicium," one from which no Roman citizen could suffer, and which was reserved for the most ignominious and degraded of mankind—for traitors, brigands, and condemned slaves.[1] It is sufficient to say that, from the mention of the ἐπιγραφὴ ἐπ' αὐτῷ (Luke xxiii. 38), the cross was not simply of the T shape called *crux commissa*, but rather (Luthardt and Zöckler) of the familiar shape + and termed *crux immissa*, upon the upper arm of which the title or accusation, which had been placed round his neck, was affixed. The victim of this punishment was stripped, laid on the central bar, and the arms attached by ropes to the transverse beam, the hands and feet fastened with huge iron nails to the wood. A *sedile* was arranged to bear a portion of the weight of the body, which would never have been sustained by the gaping wounds. The cross was then raised by the executioners, and thrust with a fierce jerk into the hole or socket prepared for it. There was nothing in this inhuman torture necessarily to occasion death. The sufferers often lingered for twelve hours, and sometimes for several days, dying at last of thirst, starvation, and utterly intolerable agony. The Romans generally left the bodies to be devoured by birds of prey; the Jews buried the corpses. Constantine I., after his conversion, out of reverence for the Lord whom he had chosen, abolished the punishment, which, far more terrible than one by wild beasts or fire, has never been renewed, and rarely practised in Europe since that day. There, then, these Jews, by the hands of lawless men, by Roman executioners, "crucified the Lord of glory," and by their hideous insensibility to goodness, by judicial blindness, bigotry, envy, and pride, not knowing the infinite crime they were committing, offered up a sacrifice, slew the Lamb of God, killed a Passover of transcendent price. That torture-tree has become his throne, and the very symbol of all that is most sacred and awe-inspiring in the entire region of human thought. They did not by this gross and inconceivable wickedness bring their rage to its full satisfaction; for they crucified two other with him, on either side one (ἐντεῦθεν καὶ ἐντεῦθεν, an expression only found in this passage and Rev. xxii. 2), and Jesus in the midst, most prominent in this tragedy, and exalted to what they believed was the very pinnacle of shame. The synoptic narrative has told us these *two* men were "robbers" (λῃσταί, not κλέπται) or (κακοῦργοι) "malefactors," who, according to their own confession, were "suffering the due reward of their deeds." For a while both these dying ruffians tried to add torment to their quiet and patient fellow-Sufferer. Luke's account of the change that came over one of them as the awful hours rolled on is one of the sublimest portents that attended the Crucifixion. John passes this well-known incident by, most obviously supplementing the synoptists' narrative with matter which they had omitted. It is strange that John, if he had simply a theological purpose in his selection of facts, should have omitted the sublime prayer, "Father, forgive them; for they know not what they do" (Luke xxiii. 34), a revelation of compassion, power, inward agony, blended with Divine prerogative and unspeakable tranquillity, which has done so much to reveal "the heart of Christ," the essence and character of the living God.

Vers. 19—22.—(*b*) *The title on the cross.*

[1] Otto Zöckler, 'Cross of Christ,' Clark's trans.; Winer, 'Realwörterbuch,' "Creuzigung;" Farrar's 'Life of Christ;' have exhausted the subject (cf. Steinmeyer, 'Passion,' etc.).

Ver. 19.—The evangelist turns to an event of which the synoptists say little, and quietly attribute to the Jews themselves. John, from the special access which he had to information about the high priest and the court of Pilate, says, **Now Pilate wrote a title also** (the Latin technical word τίτλον is used in proference to the Greek word ἐπιγραφή, "superscription"), **and he put it, by the hands of his own soldiers, on the cross.** We cannot translate ἔγραψε as a pluperfect, and therefore it becomes probable that after the procession had gone howling and cursing away to Golgotha, he had *had* the τίτλον prepared. **And there was written** upon the parchment, or the tablet, in letters all could read, **JESUS OF NAZARETH THE KING OF THE JEWS,** thus Pilate resolved to sting these murderous Jews to the last point of exasperation, in harmony with the character given him by Philo-Judæus; but perhaps this motive was also stimulated by another—though he sought to punish their pride with scorn and scoff at their hypocritical charge, he may have had some strange irresistible conviction that there was reality in the royal supremacy of this marvellous Being, who throughout was conspicuously triumphant in his patient dignity. He seems muttering to himself, "Let him be Chief of malefactors, but he is and will be King of the Jews nevertheless, and I do not ignore the memories of either David or Solomon, Zerubbabel, Hyrcanus, or Idumæan Herod." The *title* differs slightly in its phrase in the four evangelists, yet they all preserve *literatim* the central fact of the change, "*the King of the Jews.*" John alone mentions the circumstance, which may explain the minute differences (so Gresswell, 'Diss.,' xlii.), viz. that it was written in *three* languages, (*a*) the vernacular, or "Hebrew;" (*b*) the official, or "Latin;" (*c*) the speech generally understood by all strangers, or "Greek." The minute differences may be represented by Matthew using the Hebrew, Mark the Latin, and Luke and John the Greek, the latter simply adding the personal name of the crucified. Whether this hypothesis explaining the "this is" of Matthew, the "Rex Judæorum" of Mark, the "this" of Luke, and the fuller statement of John, which gives what was contained in one of the languages, be verified or not, it should be observed that the four evangelists agree as to the verbatim form of the *αἰτία*, John more abundantly supplementing the information by recording the full τίτλος. Even Strauss does not regard these differences as discrepancies.

Ver. 20.—**This title therefore many of the Jews read: for the place where Jesus was crucified was nigh unto the city; and it was written in Hebrew, in Roman** (Latin), *and* **in Greek.** The word Ἑβραϊστί occurs four times in this Gospel and twice in the Revelation, and nowhere else in the New Testament. Codex B reads Ῥωμαϊστί first. The Latin form of the trilingual inscription may very naturally have been placed at the top. The reference to this peculiarity of the inscription as also given by Luke, in T.R., is there omitted by Tischendorf (8th edit.), Tregelles, Westcott and Hort, and R.T., M'Clellan, and others; it looks as if the reading had been borrowed from John, or rather from the spurious 'Acts of Pilate,' with which it verbally agrees. The proclamation of Christ's royalty to the three great divisions of the civilized world is a providential fact of supreme interest. Thousands of Jews would carry the news of the mysterious "title" to far-off places, and ponder it in their homes. This was part of the preparation made by Divine providence for announcing to the whole world the kingdom of Jesus Christ. Since the cross from the very first thus became a throne, and the Crucifixion an installation into the kingdom, we learn thence the meaning of the Christian principle, "If we suffer with him, we shall also reign with him."

Ver. 21.—**Then said the chief priests of the Jews to Pilate.** They must have hurried back to him with petulant resentment of his intentional scorn. Observe the very unusual phrase, "the chief priests of the Jews," as though the priesthood felt the connection between the priesthood and kingship of the theocratic people, and it gave additional sting to the sarcastic reproach involved in the inscription. **Write not, The King of the Jews; but that he said, I am King of the Jews.** They resented the association of the theocratic or Messianic symbol with the spiritual Being whom they had condemned. Had they not already declared that they had no king but Cæsar? Doubtless he said, "I am the King of the Jews;" he made the claim, not in a sense which could be rationally entertained in a Roman court, but in the true Messianic and prophetic sense. The priests knew perfectly well that *because* Jesus had altogether refused, Heir of David though he was, to entertain the Kingship in the only sense in which they desired to proclaim it, they had rebelled against him and rejected his claims. For Pilate to have given any colour to the purely spiritual prerogative of their Victim roused their remonstrance, but that it might be treated as identification of the national cause with a convicted and crucified felon exasperated them.

Ver. 22.—**Pilate answered, What I have written I have written.** And he curtly dismissed them. Pilate no longer dreaded their making his apparent favour to Jesus into a complaint to the emperor, and he

gave way to the indomitable temper of which Philo accuses him. He found grim satisfaction in insulting and browbeating them for a moment, Ὁ γέγραφα, γέγραφα. "I said it, and I meant it: I *have* crucified *your King*; yes, true King in his own sense, but not in yours. You have falsely charged him with rebelling against Cæsar, and you know that you have lied to my face. Let be; he is your King, and so perish all your futile attempts to shatter the arm that holds you now in its grasp." That and more was condensed in this haughty and obstinate reply. While this was going on in the Prætorium, the tragedy was proceeding at Golgotha; and St. John now returns thither, and describes an event of intense interest which occurred, as all synoptists say, at the very time of the elevation of the cross. John, however, has further facts and symbolic detail to append which were omitted by them.

Vers. 23, 24.—(*c*) *The seamless garment.*

Ver. 23.—Matthew (xxvii. 35), Mark (xv. 24), and Luke (xxiii. 34) all mention that the soldiers took his garments (ἱμάτια), and divided them according to the ordinary custom followed at executions amongst themselves. These were the head-dress, the large outer robe with its girdle, the sandals, one taking one thing and another another, and each evangelist added that the soldiers cast lots upon the garments, as to who should take which. As these garments may have been of varied value, the lot may have been required; but John, in his narrative, throws fresh light upon this latter and humiliating act. **Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part.** This shows that a quaternion of soldiers, and not the "whole band," had been told off for the infernal deed. Pilate knew now that there was no need of an army to keep the people from popular insurrection. The rest of the garrison were not far off, should they be required; moreover, the servants of the high priest were ready to act on an emergency; but John adds, **And also the coat** (the χιτών, the לְבוּשׁ); the long vesture which clothed his whole person, reaching from the neck to the feet, and which, when removed, left the sacred body naked. This had probably not been removed by either Herod or Pilate before, and the cursed indignity thus reached its climax (Hengstenberg; cf. Job xxiv. 7—10). **Now the coat was without seam**[1] **from the top**—from the upper portions—**woven throughout** (δι' ὅλου, an adverbial form)—woven, possibly, by the mother who loved him, and corresponding with the dress of the priests. Keim and Thoma see here "a symbolizing of Jesus as the High Priest" (see Holman Hunt's celebrated picture the "Light of the World"). Certainly John saw the Lord in his glory with a garment of the kind (woven of radiant light, and reaching to the feet, Rev. i.). The unity of the Saviour's seamless vesture has been variously treated in patristic literature: as symbolic of the unity of natures in his Person, by the Monophysites; and by Cyprian ('De Unitate Ecclesiæ,' § 7) in his conflict with Novatianists, as symbolic of the unity of the Church, and he actually builds on it his dictum, "He cannot possess the garment of Christ who parts and divides the Church of Christ." This garment could not be conveniently divided.

Ver. 24.—**They said therefore to one another, Let us not rend it, but let us cast lots for it, whose it shall be.** How obviously we have the eye-witness again, and the observation of one whose whole heart was bleeding with unutterable anguish! Here is the true explanation of the "lot" referred to by the synoptists, and moreover a subsequent reflection of the evangelist, who saw once more a realization of the prophetic picture of the ideal Sufferer at his last extremity of reproach and humiliation. He quotes almost verbally from the LXX., **That the Scripture might be fulfilled (which**[1] **saith), They parted my garments among them (to themselves), and for my vesture** (ἱματισμόν μου) **they did cast lots.** If John had quoted accurately from the *Hebrew*, he would have preserved more obviously the contrast between the בְּגָדַי and the לְבוּשִׁי, which yet was clearly in his mind. The χιτών was the portion of the ἱματισμός upon which the lots were cast. Lücke and De Wette (though not Meyer) regard it as certain that John took the ἱματισμός as identical with the χιτών. Strauss describes Ps. xxii. as the programme of the Crucifixion. He styles it thus for the purpose of undervaluing the historical character of the narrative, and of suggesting that it owed its origin to the prophetic picture rather than to the actual fact (so Thoma). There is another sense in which the statement is true. Unconsciously the various concomitants of the suffering of the Holy One of God were being one by one realized by the Divine Lord. The synoptists, without reference to the ancient oracle, record the fact

[1] R.T., T.B., Westcott and Hort, and Luthardt spell ἄρραφος; but Tischendorf (8th edit.) and Tregelles read ῥαφός, with ℵ, A, D, and a large number of later uncials.

[1] ℵ, B, and the Italic, and other authorities omit ἡ λέγουσα, with Tischendorf (8th edit.), and Westcott and Hort. The words are retained by R.T., T.B., Tregelles, and Alford.

imperfectly. John adds what came under his own eye, explains their inadequate representation of the "lot," and discerns the veritable fulfilment of the prophecy. The reference in *Matthew* to this fulfilment of prophecy is expunged from the text by Tischendorf (8th edit.), Westcott and Hort, and R.T., on the authority of ℵ, A, B, D, nine uncials and two hundred manuscripts, numerous versions and Fathers. Thus the fourth evangelist is the solitary authority for this fulfilment of the prophetic word, and he reveals a feature which is sometimes denied him by those who try to establish the Gentile origin of the Gospel. **These things therefore the soldiers did.** A graphic and historic touch, corresponding with the method in which Herodotus closed his account of the slaughter at Thermopylæ. In John's case more was suggested. While Pilate had announced to the world that Jesus of Nazareth was "King of the Jews," and Caiaphas had declared that "it was expedient that one man should die for the people," the Roman soldiers, without any knowledge of Hebrew oracles, had all unconsciously filled up the features of the suffering Messiah in literal harmony with the ancient prediction. In a commentary on John's Gospel we cannot here discuss some of the other impressive features of the Crucifixion, upon which the fourth evangelist is silent. Matthew, Mark, and Luke all describe a revolting scene of brutal mockery which ridiculed the dying Lord with his helplessness, and charged him with hypocrisy, scoffed at his having boasted of his Divine Sonship, and of power to build the demolished temple in three days—an ominous charge, which he was so soon to meet. They did not see that they were destroying the temple of his body, and that he would verily paralyze all their power to crush his kingdom by building it up at the predestined hour. The great cry was, "Come down from the cross, and we will accept thy claims, and believe that thou art 'Son of God.'" This was even a greater provocative of his human soul than that which the devil had suggested in the wilderness, or which he had endured on the Mountain of Transfiguration (Godet's 'Biblical Studies of the New Testament'). He knew that he could at once have stepped upwards from the high mountain on the shining way, and left behind him a perfect and most gracious memorial and ideal of the blessed life. But he had a "decease to accomplish," and he came down to "give his life a ransom for many," to take all our burden and all our care and all our sin upon him, to lay down his life that he might take it again (cf. ch. x. 17). But the question does arise—Has he not done enough to meet all the case? Has he not been offered up as certainly as Isaac was when Abraham bound his son upon the altar? Could he not, might he not, now come down from the cross, having perfectly consecrated himself? Would he not by this act make converts of the Sanhedrin? and would not tens of thousands at once turn their curses into jubilant hosannas? The chief priests join in the same taunt, and, according to Matthew and Mark, even the dying robbers cast the same reproaches in his teeth. The special taunt was, "He saved others; himself he cannot save." Sublimely true, the very hurricane of abuse, as it reaches him, is transformed into the sweetness and fragrance of the eternal love. He had power in the desert to make the kingdoms of the world his own, if he would have bowed down to the prince of this world. He had authority to vanish into the ethereal home with Moses and Elijah. He might have saved himself, but he could not. He must drink the cup to the final dregs. He must bear the death-penalty itself. If he had not done this, the sympathy with man had fallen infinitely below the demands of his own heart. Sin and death would still have been inseparably linked; the curse would not have been broken, nor the sacrifice been completed. As before Pilate, Herod, and the rest, he was silent. No murmur, no rebuke, broke from him. The breath of his mouth is as yet no two-edged sword. But the penitent brigand, overcome by his majestic patience, pleads for mercy, and, after the long hours have passed, the cry of the helpless sufferer at his side meets with immediate response, while all the cruel howling bigots around him could not prevail to draw from him one syllable of remonstrance! The "To-day shalt thou be with me in Paradise" is the royallest of all the words from the cross. According to the hypothesis of the Tübingen school, they ought unquestionably to have been selected for citation by the author of the Fourth Gospel. The assumption of the existence and reality of his kingdom, and the admission in the other world of his conscious Lordship over the souls of men, is the most explicit and unapproachable claim that he ever made to Divine prerogatives. John takes notice of another most impressive scene, in which himself had personal concern, and which affected the remainder of his own wonderful life. An incident this which the other evangelists did not presume to touch. It was the Divine expression of the true humanity of the Son of God.

Vers. 25—30.—(5) *The words on the cross.*

Vers. 25, 26.—(*a*) *Filial love*—"*Behold thy son!*"

Ver. 25.—**But there were standing by the cross of Jesus.** Matthew says (xxvii. 55; Mark xv. 40, 41) that many women stood afar off beholding these things, and amongst them Mary Magdalene, Mary the mother of James (the less, i.e. the son of Alphæus) and Joses, and the mother of Zebedee's children, expressly identified here as elsewhere with Salome, "women who followed him from Galilee" (Luke xxiii. 55), and ministered unto him. The παρὰ of this verse implies that, in the courage of their love and tenderness, they had drawn nearer to the cross, led on as it would seem by **his mother** herself, whom John with fuller knowledge mentions as the most important member of one group. John **adds, and the sister of his mother,** then (it must be admitted without any conjunctive καὶ) he adds, **Mary the** (wife) **of Clopas, and Mary Magdalene.** Κλωπᾶς is by almost all admitted to be identifiable with חַלְפַּי, Alphæus, of Matt. x. 3. Consequently, "the Mary (of Clopas)" is none other than the mother of James the less-known disciple, as well as of others. And this second Mary is identically the same as the Mary spoken of in Matthew and Mark by slightly different phraseology. The question arises—Does John here speak, then, of *four* women? or does he say that this Mary was the sister of the Virgin Mary? If "Mary the wife of Clopas" be the sister of the Virgin, then James the less, Joses, and others are cousins of our Lord. This hypothesis has been used by those who identify these men with the "brethren of the Lord;" but it is rendered improbable by the fact referred to twice over in the synoptists and John, that his "brethren did not believe in him," and the growing certainty that "James the brother of our Lord" was *not* "James the less." Moreover, it is improbable that two sisters should have the same name. The other supposition is that the third woman mentioned by the synoptists (namely, *Salome*, the mother of Zebedee's sons) was the *sister of the mother of Jesus.* Against this is the non-appearance of the καὶ between the second and third names. This absence may be simply due to the fact that John mentions "two and two," singling them out from "the many women," according to his wont. Against it, Godet and others have urged that we have no other hint of the relationship; but of many similar facts throughout the Gospel we have only the slenderest indications—take, for instance, the identification of Judas (not Iscariot) with Lebbæus and Thaddæus; Nathanael with Bartholomew—and there is much which makes the identification natural. It is after the manner of John to omit the name of Salome, as he always does his own throughout the Gospel and Epistles. But the entire narrative from beginning to end is illumined by the fact that John was the near relative of Jesus. The ὃν ἠγάπα flashes into light and justification at once. Very much, both in the synoptic and Johannine narratives, receives a deeper meaning. The early friendship, the private ministry of our Lord, with John as his principal companion, the request of Salome, and the exquisite incident which now follows, all receive a richer meaning when it becomes clear that Salome was so nearly related to Jesus. In this conclusion Wieseler, Luthardt, Lange, Westcott, Sears, Moulton, Schaff, and others coincide, though Meyer and Hengstenberg take the other view. Hengstenberg thinks the tradition of three Marys is enough to counterbalance what he calls a learned device! Assuming, then, that John was so dear a friend, so near a relative, we understand better what follows.

Ver. 26.—**Jesus then, seeing the** (his[1]) **mother, and the disciple whom he loved standing near, saith to the** (his) **mother, Woman, behold thy son!** The term "Woman" was on his lips an honorific title rather than an expression of coldness. No atom of disrespect or failure of affection is evinced, nor can we conceive it possible that our Lord was here separating himself in his mediatorial character from all relationship with the mother who bore him! This view, adopted by Hengstenberg in part, by Steinmeyer, Luthardt, Alford, and originally by Professor Hoffmann of Erlangen, seems utterly inconsistent with the spirit of Christ. True, he had warned her not to intrude upon his modes of activity (ch. ii. 4), and had said that his disciples were his brothers, sisters, mother; but the greatness of his heart is human to the last. No Monophysite explanation of the *status majestaticus*, no Nestorian severance of the Divine and human Christ, is needed. Christ yearned over the mother whose heart was being pierced by his agony, and with filial anxiety entrusted her, not to those brothers of his—whatever was the degree of their relationship to him—who, nevertheless, did not believe on him, but to the disciple whom he loved.

Ver. 27.—*(b) Filial love—"Behold thy mother!" and the issue.* **Then he saith to the disciple, Behold thy mother!** The very garments that covered him had been rudely divided among the soldiers. He is therefore as a dead man, and yet he made the most royal gifts and precious assignments of that which was nevertheless inalienable.

[1] The αὐτοῦ of T.R. is omitted by Tischendorf (8th edit.), R.T., Tregelles (Alford brackets it), on the authority of ℵ, B, L, X, 1, 22.

He gave a mother to his dearest friend. He gave a son most precious to the bereaved and desolate and broken heart of his widowed mother. Inconceivable that Weisse should call this "the basest self-adulation." The animus manifested to this document by a certain school partakes of the animosity of political partisanship. From that hour, says the evangelist, the disciple took her (εἰς τὰ ἴδια) to his own home. This may have been some temporary lodging in Jerusalem, but it is more probable, as we have seen, that Salome and John had homes both in Jerusalem (see Introduction, p. lvi.) and Capernaum. The mere phrase is used in ch. xvi. 32 in a more general sense of all the apostles. It is not necessary to believe that John at once removed the sacred deposit and bequest of his dying Lord to that home, though it is just possible. Bengel and many others think so, but it is not necessary to limit the meaning of "hour" to moment. The departure could hardly have taken place till all was over. In this brief reference a key is given to what John became to the Church. We must think of Salome and John ever by the holy mother of the Lord, whether at Jerusalem, Capernaum, or Ephesus. The few words speak volumes, and his reticence here, as elsewhere, gives an unutterable grandeur to his words.

Vers. 28, 29.—(*c*) "*I thirst*"—*the last agony.*

Ver. 28.—It does not come within the purpose of John to record the portents which attended the final scene—either the supernatural darkness on the one hand, or the rending of the veil of the temple on the other. He does not record the visions of the saints, nor the testimony of the centurion (see Matt. xxvii. 45—56; Mark xv. 33—39; Luke xxiii. 44—49). He does not record the further quotation of Ps. xxii.; the cry, "Eloi, Eloi, lama sabachthani?" nor the misinterpretation of the multitudes; nor the jeer at his dying agonies. But he does record *two of the words* of the Lord, which they had omitted. He, moreover, implies that he had purposely left these omissions to be filled up from the synoptists, for he adds, After this, Jesus, knowing that all things had been (τετέλεσται) now finished, said, I thirst, in order that the Scripture might be fulfilled. John heard in this word the comprehensive cry which gathered up all the yearnings and agonies of his soul, which fulfilled its travail, which expressed the awful significance of his suffering, and strangely filled up the prophetic picture (Ps. lxix. 21).

Ver. 29.—There was set there[1] a vessel full of vinegar, probably for the use of the soldiers, and occasionally offered to the sufferers to soothe a part of their torment. John clearly associates this fact with the unconscious fulfilment of prophecy. Matthew gives it, with strange lack of connection, as following the cry, "My God, my God, why hast thou forsaken me?" So they (Matthew, "one") having placed[1] a sponge full of the vinegar upon hyssop. This hyssop plant, if identical with the caper plant, does produce stems three or four feet long, and may therefore be identical with the "reed" mentioned in Matthew and Mark, while Luke (xxiii. 36) refers the act to the soldiers offering him vinegar to drink, saying, "Let us see whether Elias will come and save him." They put it, brought it, presented it to his mouth. This was not the stupefying draught which he refused, but an exhilarating one.

Ver. 30.—(*d*) "*It is finished!*"—*the great victory of completed sacrifice.* When he had received the vinegar, he said (τετέλεσται), It is finished! and he bowed his head and delivered up his spirit. The other evangelists record yet another word of Divine and sublime submission, "Father, into thy hands," etc. John simply adds the climax, and leaves the Divine, inscrutable, mysterious fact in its awful grandeur. The world's debt was paid. The types and symbolism of the old covenant had been adequately fulfilled. The mighty work, undertaken by him who would realize the expectations of the oldest prophets and the unconscious prophecies of heathendom, was done. Every iota and tittle of the Law had been magnified. The reality of which the temple and the sabbath were shadows, the priesthood and the offerings innumerable were figures, had all been realized. Τετέλεσται! *Consummatum est!* From the ground of human nature, from the heart of the Man in whom all the wants, perils, sins, mysteries of the human race were gathered up, has gone the adequate admission of the righteous judgment of God against that nature in its present condition. Death itself becomes, not his shame, but his veritable glory. The *sin* of humanity is branded with an eternal curse, more deep than any previous manifestation of the Divine justice could have produced; and yet it loses its sting. God reconciles the world to himself by the death of his Son, by this curse *thus* falling upon his Only Begotten. The earthly judges are condemned by their Victim. The great and

[1] A, B, L, etc., omit οὖν, and ℵ substitutes δὲ; it is omitted by all modern editors.

[1] A, D, V, Γ, Δ, Π, Vulgate and Syriac, read, οἱ δὲ πλήσαντες σπόγγον ὄξους καὶ, "They filled a sponge with vinegar." So T.R.; but, with ℵ^c, B, L, 1, 33, Tregelles, Tischendorf, and R.T., read, σπόγγον οὖν μεστοῦ τοῦ ὄξους.

last enemy is itself wounded unto death. The Seed of the woman bruises the serpent's head when that Seed receives the bruise in its own heel. The Paschal Lamb is slain. The Lamb of God takes away the sin of the world. The prince of this world is cast out. The reader must turn to the synoptic narrative for the other portents of the Crucifixion —the earthquake, the supernatural darkness, the rending of the temple veil, and the testimony of the Roman centurion. The silence of the Fourth Gospel concerning these events, on the supposition of its late origin, or on the hypothesis of the glorifying myth, or upon the suggestion that this evangelist was a theologizing mystic of the second century, who was merely fashioning the narrative to establish the doctrinal thesis of the Divine incarnation of the Logos, becomes entirely unintelligible. But the hypothesis that this eye-witness was supplementing other well-known narratives with particulars which came forcibly under his own observation, and made a deep impression upon his own mind, is suggested by every line. Dr. Westcott places "the seven words from the cross" in the following order :—

(*a*) *Before the darkness*—
(1) "Father, forgive them; for they know not what they do" (Luke xxiii. 34).
(2) "To-day shalt thou be with me in Paradise" (Luke xxiii. 43).
(3) "Woman, behold thy son! . . . behold thy mother!" (ch. xix. 26).

(*b*) *During the darkness*—
(4) "My God, my God, why hast thou forsaken me?" (Matt. xxvii. 46; Mark xv. 34).

(*c*) *After the darkness*—
(5) "I thirst" (ch. xix. 28).
(6) "It is finished!" (ch. xix. 30).
(7) "Father, into thy hands I commend my spirit" (Luke xxiii. 46).

It is a question whether the sixth or seventh word is the more triumphant.

Vers. 31—37.—(6) *The piercing of the side, with its significance—the final close of the life of earth.*

Ver. 31.—**The Jews therefore, because it was the preparation**; that is, the day before the sabbath (Mark xv. 42). This note of time certainly blends both the synoptists and John in the assurance that the crucifixion took place on a Friday. It was also, according to the previous statement, the preparation of the Passover, which, we have seen, is better understood in that literal sense than in the sense of "the Friday of Passover week." Consequently, there was a twofold sanctity about that particular sabbath, seeing that the sabbatic rest of the day following the Paschal meal coincided with the ordinary weekly sabbath; **(for great, or high, was the day of that sabbath)** (cf. Exod. xii. 16; Lev. xxiii. 7; and notes on ch. xiii. 1; xviii. 28; xix. 14). It was a "great" and "high" day in a sense far more profoundly impressive than any that could be derived from the ceremonial enactments of the Hebrew code. The sabbath of his rest came at length. The toil, the agony, are over, the whole world is transformed during its hours into his resting-place. There has been no such sabbath since the creative Word rested from all his work. **In order that the bodies should not remain on the cross on the sabbath.** This statement, with the events which followed, strongly confirms our interpretation of the day of the Crucifixion. The Jews would scarcely have justified a crucifixion on the first sabbatic day of the feast, if they shrank from the proceeding here described as in danger of taking place on the ordinary sabbath. They follow the law (Deut. xxi. 22, 23) so far as it would apply, and hasten the dissolution of the crucified, if it had not already occurred. (*They*) **asked Pilate that their legs might be broken** (crushed) [*κατεαγῶσιν*, the same as aorist passive, *κατάγνυμι* (Winer, Eng. trans., p. 85), *ἀρθώσιν*, first aorist passive], **and that they might be taken away**, as polluting corpses. The *σκελοκοπία*, equivalent to *crurifragium*, is a Roman custom, as it is clearly established by numerous authorities (Suet., 'Ang.,' 67; Seneca, 'De Ira.,' iii. 32; see Wettstein);—a brutal custom, which added to the cruel shame and torment, even though it hastened the end.

Vers. 32—34.—**Then came the soldiers, and brake the legs of the first**—two of the quaternion employed on the one deed, and two on the other—**and of the other which was crucified with him. But when they came to Jesus, and saw that he was already dead, they brake not his legs.** Their barbarous mercy was unnecessary, and John saw in this another correspondence with the sacred symbolism and prophetic anticipations of the Old Testament. **But one of the soldiers pierced**—gashed, probably, for the word *ἔνυξεν* is used in both senses—**his side with a spear** (*λόγχη*, a lance, a heavy formidable weapon) to give him the *coup de grâce*, **should their expectation not be actually realized, and forthwith came thereout blood and water.** We do not enter into the numerous physiological reasons which have been advanced by Grüner, Bartholinus, and Dr. Stroud ('Physical Cause of the Death of Christ') for this event, but regard it as one of the great portents of the Crucifixion, which cannot be entirely explained as some physiologists have done. Dr. Schaff appears willing to accept the hypothesis that the extravasated blood, being first separated into

its two constituents, was thus liberated from the pericardium—a phenomenon that might seem to justify the supposition of the evangelist, that it was blood and water. Dr. Stroud endeavoured, with much medical learning, to show that this might follow the side-piercing if the Lord's physical death had followed, as he argued, from rupture of the heart due to his intense agonies. Sir R. Bonnett has accepted this solution. Nor, further, do we see here any reference to the sacramental system of which John elsewhere says so little; but we do see a token miraculously given of the twofold power of his redemptive life and work (1) renovation, refreshment, rivers of living water issuing from the κοιλία of Christ, the first great rush of spiritual power which was to regenerate humanity; and (2) the expression of that redemptive process which was effected in the positive shedding of his precious blood. It was, moreover, a proof and sign given to Roman soldiers that their Victim was actually dead. We cannot think, with Westcott, that it was a kind of sign of the commencement of the resurrection-life, which goes perilously near to the assertion that he never really died. Moulton argues that the phenomena were physiologically possible if the event occurred immediately after death. There is nothing in the narrative to prevent such juxtaposition. That John should have witnessed it, and been unable to understand it, and therefore put it down among the marvels of the Crucifixion, corroborates the veracity of the eye-witness (Webster and Wilkinson). The interesting catena of patristic interpretations given by Westcott ('Additional Note') shows that the earliest writer who refers to the marvel, *Claudius Apollinaris*, regarded it as expressive of λόγος and πνεῦμα, "the Word and the Spirit." *Origen* showed that from a corpse such a phenomenon could not occur; and so even in his death there are still the signs of the living one. *Cyril* of Jerusalem saw the two baptisms of blood and water; *Chrysostom*, the two sacraments, or the mysteries of baptism and of the flesh and blood. *Macarius Magnes* and *Apollinarius* saw an allusion to the *side* of Adam, from which *Eve*, the source of evil, was taken; that now the side of the second Adam should give forth the means of salvation and deliverance. *Tertullian* dwells on the two baptisms of water and blood; so *Jerome;* while *Augustine* sees in it the *laver* and the *cup*. That there was some special, abnormal phenomenon seems specially noticeable from the emphasis which the eye-witness lays upon the observation and record of the fact.

Ver. 35.—**He that hath seen hath borne, and is now bearing, herein and hereby, witness, and his witness is veritable**—the highest and surest kind of witness, that of direct observation, staggering, confounding the ordinary sense, but proving that the Son of God died in his human body—**and he knoweth,** by his own inward experience, **that he saith true things, that ye also**[1] **may believe.** A vehement effort has been made to sever this testimony from the evangelist, and refer it to a third person ἐκεῖνος, and suppose that it took place during John's absence from the cross (so Weisse, Schweizer, Hilgenfeld, and others); but, as Meyer, Godet, etc., affirm there is no necessity whatever for such an interpretation. Ἐκεῖνος is used of the subject of the sentence when it is clear from the context that the speaker himself is that subject (see ch. ix. 37). Concerning a third person, the writer could not have written, "He *knoweth that he saith true things, that ye may believe*," but rather, "We know that he saith true things, *that we may believe*." But John here speaks strongly of his own invincible conviction, and, as in ch. xxi. 24, it is here given to induce a stronger faith on the part of his readers—not of *himself* and his readers—in the supernatural death, in the signs that accompanied it, adapted to convince the bystanders of its marvel, and to fill up the prophetic picture. Hilgenfeld, with strange perversity, urges that the clever forger of the narrative "falls out of his part" and forgets himself (see Luthardt on 'Authorship of the Fourth Gospel,' p. 180). The symbolical and allegorical explanations are numerous. *E.g.* Toplady's well-known hymn, "Rock of Ages," contains the words—

"Let the water and the blood,
From thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

Ver. 36.—**For these things came to pass, that the Scripture might be fulfilled.** Both the omission of the *crurifragium*, and the piercing of the Redeemer's side, with its solemn and strange issues, confirm to this great eye-witness the spiritual meaning and Messianic portraiture involved in them. **A bone of him shall not be broken.** This quotation from the ceremonial of the Passover (Exod. xii. 46; Numb. ix. 12), where the lamb offered to God was to be shielded from unnecessary mutilation, is in harmony with the words of the Baptist, "Behold the Lamb of God!" and with Paul's language (1 Cor. v. 7), "Christ our Passover is sacrificed for us," and shows that the Fourth

[1] Καί, on the strongest authority of ℵ, B, A, etc., twenty-five manuscripts, and Italic, Vulgate, Syriac, R.T., Tischendorf (8th edit.), Meyer, Godet, etc. It is omitted by T.R.

Gospel does recognize this parallel, which is in a very remarkable way thus quietly reaffirmed. This passage acquires meaning from the supposition that the Jews were hurrying away to eat their Paschal lamb, not a bone of which could be legally broken. The opponents of the authenticity think that incidents are invented to establish the supposed relationship. Those who seek to reply to them by explaining away this reference to the Passover think that Ps. xxxiv. 20 is referred to, "He keepeth all his bones: not one of them is broken;" but the force of that passage in this connection would violently clash with any such adaptation of it as could make it refer to the cruel and violent death of the Lord.

Ver. 37.—**And again another Scripture saith.** The second of the Old Testament quotations is in several ways important and noteworthy. **They shall look on him whom they pierced** (*εἰς ὃν ἐξεκέντησαν*). The original passage is (Zech. xii. 10), וְהִבִּיטוּ אֵלַי אֵת־אֲשֶׁר דָּקָרוּ, "They shall look upon *me* whom they pierced." The evangelist altered the ME into HIM, which, as it stands in the old oracle, and regarded as the language of Jehovah, is sufficiently surprising. The LXX. had felt the difficulty, and translated it Ἐπιβλέψονται πρός με ἀνθ' ὧν κατωρχήσαντο, *i.e.* "They shall look towards *me*, because they have insulted me." Their repentance and misgiving shall be aroused, because in response for those things which they have done contemptuously against *me*. It is interesting to see that John is more accurate in his Greek translation of this prophetic passage, viz. ὄψονται εἰς ὄν, "They shall look" with love and grace and repentance "on him whom (ἐξεκέντησαν) they pierced." This Greek rendering of the Hebrew is followed by Aquila, Theodotion, and Symmachus, and is quoted by Justin Martyr; it is also found in Rev. i. 7, forming a link of connection between the Gospel and the Apocalypse. Moreover, it is most impressive to find that the awful tragedy does not close even in the hands of this writer without a word of promise and hope. Zech. xii. 8—14 is clearly in the mind of the apostle. The merciful Lord waits for the repentance of Israel, of those who, by instigating Roman power for his destruction, pierced him by their trenchant ingratitude as well as by the Roman spear. It will be fulfilled more completely when every eye shall see him, and the full revelation of his majesty shall smite the whole world with penitence or despair. This remarkable event and its issue, whatever may have been the precise physiological fact, establishes: (1) The autoptic testimony of one who scarcely expected to be credited with the result of his observation. (2) The genuine humanity of our Lord. (3) The more than humanity of his manner of death. (4) The fact of his death, and therefore the reality of the Resurrection. (4) The symbolic and twofold aspect of his redemptive act. (6) The fulfillment of prophetic word. (7) The establishment of the connection between the Passover sacrifice and the Lamb of God who taketh away the sin of the world.

Vers. 38—42.—(7) *The burial—the two friends, Joseph and Nicodemus.*

Ver. 38.—**After these things**—*i.e.* after all these transactions and impressions, after the *crurifragium* and the piercing and the proceedings of the soldiers with Pilate's permission; after, that is, time was left to see the full issue of the previous act, and the awful fact was patent to all—**Joseph, who is from Arimathæa.** This "Joseph" is introduced with the article (ὁ [1]), and a second ὁ before ἀπὸ, implying to the reader that he is now, by reason of the synoptic narrative, a well-known person. This Arimathæa is probably the *Ramathaim* of 1 Sam. i. 1, the birthplace of Samuel, known now as the *Nebi Samwil*, about two leagues north-west of Jerusalem (Caspari, § 49). Hengstenberg thinks the site is Ramleh, eight hours from Jerusalem. The maps of the Palest. Explor. Fund place it about a league to the east of Bethlehem. He was a "rich man" (Matt. xxvii. 57)—a fact which the First Gospel recalls without quoting the remarkable oracle of Isa. liii. 9, that Messiah, Servant of Jehovah, was with the "rich in his death." We may judge that Joseph had a residence in Jerusalem, even though he may still be known as belonging to and "from" Arimathæa, because he had prepared, hard by the metropolis, a sepulchre which as yet had never been used. He was, moreover, a βουλευτής (Luke xxiii. 50; Mark xv. 43), a member of the Sanhedrin, of high character, "good and just," "waiting for, expecting the kingdom of God" (say Mark and Luke), "and by no means consentient to the counsel and deed of his colleagues" (adds Luke). The whole position is briefly put by John: **Being a disciple of Jesus, but a hidden one** (*κεκρυμμένος*), who had been concealed as such up to this crowning climax of his Lord's humiliation, not daring to confess Christ, by reason of his fear of the Jews. Strange that he and Nicodemus should have cast away their fears at such a moment! **Joseph asked of Pilate** (*ἠρώτησεν*); a word that implies something of claim and confidence on his part. The synoptists all three use *ᾐτήσατο*, which rather denotes the position of a suppliant for a

[1] Westcott and Hort omit the two articles, and Tischendorf (8th edit.) the first.

favour. **That he might take away the body of Jesus: and Pilate gave him leave.** This is supposed by some, who are anxious to make difficulties where none exist, that (according to Mark xv. 43) Pilate had already given permission for the *crurifragium*, and yet was astonished that he was dead already. The statement of Mark is perfectly consistent with this and with the ἀρθῶσιν of ver. 31. Joseph, when all the transactions were over, sought for himself the privilege of a friend to take the body and bury it. Roman law permitted this privilege to friends; as Luthardt says, "The Christian martyrs of Rome were often buried in the catacombs." Not until death was obvious was it lawful to remove a body from the cross. The death had taken place; the Jews were prepared with Pilate's authorization to remove the corpse to the Valley of the Son of Hinnom. Joseph comes with a permission to take the corpse for honourable burial. **He came therefore**—by reason of the permission—**and took**[1] **the body** (of Jesus).

Ver. 39.—**But there came also Nicodemus who at the first came to him by night** pointing back (as the evangelist also does at ch. vii. 50) to the memorable converse with our Lord detailed in ch. iii. 1—20, when Jesus made clear to his visitor that he would be "lifted up, even as the serpent was lifted up in the wilderness." There is no proof that this "ruler of the Jews" and "master in Israel" had been encouraged by the act of Joseph; but it might seem that these two between them had arranged the costly ceremonies. There is a world of suggestion lying in this quietly mentioned fact. Doubtless there were many others of timid disposition, who had received deeper convictions than the narrative of the Passion seems to suggest. Nicodemus had said, "We know that thou art a Teacher sent from God." By reason of their unacknowledged faith, the way was prepared for the marvellous conversions of Pentecost and later days. Nicodemus came to the cross, in all probability aided by the loving cares of the women and the disciple whom Jesus loved, **bringing a mixture**[2] **of myrrh, an odoriferous gum, and aloes, a fragrant wood, prepared for the embalming process, about an hundred pounds weight.** This was a vast quantity. It reminds the reader of "the myrrh and aloes" of the royal Bridegroom of the Church (Ps. xlv.); of the frankincense and myrrh brought by the Wise Men of the East; of the lavish gift of Mary the sister of Lazarus; of the outburst of boundless love which, spite of all the cruel persecution and rejection to which the Lord was exposed, at length was lavished upon him. The myrrh and aloes were pounded and mixed for the purposes of resisting the decomposition of death. The method was entirely to cover the ὀθονίαι with its pungent and purifying powder, and then to swathe the whole body with the grave-clothes thus enriched.

Ver. 40.—**They took therefore**—*i.e.* Nicodemus and Joseph—**the body of Jesus, and bound it in linen clothes with the spices, as is the manner of the Jews to bury.** The synoptists specially mention a *linen cloth* (σίνδων), which they wound around it. It would seem probable, from what is afterwards said, that John wished to discriminate and affirm both processes (see ch. xx. 7). The Jews' method differed from the Egyptians' embalming process. The latter removed all the viscera; and, by long baking and other processes, rendered the remaining shell of the corpse incorruptible and almost imperishable. The Jews' process of sepulture differed from the Roman cremation, and is emphasized. Importance was attached to a splendid funeral (Luke xvi. 22); and this costly interment was not without its deep significance.

Ver. 41.—**Now there was in the place where he was crucified,** close at hand to the very cross, **a garden, and in the garden a new sepulchre, wherein as yet no man was laid** (on site, see ver. 17, notes). John alone tells us of the "garden;" and he clearly saw the significance of the resemblance to the "garden" where Christ agonized unto death, and was betrayed with a kiss, and also to the garden where the first Adam fell from the high estate of *posse non peccare*. We are not told, however, by him that this sepulchre was Joseph's own (Matthew gives this explanation), nor that it was cut out of a rock, nor the nature or quality of it. Matthew, Luke, and John remark that it was καίνον, not simply νέον, recently made, but new in the sense of being as yet *unused*, thus preventing the possibility of any confusion, or any subordinate miracle, such as happened at the grave of Elisha (2 Kings xiii. 21), and so our Lord's sacred body came into no contact with corruption. Thus from the hour of death, in which the love of God in Christ is seen at its most dazzling moral lustre, and the glorification of Christ in his Passion reaches its climax, death itself begins to put on new unex-

[1] Tischendorf (8th edit.) and Bâle Revisers read, with ℵ, ἦλθον and ἦραν; but R.T., Tregolles, Alford, Westcott and Hort, Godet, etc., abide by the T.R. The reading τοῦ Ἰησοῦ rests on feeble authority. The omission by R.T., Lachmann, and others rests on ℵ°, B, L, etc. Tischendorf reads αὐτόν.

[2] ℵ* and B read ἕλιγμα, "a roll," rather than μῖγμα; but it is only placed by Tischendorf (8th edit.), Westcott and Hort, and the Revisers in the margin.

pected forms and charms: (1) the symbolic effusion of water and blood; (2) the costly unguent spices and honourable burial lavished on One who had been put under ban, and had died the doom of the slave; (3) the garden and the watchers.

Ver. 42.—**There, therefore, by reason of the preparation of the Jews, for the sepulchre was nigh at hand, they laid Jesus.** John assigns the rapidity with which the process could be completed as a reason for entombment in this particular garden sepulchre, and the ground of the urgency was the "preparation" solemnities. Once more the critics divide into two groups as to the significance of this reference to the date of the Lord's death. It is obvious that both the synoptists and John imply that it was a "Friday," and that the next day was the sabbath. Why, for the third time in the space of a few lines, should this circumstance be noticed? On the *first* occasion, the morning of the day is said to be "the preparation of the Passover;" on the second it is called "preparation before the sabbath," and John adds that *that* particular sabbath was a "high day," which, as we have seen, is explained by remembering that its sanctity was doubled, seeing that on that particular year the weekly sabbath would coincide with the 15th of Nisan, which had a sabbatic value of its own. Now he says for the *third* time it was the "preparation of the Jews"—as we understand it, a day or a time when special preparations were being made by the Jews, and that before sunset, for the slaying of the Paschal lamb. Moreover, the sabbath was drawing on (ἐπέφωσκεν, Luke xxiii. 54). This threefold statement implies that there was something more in the παρασκευή than the Friday of the Passover week. It is curious to observe the precisely contradictory conclusions drawn from this statement by two classes of interpreters. Godet has given an interesting sketch (vol. iii. pp. 286, 287) of the extraordinary idea of M. Lutteroth, that the Lord was crucified on the 10th of Nisan! that he rose from the dead three full days and nights afterwards, on the morning of the 14th. But why should John three times over thus designate the day? and why should the synoptists lay such emphasis on its being the "preparation," if the day were really the first great day of the Passover Feast? It is remarkable that St. Paul, referring to the institution of the Eucharist, does not say "on the night of the Passover meal," but on "the night in which he was betrayed" (1 Cor. xi. 23), and he speaks of Jesus as the (ἀπαρχή) "Firstfruits of the dead," as though the resurrection morning coincided with the presentation of the firstfruits, which, on the idea that Jesus suffered on the 15th, would have been presented on the morning of the Jewish sabbath, while the reference in 1 Cor. v. 7—9, written at the time of a Passover, is rather in favour of the slaying of the Paschal lamb coinciding with the death of Jesus than the institution of the Eucharist doing so. The most extraordinary reference to the Παρασκευή is that which St. Matthew (xxviii. 62) introduces, when he actually refers to the sabbath when it had begun (on the evening of the 14th or 15th, whichever it was, *i.e.* after 6 p.m.) under the designation of "the day after the preparation." Generally the more important day would receive its own proper name, and not be designated by the less signal day. Why did not St. Matthew say, "On the morrow, which was the sabbath"? The one group of interpreters answer that he wished to discriminate the veritable sabbath as distinct from the half-sabbath of the previous day, made so by being also the great day of the feast! But it is more natural to suppose that "the day of preparation," the death-day of the Lord, loomed so largely in the mind of the evangelist, that its morrow derived importance in this particular instance from itself. The only real difficulty in settling this wearisome controversy arises from *one* statement in the synoptists, which, if resolved in the rigid sense of limiting their expressions to the evening of the 14th and beginning of the 15th, involves us in grave difficulties when considering five or six distinct and independent statements of John's Gospel. We have shown at each of these places the double method of exegetical treatment that has been attempted, and in each case honesty compels us to admit that John is here in apparent discord with the synoptists. If, however, our Lord anticipated by a few hours the celebration of the *Paschal* supper, seeing that his "hour was come," not indeed deviating from the legal day (though, as Lord of the sabbath and greater than the temple, he was amply justified in doing so), but hurrying on the process between the 13th and 14th, when the water-bearers would be seen fetching their pure water for the purpose; and if he celebrated the Passover at the beginning rather than the end of the 14th of Nisan, then the apparent discord between John and the synoptists vanishes, and the terrible events of the trials and crucifixion of Jesus really took place at the time when the Jews (not Christ himself) were preparing for the Passover proper. On this hypothesis the two narratives would be no longer in hopeless antagonism. With this conclusion we are more satisfied, since, as we have seen in ch. xiii. 1 and elsewhere, the synoptists themselves afford numerous corroboratory evidences (Introduction, pp. xcii.—xcv.).

HOMILETICS.

Vers. 17, 18.—*The Crucifixion.* The end has come at last.

I. JESUS CARRYING HIS CROSS. "And he, bearing his cross, went forth to the place of the skull, which is called in the Hebrew, Golgotha." 1. *The condemned, according to Roman law, had to carry the instrument of their own punishment.* 2. *Jesus bore his cross part of the way, till he sank with exhaustion.* Accordingly, Simon of Cyrene was required to do the office. The exhaustion of Jesus was caused (1) by his long watching and his deep mental anguish in Gethsemane; (2) perhaps, also, by the pain or smart which the cross would inflict upon his scourged and galled shoulders.

II. THE SCENE OF THE CRUCIFIXION. 1. *It was outside the gate of the city, according to ancient Jewish law.* (Lev. xxiv. 14.) 2. *The exhortation,* "Let us go forth to him without the camp, bearing his reproach" (Heb. xiii. 12, 13), is founded upon this ancient custom. 3. *The actual spot is called Golgotha, or Calvary;* but it has not been identified in modern times.

III. THE CRUCIFIXION. "Where they crucified him, and two others with him, on either side one, and Jesus in the midst." 1. *Who were they who did this deed?* (1) Not some savage people belonging to an uncivilized land, who had never heard of Jesus. (2) Not some prowling banditti, who had got the upper hand in Jerusalem, and rioted in murder. (3) It was the Jews, acting through the Roman soldiers. (*a*) God's ancient people; (*b*) the witnesses of his marvellous works; (*c*) in the land where Jesus was best known; (*d*) and in the capital of its solemnities. 2. *What did they do?* "They crucified him." (1) This was the death of slaves and malefactors. (2) It was, in Cicero's words, "the most cruel and the most terrible punishment." (*a*) The victim was nailed by his hands and his feet to the cross, while it still lay on the ground. (*b*) These nails, by their position, added to the victim's torture. (*c*) It was a lingering death, for the victim sometimes survived till the third day. 3. *Whom did they crucify?* (1) The Lord of glory, the Prince of life, the Son of David, their own Messiah. (2) Mark the indignity of his position at Golgotha. (*a*) He is crucified with two robbers, as if he were the fit colleague of malefactors. (*b*) He is crucified between them, as if to add to his disgrace. He is the Prince of malefactors. He was indeed "numbered with the transgressors" (Isa. liii. 12). (*c*) His central place in that death-scene—"Jesus in the midst"—is, after all, in keeping with his central place in heaven and in earth, and in the hopes of dying men. (*α*) He is central in heaven; for "the Lamb is in the midst of the throne." (*β*) He is central on earth, (i.) as the Lord who, at the heart of the universe, upholds all things by the Word of his power; (ii.) as the Centre of the invisible Church, for he is its only Head; (iii.) as the Centre of the visible Church, for all Christendom crystallizes around the Person of Christ; (iv.) as the infrangible Centre of man's dying hopes.

Vers. 19—22.—*The inscription on the cross.* "And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews."

I. PILATE TOOK ADVANTAGE OF A ROMAN CUSTOM TO INSULT THE JEWS BY REPRESENTING THIS MALEFACTOR AS THEIR KING. It was an act of revenge for all the humiliation the Jews had inflicted upon him.

II. IT WAS WRITTEN IN THE LANGUAGES OF THE THREE PRINCIPAL PEOPLES OF THE WORLD. "Hebrew, and Greek, and Latin." 1. *Hebrew was the national language of the Jews.* 2. *Greek was the language of common life.* 3. *Latin was the language of their Roman masters.*

III. HOW DO WE RECONCILE THE VARIOUS FORMS OF THE INSCRIPTION WITH THE DOCTRINE OF VERBAL INSPIRATION? 1. *It is extremely probable that Pilate employed representatives of each language to draw up the title,* which would therefore be variously framed according to a threefold idiom. 2 *The title in John's Gospel,* "Jesus the Nazarene, the King of the Jews," would be the Greek form. The title in Mark, "The King of the Jews," would be given with Roman brevity, "Rex Judæorum." The title in Luke, "This is the King of the Jews," does not differ from that in Mark, for the introductory pronoun is Luke's own. The title in Matthew, "This is Jesus the King of the Jews," would be the Hebrew form.

IV. THE DISSATISFACTION OF THE JEWS AT THE FORM OF THE INSCRIPTION. "Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews." 1. *The title here given to the remonstrants suggests that they were the guardians of the theocratic honour of the Jews.* 2. *They wished to disconnect the name of Jesus from all their ideas of Messiahship, and represent him as a usurper.* 3. *Or, perhaps, they were anxious to adhere to the fatal admission,* "We have no king but Cæsar."

V. THE INFLEXIBILITY OF PILATE. "What I have written I have written." 1. *He is very resolute in his purpose now that all danger is past.* Philo calls him "an inflexible man." Well had it been for him if his firmness of purpose had been manifested in the earlier hours of the day. 2. *He was, after all, by his inscription, only representing the true fact unconsciously.* Pilate is the herald to proclaim the Kingship of Jesus.

Vers. 23, 24.—*The parting of the raiment.* The soldiers regard Jesus as already dead, and therefore dispose of his raiment according to the usage of Roman law.

I. IT WAS A GREAT HUMILIATION TO THE VICTIM TO SEE HIS GARMENTS PARTED. 1. *It implied that nothing remained for him henceforth but to die.* He had done with earth. 2 *It is implied that his body was exposed naked on the cross.*

II. THE SOLDIERS WERE ONLY FULFILLING THE OLD TESTAMENT PROPHECY. "That the Scripture might be fulfilled, They parted my raiment among them, and for my vesture did they cast lots." Little did the rude soldiers think that they were unconsciously fulfilling the letter of ancient prophecy.

Vers. 25—27.—*The mother of Jesus at the cross.* Here is the record of the filial legacy.

I. THE SYMPATHIZING GROUP OF WOMEN. "Now there were standing beside the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." 1. *There was a company of Galilæan women standing at a distance from the cross,* "beholding afar off" (Matt. xxvii. 55). They were more courageous than Christ's apostles, who had all, but John, fled through fear of arrest. 2. *There was an inner circle of three women more courageous than the rest, who stood under the very shadow of the cross.*

II. THE LAST BEQUEST OF JESUS. "When Jesus therefore saw his mother and the disciple standing by, whom he loved, he said to his mother, Woman, behold thy son!" 1. *Mary was now experiencing the bitter truth of Simeon's prophecy,* "A sword shall pierce through thine own heart." It was a terrible ordeal for a mother to watch the protracted sufferings of her beloved Son. 2. *Jesus is not so absorbed by his agonies as to forget his mother.* 3. *He calls her "woman," not "mother,"* as if the old relation was now to end, and a new one to be formed for her future comfort. Death was to close all the earthly relationships of the Redeemer. 4. *While he gives a son to his mother, he gives a mother to his beloved disciple.* "Then saith he to the disciple, Behold thy mother!" (1) It was a mark of loving confidence in John. (2) John was to comfort Mary in her widowhood, for Joseph was evidently now dead. (3) The charge was promptly accepted, and faithfully carried out. "And from that hour that disciple took her to his own home." Nothing is known of the after-life of Mary. Tradition says she died eleven years after the Lord at Jerusalem, in the fifty-ninth year of her age.

Vers. 28—30.—*The death of Jesus.* After he has thus ministered to others, attention is turned to himself.

I. THE THIRST OF THE SUFFERER. "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst." 1. *The burning fever caused by the inflammation of his wounds made him athirst.* The cry attests his extreme suffering. 2. *The minute fulfilment of prophecy is present to the Sufferer's mind.* "They gave me vinegar to drink" (Ps. lxix. 21). He was surely "made perfect through suffering."

II. THE THIRST ASSUAGED. "Now there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth." 1. *This*

drink was not that which he had refused at the beginning of his crucifixion—a drink given in mercy to stupefy the sufferer. Jesus would die in the perfect clearness of his faculties. 2. *The act of the soldiers was one of compassion, not of mockery.*

III. THE SURRENDER OF LIFE. "When Jesus therefore had received the vinegar, he said, It is finished! and he bowed his head, and gave up the ghost." 1. *The cry, "It is finished!" proclaimed:* (1) The consummation of his sufferings. (2) The final accomplishment of his Father's will that he should give himself a sacrifice for sin. (3) The complete fulfilment of all the Messianic prophecies, as well as the types of the old dispensation. (4) The perfecting by one offering "them that are sanctified." 2. *The death.* (1) It was a free, spontaneous act. "No man taketh my life from me; I have power to lay it down, and I have power to take it again" (ch. x. 18). (2) The apostles regarded it exactly in this light. "He gave up himself" (Eph. v. 2, 25; Gal. ii. 20; 1 Pet. ii. 23). Though therefore his death was violent and cruel, it was a voluntary sacrifice.

Vers. 31—37.—*The breaking of the legs.* It was usual for the Romans to leave the dead on the cross to the ravages of wild beasts. A providential event changed the usage in this case.

I. THE ANXIETY OF THE JEWS FOR THE REMOVAL OF THE BODIES. "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath was an high day), besought Pilate that their legs might be broken, and that they might be taken away." 1. *The Jews had accomplished their purpose, and were now anxious to carry out the letter of the law.* The bodies ought, in any case, to be removed before night; but there was a special necessity on account of the day of the Crucifixion preceding a great festival. 2. *Mark their hypocrisy.* They regarded themselves as strictly bound to observe the outward ceremony, but they had no scruple in crucifying the Son of God. The ceremonial part of religion was of greater moment to them than the moral.

II. PILATE'S CONCESSION TO THEIR DEMANDS. "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him." 1. *Though a cruel act, it was designed to shorten the sufferings of the crucified.* Gangrene was the immediate result. The breaking of the legs, together with crucifixion itself, was abolished by Constantine, the first Christian emperor. 2. *The soldiers treated Jesus in an exceptional manner.* "But when they came to Jesus, and saw that he was dead already, they brake not his legs." (1) The quickness of Christ's death took Pilate by surprise. (2) Scripture was fulfilled in the exemption of Christ from the *crurifragium.* "But these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken." (3) The act of the soldier, in piercing the side of Jesus, made his death certain. "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." (*a*) It could not be said hereafter that he had merely swooned, and that his disciples had come in the night and taken him away. (*b*) The pierced side was the subject of prophecy. "They shall look on him whom they pierced." (*c*) The blood and water had a figurative application. "This is he who came not by water only, but by water and blood" (1 John v. 6). (*α*) The blood indicated life sacrificed. (*β*) Water was the symbol of the spiritual life. The death of Christ secured at once the cleansing away of sin, and the quickening of dead souls by the Spirit.

III. THE TESTIMONY OF THE APOSTLE JOHN TO THESE FACTS. "And he that saw it bare record, and his record is true." 1. *It was the testimony of an eye-witness.* 2. *It was designed to support the faith of the world in the facts of our Lord's death.*

Vers. 38—42.—*The burial of Jesus.* It was an honourable interment.

I. THE DEVOTED MINISTRY OF FRIENDS. "After this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave." 1. *The character and position of Joseph.* (1) He was a member of the Sanhedrin; (2) a just and honourable man (Mark xv. 43); (3) a disciple of Jesus, who "waited for the kingdom of God, and did not consent to the counsel of the Sanhedrin against Jesus; (4) yet a timid disciple, who feared to compromise himself with the Jews. 2. *His application to Pilate.* (1) His position as a member of the Sanhedrin would entitle him to the con-

sideration of the governor. (2) The cross brings out curious contrasts in the conduct and circumstances of those who are related to Christ. (*a*) The disciples, who were openly identified with him in life forsake him in his last extremity, and have no share in the honours of his burial. (*b*) Two disciples, who had no open relations with him in life, step forward boldly at his death, and give him the last offices of the dead. (3) Joseph obtains possession of the body of Christ. "He came therefore, and took the body of Jesus." He interred it in his own new sepulchre.

II. THE ASSOCIATION OF NICODEMUS WITH JOSEPH IN THE HONOUR DONE TO THE DEAD. "And there came also Nicodemus, which, at the first, came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pounds." 1. *The character and position of Nicodemus.* (1) He was a member of the Sanhedrin, who first appears in Scripture history as a secret inquirer (ch. iii.). (2) He was, like Joseph, afraid of the Jews. (3) He manifested a growing faith when he pleaded for justice in the council, "Doth our Law judge any man before it hear him, and know what he doeth?" (4) The last stage in his experience is reached when he meets Joseph in presence of the dead body of his Redeemer. 2. *The two friends wind the body of Jesus in linen with spices, and then place it in the sepulchre of Joseph.* (1) It was done in haste, "because of the Jews' preparation." (2) The holy women intended to complete their provisional embalming after the sabbath day. 3. *The two friends then disappear from history.* (1) They are never again mentioned in Scripture. (2) We envy them the sacred privilege they enjoyed. (3) Their conduct suggests the following lessons. (*a*) It is better to be a timid disciple than none at all. (*b*) There are drawbacks to secret disciples' life. How much they lost by missing the opportunity of constant association with Christ in life! (*c*) Timidity does not save men from annoyance. Joseph and Nicodemus would lose the confidence of those with whom they were still visibly identified, while they would be exposed to the first just reproach of Christ's open friends. (*d*) Let none of us tread the solitary way, but rather openly confess the Lord.

HOMILIES BY VARIOUS AUTHORS.

Ver. 2.—*The crown of thorns.* How deeply the incident here related impressed itself upon the mind and heart of Christendom is manifest (1) from the romantic legends current among Christians regarding it, from the time of Helena, the mother of Constantine, downwards; and (2) from the frequent representations of the thorn-crowned Redeemer produced by Christian painters, who have used all the resources of their art to give to the "*Ecce Homo!*" the interest of sorrow and of spiritual beauty.

I. THE OBVIOUS AND ORIGINAL SIGNIFICANCE OF THE CROWN OF THORNS. 1. It was an evidence of the cruelty and brutality of Christ's foes. The actual plaiting of the crown, and the actual placing of it upon the holy Sufferer's head was the deed of the Roman soldiers. Insensibility to the pain experienced by Jesus may have been natural to such men; but the mockery and scorn displayed in the pretence of homage must have been learned from the Jews. 2. It was an opportunity for Jesus to exhibit those moral qualities which have ever since been peculiarly associated with his name. His patience, his meekness, his dignity, were never more conspicuous than when he was insulted and ill used by his calumniators and foes. Nor can we see that such dispositions could have been so strikingly exhibited except in circumstances such as those in which the Man of sorrows was then placed.

II. THE SYMBOLIC AND PROPHETIC SIGNIFICANCE OF THE CROWN OF THORNS. 1. This affecting coronation is an emblem of our Saviour's earthly ministry. His career brought together the hate and the loving devotion of multitudes; it was marked by poverty and lowliness, and yet by a majesty quite unique; he was despised and rejected of men, yet his teaching constrained the exclamation, "Never man spake like this Man!" and his miracles constrained the cry, "What manner of Man is this?" The thorns of hatred and contempt were thrust into his head; yet love and loyalty wrought them into a victor's wreath, a monarch's diadem. 2. The crowning of Jesus with thorns symbolized the character of the religion which he founded. The cross was followed by the resurrection; the entombment by the ascension. Thus God brought together, in the career of his own Son, the profoundest humiliation and the most exalted glory. And

this arrangement represents the nature of Christianity. It is a religion of humility, contrition, and repentance, and also of peace, victory, and power. It smites the sinner to the earth; it raises the pardoned penitent to heaven. 3. This incident was prophetic of the progress and the victory of the Christian faith. Our religion has indeed triumphed, but it has triumphed through suffering. Its onward course has been marked by the blood of confessors, martyrs, and missionaries, and by the toil and anguish of thousands of faithful promulgators. The thorns of suffering are the means; the crown of glory and of conquest is the end. Christ was made perfect through suffering, and his Church shall reach a universal dominion only by a toilsome path of strife, watered by tears and stained with blood.—T.

Ver. 5.—"*Ecce Homo!*" Observe the spirit in which Pilate uttered these words. We discern in them *pity* for Jesus, whose character was innocent, whose position was sad and grievous, whose attitude was one of calm and patient endurance. *Contempt* mingled with pity—contempt for a fanatic who deemed himself possessor of the truth, and for a prisoner who held himself to be a King. In the governor's mind was *perplexity* as to how he should deal with the accused, in whom he felt was something mysterious and unaccountable. Towards the Jews Pilate felt a sentiment of *disgust*, for he read their motives and despised their malice, even though he knew not how, without danger to himself, to protect his prisoner from his foes. Observe, too, the spirit in which the Jewish rulers and multitude heard these words. They were *untouched* by the pathos of his position and demeanour, by the Divine dignity of his character, by the appeal of Pilate to their compassion, by any concern for themselves and their posterity as to the consequences of their injustice and malevolence. The same Jesus who was exhibited by Pilate to the people of Jerusalem is set before us who hear his gospel, and these words which the Roman governor employed before the Prætorium are addressed to all to whom the Word is preached: "Behold the Man!"

I. WHOM DO WE BEHOLD? 1. The Man whom God sent into this world—his Representative and Herald, his Anointed One, his only Son. 2. The Man whom, as a matter of history, the Jews, in their infatuation, rejected. 3. The Man whom his own disciples forsook in the hour of his distress. 4. The Man whom the Romans, unconscious instruments of a Divine purpose, crucified and slew. 5. The Man who was destined, as events have shown, to rule and bless the world where he met with a treatment so undeserved. Reading the Gospels as ordinary narratives, gazing upon the figure of the Nazarene as a great figure in human history, we see thus much. But as Christians we are not satisfied to behold him thus. We see in him what the lessons of inspiration and of experience have taught us to see, and what we wish the world to see for its own enlightenment and salvation.

II. WHAT DO WE BEHOLD IN HIM? *The Man:* more than meets the eye, the ear, far more than Pilate understood by the words he used. We behold: 1. The faultless Man. He alone of all who have appeared on earth claims sinlessness, and is admitted to have been without a stain. In his character he fulfilled the law of holiness. 2. The benevolent, self-sacrificing Man. Not only was he without sin; in him was exemplified every active, self-denying virtue. He lived and died for others—for the race whose nature he assumed. 3. The Man, the Mediator, bringing about reconciliation between heaven and earth, introducing the Divine grace and the Divine life into human hearts. 4. Thus the ideal Man, and the Head and Founder of the new humanity. Wonderful is the correspondence between Christ and man as he first proceeded from the plastic hand of the Eternal, between Christ and man as he shall be presented at the last before the Author of his being and his salvation.

III. HOW SHOULD WE BEHOLD HIM? 1. With sincere interest and concern. Well may the world be asked concerning Christ, "Is it nothing to you, all ye that pass by?" etc. 2. With admiration and reverence. The hero-worshipper has often been disappointed in the object of his adoration, in whom he has discovered unsuspected flaws. But the longer we gaze at Jesus, the brighter grows his glory, the more harmonious his perfections. 3. With gratitude and love. To behold him is to remember what he has done, what he has suffered for us, is to cherish towards him those feelings to which in the same measure no other has a claim. 4. With faith and trust, dispositions of the soul which find in him their supreme Object. 5. With consecration and obedience. He

who finds it hard to serve God is bidden to behold his Saviour as he stood crowned with thorns before his murderers: there is no such rebuke to selfishness and wilfulness, no such motive to devotion and self-denial. 6. With the hope of beholding him more nearly and for ever, not in lowliness and shame, but in beauty transcendent, in glory eternal.—T.

Ver. 9.—"*Whence art thou?*" This question, put by Pilate to the Lord Jesus, was not so much intended to guide the questioner in his judicial capacity, as to satisfy his own curiosity. It is clear that Pilate was satisfied of the Accused's innocence of any political offence. But it is also clear that he was perplexed in mind, and unable to satisfy himself as to the real character and origin of the mysterious Being who stood before him. There is no reason to suppose that the Roman procurator felt any very deep or lasting interest in the Prophet of Nazareth. Still he had his misgivings as to whether Jesus was not possessed of some superhuman claims. Hence the question, "Whence art thou?"

I. THE INQUIRY. 1. There is much *in Christ* himself which prompts the question. His character, his wonderful works, his still more wonderful language, the whole ministry which he fulfilled upon earth, and especially the sacrifice and the victory in which that ministry culminated,—all are fitted to suggest and urge inquiry into his origin and nature. 2. There is much *in man* which induces him to seek the truth upon this most interesting question. It concerns every one to whom the gospel comes to know with what authority Jesus spoke, and what value attaches to his redemption. And in order to this it is necessary to know whence he is, from whom he comes, and in whose name he makes his claim upon men.

II. THE REPLY. Why Jesus did not answer Pilate is not hard to understand. He had already, both by his language and by his demeanour, given abundant evidence for the formation of a judgment. And Jesus intended Pilate to understand what were their relative positions. The governor deemed himself in this case omnipotent; Jesus gave him to understand that in reality his power was very limited, whilst the power of the accused and apparently helpless One was in reality that of God himself. But we should make a mistake if we supposed that the Lord Jesus was or is unwilling to give reason for men to acknowledge his claims and to render honour to the Son. 1. Christ's *origin* is Divine: he came forth from God, and was one with the Father. 2. Christ's *authority* is Divine: he spake, wrought, and suffered in the name of God. 3. Christ's Divine origin and authority render him in all his offices fit to fulfil his gracious purposes towards mankind. Is he our Prophet, Priest, and King? It makes all the difference to his sufficiency whether or not he fulfils these offices with Divine authority. Men are right in asking of Jesus, "Whence art thou?" But they are wrong if, receiving his own answer, they refuse him the faith of their heart, the allegiance of their life.—T.

Ver. 14.—"*Behold your King!*" It is not easy to decide in what spirit these words were spoken by Pilate. Certainly the Roman governor was not deceived into believing that Jesus made a claim to a temporal sovereignty which might conflict with the Roman dominion. Certainly he could not expect to move the Jews to pity by representing Jesus as One who had in some way authority among them, a claim to their regard; for they had delivered him up on the charge of assuming royalty. It would seem as if Pilate took a pleasure in angering and insulting the priests and Pharisees, whom he hated and despised as he did the nation whom they headed and guided. He had no motive for ridiculing Jesus; he had a motive for scoffing at the Jews. He could not but recognize the superiority of the august and patient Sufferer before him over the hypocritical priests and the fanatical mob who demanded that Sufferer's death. And even when yielding, for his own safety's sake, to the unjust and clamorous request of Jesus' enemies, he gratified his own scorn of the Jewish rulers and people, first by summoning them to behold their King, and then by causing the inscription to be placed upon his cross, "Jesus of Nazareth, the King of the Jews." The language which Pilate uttered in derision, and which the Jews rejected in their wrath, is nevertheless language which contains precious and glorious truth.

I. THE GROUND OF CHRIST'S KINGSHIP. Earthly sovereigns come to the throne some-

times by right of conquest, sometimes in virtue of inheritance, sometimes by means of election. Now, Jesus is King: 1. By Divine appointment and native right. "Yet," ran the prophecy, "have I set my King upon my holy hill of Zion." He is Christ, *i.e.* the Anointed, and he is anointed Monarch of mankind. Men's recognition or rejection of him makes no difference as to the fact. In the very nature of things, because he is Son of God, he is the rightful Ruler. 2. By mediatorial acquisition. He is Prophet and Priest, and therefore King. In order that his rightful sovereignty might become an actual sovereignty, the Lord Jesus was obedient unto death, and purchased his own inheritance. The cross was the means by which he won the throne.

II. THE REALM OVER WHICH CHRIST EXERCISES HIS SWAY. 1. His kingdom is differenced from the kingdoms of this world in that it is not over the outward actions, the life merely, of men. He does not reign by the sceptre and the sword. He has no palace, no army, none of the paraphernalia of earthly royalty. 2. Our Lord's kingdom is spiritual; it is first and chiefly a dominion over the hearts, the convictions, and the affections of men. He sets up his throne in the inner being and nature of his subjects; and if he rules over their speech and actions, it is because he first rules over their thoughts and desires. All his true subjects, therefore, are such willingly, and not by constraint.

III. THE CHARACTER OF CHRIST'S ROYAL DOMINION. Our Lord Jesus combines in himself the two supreme attributes of government. 1. He is the Legislator King. He promulgates the laws which his subjects are bound to study, to respect, and to obey. The laws of earthly kingdoms are sometimes unjust. But Christ's laws are supremely righteous; they are commandments of God himself; only the authority which properly belongs to them is penetrated with a spirit of grace and kindness. 2. He is the judicial King. He enforces his own edicts. He is the Judge alike of the Church and of the world. He demands submission and obedience. And from the sanctions of his rule none can escape. His friends shall be exalted, and foes and rebels shall be placed beneath his feet.

IV. THE EXTENT AND DURATION OF CHRIST'S KINGSHIP. 1. His kingdom is universal. When Jesus, in his parables, spoke of the kingdom of God as destined to include all nations, nothing could have seemed to ordinary listeners less likely of fulfilment than such a prediction. And when he himself was crucified, what prospect there was of dominion to be exercised by him must, in the view of most men, have vanished utterly. Yet our Saviour's dominion has been constantly extending, and is still taking in new provinces. And faith realizes the approach of the time when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ." 2. His kingdom is immortal. Of states and empires historians have written the decline and fall; no earthly kingdom can resist the law of decay to which all things human appear subject. Of Christ's kingdom, however, "there is no end;" it is "from everlasting to everlasting."

PRACTICAL CONCLUSION. 1. Let attention be given to this Divine Monarch. "Behold your King!" Of all beings he first claims the regard of men. 2. Let his dignity and authority be recognized. When Pilate pointed the gaze of the multitude to Jesus, his was a disguised royalty, for Jesus was "a Man of sorrows, and acquainted with grief;" and his was a derided, insulted royalty, for he had been clothed in mockery with a purple robe, and a crown of thorns had pierced his head. 3. Let homage, reverence, loyalty, devotion, be rendered to him to whom they are justly due. Truly to behold Christ is to discern his just claim to all that our heart, our life, can offer. His sovereignty is absolute, and our obligation to him is unlimited.—T.

Ver. 18.—*Three crosses.* What a picture is this! At a place near Jerusalem, called Golgotha, the Roman soldiery have reared three crosses. And on these crosses hang three figures. The sufferers have been doomed to die. With a criminal on either hand, the Son of man is enduring, not only anguish of body, but agony of mind unparalleled. The soldiers, with callous indifference, watch the tortured victims. The multitude gaze with vulgar curiosity upon the unwonted sight. The Jewish rulers look exultingly upon him whose death their malignant hate has compassed. Friendly disciples and tender-hearted women gaze with sympathy and tears upon the dying woe of their beloved One. No wonder that the scene should have riveted the imagination and

have elicited the pathetic and pictorial powers of unnumbered painters. No wonder that every great picture-gallery in every Christian land contains some masterpiece of some famous painter, of one school or another, depicting the crucifixion of the Holy One and the Just. For us the scene has not only an artistic and affecting, but also and far more a spiritual, significance.

I. ONE CROSS IS THE SYMBOL OF DIVINE LOVE AND OF HUMAN SALVATION. The central figure of the three is that which draws to it every eye. 1. There is in this cross what every spectator can discern. A Being undoubtedly innocent, holy, benevolent, is suffering unjustly the recompense of the evil-doer. Yet he endures all with patience and meekness, with no complaint, but with sincere words of forgiveness for his foes. We conceive Jesus saying, "All ye that pass by, behold, and see; was there ever sorrow like unto my sorrow?" 2. What did Christ's enemies see in his cross? The fruit of their malice, the success of their schemes, the fulfilment, as it seemed to them, of their selfish hopes. 3. A more practical and interesting question for us is—What do *we* behold in the cross of Christ? To all Christ's friends, their crucified Lord is the Revelation of the power and the wisdom of God, none the less so because his enemies see here only an exhibition of weakness, of folly, and of failure. The voice that reaches us from Calvary is the voice that speaks Divine love to all mankind. Here Christians recognize the provision of full and everlasting salvation; and here they come under the influence of the highest motive which appeals to the spiritual nature, and calls forth an affectionate and grateful devotion.

> "From the cross uplifted high,
> Where the Saviour deigns to die,
> What melodious sounds I hear,
> Bursting on my ravished ear!
> Love's redeeming work is done;
> Come and welcome, sinner, come."

II. A SECOND CROSS IS THE SYMBOL OF IMPENITENCE AND REJECTION OF DIVINE MERCY. In the blaspheming robber who hung by the side of the Lord Jesus we have an awful example of human sin and crime; an awful witness to human justice and to the penalty with which transgressors are visited; and an awful illustration of the length to which sinners may carry their callous indifference to sin. An impenitent criminal reviles the one Being who has the power and the disposition to deliver him from his sin and from its worst results. Selfishness of the narrowest and meanest kind is left: "Save us!" *i.e.* from torture and the impending fate. A degraded life is followed by a hopeless death. Several terrible lessons are taught by this felon's character and fate. 1. How impossible it is for those to be saved who reject the means of salvation! 2. How possible it is to be close to Christ, in body, in communication, in privilege, and yet, because destitute of faith and love, to be without any benefit from such proximity! 3. How foolish it is to rely upon a late repentance, seeing that sinners are found to persevere in sin and unbelief even in the immediate prospect of death!

III. A THIRD CROSS IS THE SYMBOL OF PENITENCE AND OF PARDON. The story of the repentant malefactor shows us that, even when human justice does its work, Divine mercy may have its way. 1. The process of seeking God, even in mortal extremity. Conscience works; conviction of sin ensues, and creates a new disposition of the soul; this prompts a fearless rebuke of a neighbour's sin; faith—in the circumstances truly amazing—is exercised; true, simple, fervent prayer is offered. 2. The manifestation of compassion and mercy. The dying Lord imparts to the dying penitent an assurance of favour; free pardon is announced; bright hope is inspired; immortal happiness is secured. 3. Lessons of precious encouragement are impressed upon the spectators of this third cross. It is possible for the vilest to repent. It is certain that the sincere penitent will be regarded with favour. Even at the eleventh hour salvation is not to be despaired of. There is a prospect before those who are accepted and pardoned, of immediate joy and Divine fellowship after this life is over.—T.

VERS. 26, 27.—*The third word from the cross.* Whoever of our Lord's friends, followers, and kindred were absent during the awful hours of the Crucifixion, we know that his nearest relative, his mother, was there, and that his most intimate and con-

genial friend and disciple, John, was a witness of the solemn scene. These, with some others, lingered by the cross. Not unseen by the dying Redeemer, his nearest friends were the objects of his affectionate regard; and, as these verses relate, some of his last thoughts were of them, and his last provision concerned their future relations.

I. WE CANNOT BUT REVERENTIALLY ADMIRE THE SELF-FORGETFULNESS OF THE CRUCIFIED REDEEMER. The absorbing nature of extreme bodily suffering is well known. In the hour of agony it is hard for the sufferer to think of aught but his own pains and torture. We know that the Lord Jesus was exquisitely sensitive to suffering. Yet even amidst the anguish of body and of mind which he was then enduring, the Saviour was able to turn away his thoughts from himself to her who gave him birth, who had often shared the honours and the trials of his ministry, and who had now, with noble fortitude and sympathy, come to witness his death.

II. WE ARE INSTRUCTED BY THE REVELATION OF THE HIGH PLACE WHICH HUMAN LOVE HELD IN OUR SAVIOUR'S HEART. Mary was now advancing in life; her husband Joseph was probably dead. Her long-proved affection was reciprocated by that Son whose filial devotion had been perfect, and who had not now to remember one unfilial act, or word, or even thought. As he looked upon her he saw that the prediction was now fulfilled, "A sword shall pierce through thine own heart also." He had loved her all his life, and his love was never more grateful, more tender, more compassionate, than now. He was bearing the burden of a world's sin and sorrow; yet there was room in his sacred heart for affectionate thoughts of his beloved mother. John, too, who records this incident, in which he occupied a part so prominent, took pleasure in speaking of himself as "the disciple whom Jesus loved." He had reclined on the Master's breast at the Supper: right and meet it was that he should take his station at his Master's cross. Jesus, who had loved him in life, cherished the same affection towards John in this his own hour of anguish. As it would have been a comfort to Jesus had his three favoured apostles watched with him in the garden, so no doubt it was a comfort to him that the beloved disciple was standing hard by the cross of ignominy and woe. Jesus loved his friend for his faithfulness, and rewarded him for it even in the hour of his own decease. We thus recognize with gratitude the persistence of Immanuel's tender affection: "Having loved his own . . . he loved them even to the end."

III. WE ARE ASTONISHED AT THE FORETHOUGHT AND WISDOM EXERCISED BY THE DYING SAVIOUR. He had already prayed for his murderers; he had already cheered his fellow-sufferer by words of grace and promise. He now turned his thoughtful regard to the mother who stood weeping among her friends. The arrangement which he proposed was one the propriety and suitableness of which are most apparent. Who so fit to take his place—as far as that place could be taken—as the beloved disciple? There is a pathetic grace and beauty in the language in which Jesus commended the two to each other. He acknowledged the mother's fidelity and devotion to himself; he foresaw the desolation which must come to her; he provided for her not only a protector and a home, but that solace which would come with common memories and mutual sympathy. There were those, perhaps, nearer of kin, but none could be nearer in heart, to Mary than Jesus' most intimate and trusted friend. Thus it was secured that Mary should be removed from the distressing scene, and should be assured of constant and affectionate tendance. Nor can we doubt that this arrangement was a permanent one—that Mary enjoyed the friendship and ministrations of John until she went to see her Son in that glory which followed upon his bitter humiliation. Thus love and wisdom went together in this as in preceding acts of the Son of man. And what Jesus said and did upon this occasion was an earnest of his work for humanity at large. None are so happy, so safe, so strong, as those to whom the Saviour reveals his heart, and for whom he in his wisdom takes holy, helpful thought.—T.

Ver. 28.—*The fifth word from the cross.* This is both the shortest of all the dying utterances of Jesus, and it is the one which is most closely related to himself. It came from the parched lips of the Divine Victim towards the close of his agony, and after the darkness which endured from the sixth to the ninth hour. Most touching in itself, it has its spiritual significance for us.

I. THIS CRY REMINDS US THAT OUR LORD JESUS SHARED OUR HUMAN NATURE AND

ITS INFIRMITIES. The need and desire to which expression was thus given had a physical cause and was accompanied by a physical pain. Jesus had thirsted upon his journey when he asked from the Samaritan woman a draught of water from Jacob's well. Jesus seems to have taken no refreshment from the time when he supped with the apostles in the upper room; since then he had endured the agony in the garden, had passed through the repeated examinations before the Jewish council and the Roman governor, and had hung for hours upon the cross. The bodily anguish and exhaustion of crucifixion, aggravated by his unspeakable mental distress, account for the thirst which possessed the dying Sufferer. When the refreshment was offered, Jesus moistened his lips with the *posca*, or sour wine, offered him in the sponge raised on the stem of hyssop. This seems to have revived him, and strengthened him for the last cries which he uttered in his humiliation.

II. THIS CRY IS AN EVIDENCE OF OUR LORD'S EXTREME HUMILIATION. When we remember that Jesus was the Lord of nature, who could feed multitudes with bread, and could supply a banquet with wine; when we remember that this acknowledgment of thirst was made in the presence of his enemies and persecutors; when we remember from whom Jesus deigned to accept the draught by which his thirst was relieved;—we cannot but be impressed by the depth of humiliation to which he stooped. He was "obedient unto death;" the "things which he suffered" were unexampled. Christ not only condescended to die; he accepted death in a form and with accompanying circumstances which rendered it something more than death. His death was sacrificial, and he shrank from nothing that could contribute to make him "perfect through suffering."

III. THIS CRY INSTRUCTS US AS TO THE PRICE BY WHICH OUR REDEMPTION WAS SECURED. Our Lord's pain of body, his anguish of soul, the ignominious circumstances attending his decease, were all foreseen and accepted. This very cry was a fulfilment of an ancient prophecy; and the language of the evangelist forbids us to regard this as a mere coincidence. "By his stripes we are healed;" and we may look upon his voluntary endurance of thirst as a means of satisfying the deep thirst of our immortal spirit. At all events, in his anguish he paid the price by which his people are redeemed.

IV. THIS CRY SUGGESTS TO US A METHOD BY WHICH WE MAY, IN ACCORDANCE WITH CHRIST'S OWN DIRECTIONS, MINISTER UNTO HIM. Jesus has taught us to identify his people with himself. If love to him would find an opportunity for its display, an outlet by which it may flow forth, this is to be found in those ministrations to Christ's "little ones" which he enjoins upon those who recognize his authority and who love to please him. The cup of cold water may be given to the thirsty one in the name of a disciple. Some want may be supplied, some suffering alleviated, some wrong redressed. And they who for Christ's sake thus minister to the thirsting, the needy, the friendless, are justified in deeming themselves, so far, ministers to Christ himself. It is all as though, hearing his dying cry, they raised the refreshing draught to his parched lips. He will account the deed of charity as done unto himself.—T.

Ver. 30.—*The sixth word from the cross.* To this solemn, awful moment Jesus had been looking forward during the whole of his ministry. As the ministry drew to a close he felt the approach of its consummation, and again and again gave utterance to his feelings. He knew that the hour had come, that he was about to leave the world; he had looked up to the Father and had said, "I come to thee." And now the reason for living was over, and nothing remained for him but to die. The end was marked by the brief, momentous exclamation, "It is finished!"

I. THE PREDICTIONS REFERRING TO THE MESSIAH WERE NOW ALL FULFILLED. It had been written, "The Seed of the woman shall bruise the serpent's head;" "Thou hast brought me into the dust of death;" "It pleased the Lord to bruise him;" "The Messiah shall be cut off;" "I will smite the Shepherd." These predictions of the sufferings of the Anointed of God were now verified in the experience completed by the Son of man.

II. THE OBEDIENCE AND HUMILIATION OF THE SON OF GOD WERE NOW COMPLETED. His humiliation had been apparent in his taking the form of a servant, and enduring poverty and privation, anguish and contempt. His obedience had commenced with his childhood, had been continued during his ministry, and was now perfected in death,

even the death of the cross. His active service was one long act of obedience, and his patient endurance now made that obedience complete. He "learned obedience by the things which he suffered." Nothing had been left undone which could prove Christ's unhesitating submission to the will of God his Father. When he had endured the cross, despising the shame, his offering of filial obedience, subjection, and consecration was ready to be presented to the Father by whose will he had come, and had endured all the consequences of coming, into this world of sin and misery.

III. THE TERM OF CHRIST'S SUFFERING AND SORROW WAS AT AN END. He had shrunk from no trial; he had drained the cup to the dregs. Now there was no more humiliation, subjection, conflict. He was about to exchange the mock robes of royalty, the reed-sceptre, the crown of thorns, for the symbols and the reality of universal empire. The period of agony was past; the period of triumph was at hand.

IV. THE SACRIFICE OF THE LAMB OF GOD WAS ACCOMPLISHED. The one offering appointed by Divine righteousness and love was now to fulfil its purpose, to supersede the prophetic and anticipatory sacrifices of the dispensation which was passing away. The economy of shadows was to give place to that of substance. Reconciliation, not merely legal, but moral, not for Israel only, but for mankind, was now brought about by the work of the Divine Mediator. The veil of the temple was rent, the way into the holiest was opened. Provision was made for the inflowing of mercy like a mighty stream. The means were now introduced to secure the end dear to the Divine heart—the everlasting salvation of sinful men.

APPLICATION. 1. In this language we have an appeal to the Father's approval. It is to us a matter of infinite importance to know that the will of God was fulfilled to the very utmost by our Substitute and Representative. 2. We have also in this cry an exclamation expressive of Christ's own satisfaction and joy. To him it could not but be a relief to feel that the experience of pain and bitter woe to which he had submitted was now at an end. It is our privilege to suffer with him, and with him to die unto sin. 3. The hearer of the gospel may in these words welcome an assurance that redemption has been wrought, that the ransom has been paid, that salvation may now be published to all mankind through the once crucified and now glorified Redeemer.—T.

Ver. 38.—*A disciple, but secretly.* Of the man thus described by John we know but little. His birthplace, or family seat, was Arimathæa; his rank among the Jews was of the highest, for he was a member of the national council, or Sanhedrin. His wealth is mentioned, and accounts for his possession of land, and for the provision by him of costly spices to be used in our Lord's interment. His moral character is summed up in the description of him as "good and just." As he comes before us in connection with the closing scene of our Saviour's humiliation, he combines opposite elements of disposition; for he is represented as timid and standing in dread of the Jews, and yet so bold as to go to Pilate and to beg of the governor the body of the crucified Jesus. The office of committing the body to the tomb was discharged by Nicodemus, also a ruler of the Jews, and also apparently a secret disciple, and by this Joseph, who offered for the purpose the place of sepulture which he owned, and evidently designed for the use of himself and his family. Joseph of Arimathæa may be taken as a representative of the secret disciple. Circumstances vary with times, but the disposition here exemplified still exists.

I. THERE ARE VARIOUS CAUSES WHICH ACCOUNT FOR SECRECY IN CHRISTIAN DISCIPLESHIP. 1. It is natural and proper that the beginnings of conscious discipleship should be hidden. When the seed begins to germinate, to put forth the signs and the promise of life, it remains hidden beneath the surface of the soil unseen by any eye. And when a young heart in its yearnings, or a penitent heart in its mingled regrets and hopes, turns to the Lord Jesus, as to a Divine Friend and mighty Saviour, the change is unknown, unheeded by the observer. The time comes when the plant appears above the ground; and the time comes when the tokens of spiritual life in a changed character, disposition, and habits are unmistakable. But there is a time for secrecy, and there is a time for publicity. 2. There are those who keep secret their interest in Christian truth, their affection for Christ himself, through a trembling reverence for spiritual and Divine things. Doubtless many are sincere in the public shouts and songs, by which their

boisterous natures boast of new-found light and liberty. But many gentle, timid, and refined spirits are equally sincere and devout in their reserve. Men and women there are like her who "kept and treasured these things in her heart." A time there is in Christian experience when feeling is too sacred to be professed. 3. Distrust of self, and an awed sense of responsibility, account for the backwardness of many sincere disciples to avow their faith and love. What if they should profess to be Christ's, and then afterwards should prove ashamed of him, or should discredit him by any want of loyalty? The very fear lest this should be so leads to reticence and silence. 4. An inferior motive has to be considered, viz. the fear of man. Some, especially among the young, fear the opposition or the ridicule or the reproach of their fellow-men. Such was the case with Joseph, who feared the Jews—dreaded lest he should, like Jesus, be persecuted, or lest he should be despised and hated. A member of a distinguished and privileged class is peculiarly sensitive to the coldness, the contempt, or the ridicule of those whose opinion makes the public opinion which has most influence over him.

II. THERE IS MISCHIEF WROUGHT BY SECRET DISCIPLESHIP. When those who love Christ, and make it their aim to serve him, conceal their attachment and their pious resolution, whether through timidity or distrust, harm follows. 1. The disciple who withholds or delays his open confession of the Saviour, by so doing thwarts his own religious progress and happiness. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The very attitude of bold and public acknowledgment of faith in the Lord Jesus is a means of spiritual confirmation and improvement. For such an attitude is the natural expression of faith, and attracts the countenance and sympathy of those who are like-minded. 2. The withholding of a confession of Christ is disobedience to Christ and to his Spirit. If we learn of him, we are bound to obey him. And he has bidden us take up our cross and follow him. He has bidden us observe the Lord's Supper in memory of his death. It is not honouring Christ to delay, without sufficient reason, such an avowal of our faith in him as his own Word justifies, and indeed requires. 3. Secrecy of discipleship is discouraging to the Church of Christ. That Church has many enemies; it has need of all its friends. It weakens the forces of the spiritual host when those who should fall into the ranks stand aloof. There is a sense in which those who are not with Christ are against him. 4. The world is confirmed in error and unbelief when there is a disinclination on the part of Christians openly to avow themselves what they really are. It is natural enough for the world to interpret such conduct as indicating a want of heartiness and thoroughness in discipleship. Men ask whether those who stand outside are not in the same position as those who go up to the door, but do not enter in.

III. THERE ARE CONSIDERATIONS WHICH MAY PROTECT AGAINST THE TEMPTATION TO CONCEAL CHRISTIAN DISCIPLESHIP. 1. The greatness of the Master to whom we owe allegiance. Christ is so great that none need feel any shame in belonging to him; such a relation is the highest honour accessible to man. Christ is so great that none need feel any fear in openly avowing loyalty to him. None is so well able as the "Lord of all" to protect and deliver those who adhere to him. 2. It should be remembered by those who are in doubt whether or not to confess Christ, that a day is coming in which the real position of all men with regard to the Divine Redeemer must be made manifest. Of those who are ashamed of him before men the Lord Jesus will be ashamed in the judgment before his Father and the holy angels.—T.

Vers. 38—42.—*The last stage of the Saviour's humiliation* John, who presents to us the most sublime views of the Divine nature and glory of the Christ, does not shrink from relating in this passage to how deep humiliation that Christ condescended.

I. THE HISTORICAL PURPOSE FULFILLED BY CHRIST'S BURIAL. It is observable that all four evangelists record, and with many details, the interment of the Son of man. This is accounted for, not so much by any intrinsic importance belonging to burial, as by its intermediate position between the crucifixion and the resurrection of our Lord. 1. The burial of Jesus is of moment, as establishing the fact of his actual death. It has been absurdly contended by some infidel theorizers, at a loss to know how to deal with the evidence for our Lord's subsequent appearances, that he did not really die upon the cross, that he merely fell into a swoon, from which, under the care of his friends, he recovered. If such had been the case, the body could not have been laid in

the tomb and left there. 2. The narrative is also conclusive as to the reality of our Lord's resurrection. He could not have risen from the dead unless he had first died. It is not possible to disconnect the several parts of the narrative from one another. As it stands, the record is consistent and credible.

II. THE APPLICANT AND THE APPLICATION. It is remarkable that, in the very crisis when the professed and prominent disciples of Jesus were timid and vanished from the scene, two secret disciples came forward and discharged the last offices of friendship for the Lord in his humiliation. Of *Joseph* we know that he was from Arimathæa, that he was rich and an honoured member of the Sanhedrin, that he did not agree to the condemnation passed upon the Prophet of Nazareth. We also know concerning his religious position that he was one of those who were looking for God's kingdom to be set up, and that he was a disciple of Jesus, though secretly, for fear of the Jews. With Joseph was associated *Nicodemus*, who seems to have been emboldened by the example of Joseph to come forward, to declare his affection for Jesus, and to take part in the interment of his Master. An illustration of the contagion of a courageous example, which may be commended to those who are hesitating between secret and open discipleship. With respect to Pilate, it is to be observed that, as he had no personal hostility to Jesus, and probably took a pleasure in annoying the Jewish leaders, he was naturally willing enough, apparently without being bribed, to agree to the request of Joseph. He satisfied himself, by the testimony of the centurion, that Jesus was dead, and then suffered the applicant to take the body. Thus neither was the corpse exposed during the Paschal solemnities, nor was it consigned to the indignity of a criminal's interment.

III. THE PLACE AND MANNER OF THE BURIAL. Tender care is manifested in every line of this picture. Affectionate hands wound the body in folds of costly linen. Consecrated wealth placed myrrh and aloes in the folds. Generous fellowship offered the tomb which was designed for the owner's family, but which was deemed to be honoured and sanctified by becoming the temporary abode of the Saviour's form. Strong and willing hands rolled the great stone against the opening to the rock-hewn sepulchre. Reverent and loving women, who had watched the Sufferer when on the cross, now watched the lifeless body consigned to its peaceful resting-place. These are homely incidents, but they are hallowed and glorified by the human love which they reveal. Fancy lingers by the garden which was the scene of these ministrations, and finds it seemly that, as a garden had witnessed the Saviour's agony, a garden also should witness his repose.

IV. THE WONDROUS FACT OF CHRIST'S BURIAL. That Jesus, being what he was, the Son of God, the Lord of glory, the King of men, should consent to die and to be buried, is amazing indeed. That such a life—a life devoted to benevolent purposes, a life evincing the possession of irresistible power—should end in the grave, this appears altogether anomalous. That men should slay their Saviour, that he should consent to die, that the Father in heaven should suffer such an end to such a career,—this must fill a thoughtful and sensitive observer with wonder akin to fear! Earth was for some hours the sepulchre of the Son of God!

V. THE RELIGIOUS SIGNIFICANCE OF THE BURIAL OF CHRIST. 1. We remark Jesus sharing the whole of our lot in its utmost humiliation. He who stooped to the manger at his birth did not disdain the grave after his death. As Son of man, he would shrink from no human experience. It behoved him in all things to be made like his brethren. Thus he qualified himself to be at once our Representative before God, and our eternal Brother—a High Priest touched with a feeling of our infirmities. 2. We remark that the end of our Lord's humiliation was the beginning of his glory and reign. He was made perfect through suffering. Through the grave he passed to the throne. His "precious death and burial" were the means and the introduction to the majesty and dominion which are his of right, and his for ever.

VI. THE PRACTICAL LESSONS OF CHRIST'S BURIAL. 1. Our obligation to gratitude and love is brought strikingly before our hearts when we thus learn what our Saviour bore for us. 2. Christians are spiritually to share Christ's death and sepulture. They are buried with Christ,—by their baptism unto his death. 3. The grave loses its terrors to those who know that Jesus shares it with his people. As the tomb could not hold him, so the stone which seals his people's sepulchre shall surely be rolled away.—T.

Vers. 23, 24.—*The division of his garments.* Notice this circumstance—

I. AS ILLUSTRATIVE OF CERTAIN THINGS WITH REGARD TO THE CRUCIFIERS AND THE CRUCIFIED. 1. *With regard to the crucifiers.* (1) Their *utter want of common delicacy.* The first thing they did in executing the sentence was to strip the culprit of every rag of clothes, and hang him on the cross in a state of nudity. This reveals on the part of the patrons of this custom utter lack of delicacy, and grossness and barbarity of taste. They were willing to gratify the most morbid tastes, most animal passions, and lowest curiosity of an excited and thoughtless mob. The Romans were not the first nor the last to manifest these qualities with regard to the execution of criminals. Till very recently our executions were much of the same style. Thousands went to see the last struggles of a criminal with very much the same feelings as they would go to see a bull-fight, and many of them very much worse in the sight of God than he who was hung. But, thanks to our advanced Christian civilization, this has passed away. Our executions are now performed in private, with as much decency, and as little pain to the culprit as possible, thus recognizing the sacredness of life, even that of the meanest, most worthless and injurious. It is to be hoped that life will soon become more sacred still in accordance with the merciful spirit of the dispensation under which we live. (2) Their *refined cruelty.* It was not enough for the Crucified to bear all the torture of the cross, but also he had to bear all the shame and indignities of nakedness. To some, doubtless, who were sunk in the deepest physical and spiritual debauchery, it was not so painful, but by the pure soul of Jesus it must have been keenly felt. There was no consideration shown in his case. He was not exempted from a single item in the catalogue of indignities, nor from a single ignominy in the programme of shame; but rather to the contrary, these were lengthened by the voluntary contributions of a servile crowd. The crucifiers of Jesus were as refined in their cruelty as they were coarse in their tastes, and as minute in their indignities as they were lax in their sense of common delicacy. 2. *In relation to the crucified One.* It indicates: (1) The *simplicity of his dress.* Only the common costume of a poor Galilæan. Jesus did not go in for fashion and finery in dress any more than for luxuries in diet; but in all he was characterized by simplicity. In one sense this was strange, too, that he who paints the lily and rose in the richest hues, and the bird's wing in the most fantastic colours, should be himself clothed in the simple dress of a poor artisan! But, in another sense, this is not strange; it is generally the case with true greatness. He was sufficiently glorious in himself. It is not the garment, but he who wears it. (2) The *poverty of his circumstances.* When his worldly affairs were wound up they consisted in a humble dress. When this was divided, all was divided he possessed in this world. He had no houses, money, nor land to be confiscated by the government, and to enrich the imperial treasury, only the robe and the tunic, and these probably the gifts of some kind friend, the latter, perhaps, woven by the tender hands of his mother, or by Magdalene, as the original device and gift of love for an original and Divine kindness. This is very affecting and significant, that he who was in the world, and the world was made by him, should leave without any of it. He who made the world could alone be satisfied to leave it thus. He was. (3) His *more than human submissiveness in suffering.* When deprived of his garments he made no complaint, no request to be spared this indignity. One would naturally expect that he would ask this favour, and say, "I am willing to suffer even unto death, but let me die in my clothes." But not a word or a murmur. "As a lamb he was brought to the slaughter," and all for us. He was stripped that we may be clothed, became naked that we may be robed in spotless white.

II. AS AN ACT OF SELFISH RAPACITY. "The soldiers," etc. 1. *They were inspired by the love of sordid gain.* Every base principle in existence was represented on Golgotha that day. All the vultures of hell hovered over the cross ready to descend on their respective prey. And among the dark groups was the love of gain ready for his garments. It cared for nothing else. 2. *This was confirmed by habit and custom.* The clothes of the victim were their fee for the execution. It was not such a profitable job then as it is now. But you will find people willing to do anything for a little worldly advantage. They will hang you for your clothes; they will murder you physically or morally, which is worse still, for the attainment of a little selfish end. His own disciple sold him for thirty pieces of silver: why, then, should we wonder at these

rough and ignorant soldiers crucifying him for his garments? And this demon of selfish gain was sanctioned by law. 3. *It was done with great haste.* As soon as he was crucified, before he was dead, they hastened to divide his garments under his very eyes. In this they are typical of a good many more. The love of gain is ever in haste. The votaries of selfishness are ever in a hurry. As soon as the victim is safe in the grip of affliction, they begin to search for the keys. The grave is opened before almost he has breathed his last. 4. *The division is just and fair.* This is one redeeming quality in the affair. Rather than spoil the vest, they cast lots for it. This probably arose from selfishness, each one hoping it would be his; but, if selfish, it was wise, and an example to many in dividing the spoil. It is better to cast lots or leave a thing alone, than render it worthless. There is some honour amongst thieves, yes, more than among many men of higher standing. "The children of this world are wiser," etc.

III. As the fulfilment of Scripture. "That the Scripture," etc. 1. *Christ was the great Subject of ancient Scripture.* His incarnation, character, and many incidents of his life and death were foretold centuries before he made his appearance. Many of the prophets described him as if he were really present to them. David, the great antitype of the Messiah, was often so inspired that he personified him, and related facts as if they had actually happened in his own experience, whereas they related entirely to the coming King. Such was his reference to the parting of his garment. 2. *In the life and death of Christ the ancient Scripture was literally fulfilled.* Even in the division of his garment. (1) In this the soldiers *were unconscious agents.* Nothing could be remoter from their knowledge and consciousness than that they fulfilled any Scripture. (2) In this they only *carried out their own contract,* and fulfilled their own designs. There was no secret and supernatural influence brought to bear upon them, so that their actions may fit with ancient prophecy; but ancient prophecy was a true reading of future events, and was proved by these events as they occurred. (3) *Through these unconscious agents the Scripture was fulfilled.* 3. *This literal fulfilment of ancient Scripture was a remarkable proof of the Messiahship of Jesus*—that he was the Divine One promised of old, and with whom the old dispensation was in travail. Even the division of his garment testified to his identity and the Divinity of his mission; and these soldiers bore unconscious testimony to his Messiahship.

Lessons. 1. *Everything connected with true greatness becomes interesting.* The birthplace of a great man, the house in which he afterwards lived, the chair in which he sat, and the staff he carried. The garments of Jesus are full of interest, especially the seamless vest. The disposal of even his garments is not passed unnoticed. 2. *The garments of Jesus fell into thoughtless hands.* One is almost curious as to who had the pieces of the robe, and who had the seamless tunic. What an exchange! The vest once worn by the Son of God was afterwards worn by a thoughtless soldier. It was well that none of his garments fell to his friends; if so, there would be a danger of idolatry. 3. *The garments of Jesus lost their virtue when he ceased to wear them.* The outer robe, the hem of which was so healing to faith, was so no more. The virtue was not in the garment, but in the wearer. He gave greatness and virtue to everything connected with him. 4. *Let us arrange our affairs as far as we can ere we die, and leave the rest to the lottery of events, which is ever under Divine control.* It matters but little to us what will become of our garments after we finish with them. If we have them as long as we require them, we should feel thankful.—B. T.

Ver. 25.—*Clinging to the cross.* Earth, hell, and heaven were represented at the cross of Jesus. These representatives naturally formed themselves into groups. Notice—

I. This interesting group at the cross. Who composed it? 1. *The mother of Jesus.* She is mentioned first. She stands prominent among the rest, as well she may. Of all mothers, she is the most popular and interesting. She stands alone in the maternal roll of the world. Never a mother had such a Son, and never a son had such a mother. She has been made too much of on the one hand, and too little on the other. From her the Son of God inherited his humanity and his human breeding. Humanly speaking, he owed much to his mother for his fine human nature and sympathies. That Mary was his mother was not an accident. Never a mother had such joy nor such sorrow; and she was now overwhelmed with the latter. She was

there: and what could keep her away? 2. *Her sister.* Who was she? Not the wife of Cleophas. She was also a Mary; and two sisters of the same name was not a likely thing. She was doubtless Salome, the wife of Zebedee, and the mother of James and John. John was Christ's first cousin, which accounts for the likeness, the attachment, and the trust. Her name is not mentioned, which is characteristic of John's modesty. He would not mention his own name, neither that of his mother. 3. *Mary the wife of Cleophas.* The mother of James the Less, Joses, and Judas. Whether this Cleophas was the same as that who met Jesus on the way to Emmaus, it is difficult to decide. He was, doubtless, a good man and a disciple of Jesus; but is brought into prominence in the sacred history in connection with his more heroic wife, who outstripped him in the race, left him on the outskirts of the crowd, and pressed on with her comrades to the cross of the Lord. 4. *Mary Magdalene.* A well-known character of this period. Jesus healed her of many infirmities, at least from her seven unclean spirits, and ever afterwards she was specially attached to her great Benefactor, and was one of the many good women who followed Jesus from Galilee, and administered to him of their substance, according to the custom of the Jews; and she was now among that little group of sympathetic souls who attended his last moments.

II. THEIR POSITION. "By the cross of Jesus." In this position they manifested: 1. *Great fortitude.* To realize this: (1) Think of *the sufferings they had to witness,* and the spectacle they had to see. They had to witness the agonizing death, the shame, and the untold indignities of their best Friend. Many a stout heart has failed at the death-bed of a loved one; but they stood at the death-cross of their Lord. (2) Think of *the public scorn and ridicule to which they were exposed.* They were, doubtless, known to many of the Saviour's foes as his adherents, and it was not at all fashionable for women to appear at such a scene; but what cared they for social propriety or public scorn? Their courage towered far above this in the performance of a sacred duty. (3) Think of *their personal danger.* As the friends of the crucified One, in the very teeth of his cruel foes, their lives were in jeopardy; but they counted not these dear unto them, but stood there face to face with death. 2. *Strong affection.* This accounts for their courage. Their heroism was that of love, and their courage that of affection. Their affection may be looked at as: (1) *Maternal affection.* What love so faithful and heroic as that of a mother? And it was never stronger than in her heart who was the mother of our Lord; and it drew her now near to his cross. (2) *Social affection.* (3) *Pious affection.* It was more than the ordinary affection of human kindred and friendship. It was love arising from pious attachment, from Christian hope, and faith in him as the Messiah and Saviour. Mary Magdalene was still on fire with gratitude and faith, which blazed all the more near the cross. 3. *Strong and genuine sympathy.* They were ready to render him any help, and would, if possible, have taken some of his agonies upon themselves. They were helpless, but did what they could and went as far as possible. 4. *Great self-control.* We have read of mothers becoming frantic and losing their lives to save loved ones; but here there was a wonderful calm maintained, which makes the mother's love more heroic, and her heroism more sublime. There were emotions deep and stirring in their breasts, with but little or no demonstration; but there was wonderful self-control manifested, as if their souls had caught the calm spirit of the crucified One.

III. THEIR CONDUCT AS AN EXAMPLE FOR THE IMITATION OF ALL. 1. *They stood by him in his hour of greatest trial and sufferings.* It was one thing to stand by him in his hour of joy and triumph, in the day of his power and the exploits of his loving strength, when the heaven opened and streamed upon him its glory; when Divinity encircled his brow, and made his word omnipotent and his very gaze or touch almighty; when at his bidding diseases fled, and demons quitted their dark haunts; when the storm was hushed, and the waves crouched at his voice; when food increased under his hands, and even Death gave up his prey when he spoke. But it was another thing to stand by him on a cross, when hell besieged him with its torments, heaven seemed closed to his breathings, and Divinity itself seemed to have deserted him. 2. *They stood by him when others had left him.* It is one thing to stand by Jesus, one of many; but it is another to stand by him, one of four. It is one thing to follow him with faithful disciples and a jubilant crowd; but it is another to stand alone by his cross. Where were zealous and good-hearted Peter, James, Andrew, and Philip, and others? They had

all left, with the exception of the disciple of love and these loving women. Others may be among the crowd, or on the outskirts, beholding from afar; but they stood by his cross when all had left him. As others leave Christ, let us stand by him and draw to him all the closer. 3. *They did all they could.* They were helpless, and could render no assistance. They could make no progress; still they stood their ground, and manifested their undying and unconquerable attachment. They clung to Jesus for his own sake apart from circumstances. Like them, let us do what we can, and advance as far as possible, and, when we cannot go any further, let us stand; and, indeed, in the hour of direst temptation the utmost we can do is to stand our ground.

LESSONS. 1. *Jesus has not been at any time wholly deserted.* 2. *It is worthy of notice that the faithful ones at the cross were women.* Surely "he giveth power to the faint." In the weaker vessels was the greatest strength. 3. *Those who stood by the cross of Jesus unconsciously stood near a rich treasury.* The outward scene was that of shame, poverty, and untold agony and misery; but the inward was that of untold peace, joy, riches, and glory. There was the atonement made, the fountain opened, and the work of redemption finished. They stumbled on a rich fortune. This did not occur to them then, but flashed upon them afterwards. The cross did more good to them than they to him who hung upon it. 4. *Those who stand by Jesus in his hour of trial, he will stand by.* We all have our crosses, affliction, and death in our turn. Let us stand by the cross of Jesus, and he will stand by ours, and will not leave us in the hour of our greatest trial.—B. T.

Vers. 26, 27.—*Filial love strong in death.* Notice—

I. THE INFERIORITY OF HUMAN RELATIONSHIPS. Our Lord addresses his mother as "woman"—a term of tenderness and respect; still suggesting at once the inferiority of human relationships when compared with spiritual ones. 1. *Human relationships belong to this world.* They belong to the natural, physical, and visible order of things. They are the outcome of our existence, the arrangements of wise Providence, and important for the government of the human race, their social order, progress, and happiness, and capable of serving our highest interests. 2. *Christ spoke of and treated them as inferior to spiritual relationships.* Although he was the most obedient, affectionate, and exemplary of sons, yet he ever spoke of his spiritual and Divine relationships as being superior and more important—those arising from a Divine and spiritual birth, from the will of God, as superior to those arising from physical birth, or the will of the flesh. The former had ever his preference, and he was fonder of his relations after the spirit than of those after the flesh. Once, when told that his mother and his brethren were outside, seeking him, he said, "He that doeth the will of my Father," etc. 3. *At death human relationships are merged into those of a higher life.* He saith, "woman," not "mother;" and, pointing to John, and not to himself, "Behold thy son!" As much as to say, in the old sense of the term, "Henceforth I cease to be thy Son, and thou ceasest to be my mother." She had to think of him, not as her Son, but as her Lord and Saviour. By the regenerative influence of Christianity and the transition of death, the material is lost in the spiritual, the human in the Divine, and the temporal in the Eternal.

II. THE PERFORMANCE OF FILIAL DUTY. "When he saw his mother," etc. This duty involved provisions for the future support and comfort of his mother. 1. *This duty is felt and admitted by Christ.* This implies: (1) That *human relationships involve special duties.* Brothers have special duties to brothers, parents to children, and children to parents. Christ felt that his widowed mother was dependent upon him for support and comfort, and he feels it his sacred duty to provide for her. (2) These *duties are incumbent, although the relationships whence they arise are about to cease.* Jesus was about to cease to be Mary's Son, in the old sense; he was about to enter into a higher life. Still he felt it is duty to provide for her. The spiritual does not atone for the material. The obligations of every state of existence should be performed in that stage. Our obligations survive the relationships which gave rise to them. (3) *Christianity makes all under its influence more alive to the duties of human relationships.* It is not Christ-like to leave the world as thieves and those who loved and were dependent upon us as absconders. The higher life of Christ inspired him to perform the duties of this, Christianity ennobles every relationship, and consecrates every duty

of life. The Christian son will be the most affectionate and careful of his surviving mother. 2. *This duty was performed by Christ under the most trying circumstances.* This duty was done amidst the most excruciating sufferings, physical, mental, and spiritual. It was done in the very act of dying. When uttering these words of tenderness, he was in the grip of the most painful death. It was done when performing the most important work of his life. When providing for the spiritual wants of the world, he provided for the temporal wants of his mother. These facts prove: (1) His *utter self-obliviousness.* "He made himself of no reputation." Not himself, but others. Not his own agonies, but the comfort of his surviving and stricken mother. (2) His *wonderful sovereignty over the most adverse circumstances of life.* In the midst of sufferings and indignities he was perfectly calm and self-possessed. He had full control over his feelings, actions, sufferings, and even death. He kept death at bay till he performed the last duty of love pertaining to this life. (3) The *strength of his filial affection.* (4) His *continued inherent interest in those he loved.* In his beloved mother and disciple. And this interest, which blazed so brightly in the gloom of death, was not likely to be extinguished in the happiness and effulgence of the life beyond. (5) The *minuteness and tenderness of his loving care.* While we contemplate this, his last act of filial love, under the circumstances in which it was performed, we are ready to exclaim, "How human! how Divine! how comprehensive! how minute! how God-like! How like the Father of all!" While he governs and sustains the vast universe, he forgets not a single object—not even the smallest. He lights the sun and guides the stars, but forgets not the glow-worm—nor to smile on the rose and the lily. And so the Divine Son now on the cross, while he made an atonement for sin, satisfied justice, and honoured the Law; still, at the very time, his mother is not forgotten. 3. *This duty was performed in the best way.* (1) In the most *efficient way.* He entrusted her to the care of his best earthly friend, one with the means and the heart, the will and the way. He could do nothing else. He had no means to bequeath to her; but he had a loving heart at his command, which would ever be kind to her. (2) In the most *natural way.* What could comfort the bereaved mother as much as another son, and so loved by and so like the lost one? John would remind her of Jesus, and their society would be congenial, and their conversation sweet as to the past and the future. (3) In the most *suitable time.* Up to this time he was with her; there was no need of any one else. But now his life is past hope; his mother was in the suppressed agonies of grief and sorrow—the sword was through her heart. Then another son was introduced who would never cease to care for her—a very present help.

III. THE EXERCISE OF LOVING OBEDIENCE. This is illustrated in the mother and in the disciple. 1. *The new relationship is most naturally felt and realized.* It jars not on the feelings of either; but a flush of a new kinship passes over their countenance. 2. *The sacred charge was most cheerfully accepted.* There was no need of a long lecture; only the brief introduction, "Behold," etc.! By his Spirit and providence he had prepared both for the new relationship. 3. *It was practically accepted.* He took her to his own home. Loving obedience is ever practical and full. To his own home, which was the home of love. 4. *It was immediately practical.* There was no delay. "From that hour." The obedience of love is hearty and prompt. Probably that very minute he took her away. (1) For *her own sake.* She could scarcely stand the heart-rending scene any longer. Her motherly instincts would cling to the cross till the last; but the tender instincts of her newly adopted son would considerately lead her away. It was enough. (2) For *Christ's sake.* His human eyes should see the obedience of love. The sacred charge would be taken at once, and his will immediately executed. This should not press a moment on him. A weeping mother should not hold him back from death. Would not even Christ die more happily after seeing his mother cared for?

LESSONS. 1. *There are some whom Jesus loves more than others.* John was such. He specially loved him on account of his specially loving qualities and his likeness to him. 2. *Those whom Jesus specially loves he specially honours*—honours with his confidence, friendship, mind, and treasures. 3. *The greatest honour which Christ can confer upon us is to employ us in his special service.* 4. *Jesus has many poor relations still in need of care.* Those who befriend the orphan and the widow are doing Jesus special service. We hear still from the cross the words, "Son, behold thy mother!" etc. —B. T.

Vers. 38—42.—*Secret discipleship.* Notice—

I. THAT JESUS IN EVERY AGE HAS SOME SECRET DISCIPLES. There are two mentioned here—Joseph and Nicodemus. Why were they secret? 1. *Because of the danger with which they were surrounded.* "For fear of the Jews." What were the influences which excited their fear? (1) The influence of *position.* They were in a high worldly position, members of the chief council of the nation, and to confess Jesus meant the loss of this. (2) The influence of *caste.* Caste feelings were very strong among the Jews; as they are, indeed, specially strong among all nations, Christian as well as heathen. These councilmen would be outcasts from society if they accepted Jesus as their Teacher. (3) The influence of *wealth.* They were wealthy men, and their public confession of Jesus would mean the loss of this. 2. *Their natural timidity of disposition.* We may well assume that the natural disposition of Joseph and Nicodemus was modest, thoughtful, cautious, timid, and retiring; and this naturally influenced their public conduct. Their disposition was the very reverse to Peter's, and their temptation would lie in an opposite direction. On account of natural disposition it is no effort, and consequently no virtue, in one to be brave and heroic; while in the other it is the difficult task of life. 3. *The essential incompleteness of their faith.* Faith in Christ at this time, in the best, was weak and imperfect. It was so in the disciples, who had all the advantages of Christ's ministry and miracles. What must it have been in these more distant and secret disciples? They had not enjoyed the advantages of religious education, and therefore their faith was naturally incomplete. 4. *Nevertheless, they were genuine disciples.* The fear of the Jews, although it had some influence with them, was not really predominant. Publicity of profession is not a guarantee for sincerity; neither is secrecy a barrier to it. Every true discipleship commences in secret, and has much that is secret throughout its career. The true moral force of man is in the secrecy of his heart.

II. THAT GENUINE DISCIPLES, ALTHOUGH SECRET, ONLY REQUIRE SUITABLE CIRCUMSTANCES TO DRAW THEM OUT. These were drawn out; and what drew them? 1. *Additional evidence to faith.* (1) The *evidence of Christ's conduct.* His meek, patient, submissive, and dignified conduct in the most tried circumstances, and the most excruciating sufferings and provocation, was highly calculated to inspire faith in him. (2) The *false and mad conduct of his enemies.* Their perjury, their extreme and mad cruelty in relation to such a character, would naturally tell in his favour, and would recoil upon themselves. (3) The *evidence of Pilate.* Whatever the character of that remarkable governor, he most decidedly pronounced judgment against the Jews and for Jesus. He only delivered him up to them at last under a protest. This, to any reflective and well-disposed person, must have been very significant and even convincing. (4) The *evidence of nature.* The rending of the veil and rocks, the quakings of the earth, the opening of graves, and the darkening of the sun at noontide when Jesus hung on the cross, spoke mightily to faith in his favour. There was such a concurrence of evidence from beginning to end which would naturally bring faith out wherever it was, and even produce it where it was not. 2. *The death of Christ, in itself, was calculated to draw out latent love and courage.* Death is a circumstance which has a tendency to lessen man's faults and magnify his virtues. Of the former Jesus had none, and through the gloom of death the latter shone with Divine brilliancy. In the timid breast they would naturally inspire conscience with regret, and with a desire to make amends, and would fan the smoking flax of love into flame. Only at the death of a dear one we and others come to know how much we loved him in life. Joseph and Nicodemus never knew that they loved Jesus so much till he was crucified and had passed away. 3. *Latent love and courage were brought out by example.* Joseph came out first, and his example was inspiring. Nicodemus caught the contagion, being the most timid of the two, and he came also; probably he watched the movements of Joseph. He was almost dying to show his respect and love to the crucified One, but felt too weak till he saw the decided action of his stronger brother. This at once decided his course, and he came also. Joseph and Nicodemus doubtless held many a secret converse on the object of their common love, and one encouraged and inspired the other.

III. THAT SECRET BUT GENUINE DISCIPLES, DRAWN OUT BY SUITABLE CIRCUMSTANCES, ARE OFTEN VERY HEROIC AND BENEVOLENT. These qualities are manifested here in: 1.

A courageous request. Joseph came to Pilate to ask permission to take away the body of Jesus to be buried. This was a bold venture, as expressed by Mark, involving considerable personal risk, and so contrary to his natural temper and past conduct. But he is now his new self and not his old, or his old and real self in its true garb. 2. *A courageous and loving deed.* Permission was given. His inspired venture proved successful. His eloquent request was granted, and he took away the body. This was a public act, in which he shared and for which he was responsible. His fear of losing position, caste, and wealth is now gone. He is under the sway of the opposite principle of love. It is not the fear of the Jews, but the love of Jesus, sways him now, and he is soon joined by a timid brother. 3. *Benevolent gifts.* (1) The gift of *Nicodemus.* A hundred pounds of costly spices. He came to the funeral neither empty-hearted nor empty-handed, but with a princely gift—abundance of spices to embalm the dead but sacred corpse. (2) The gift of *Joseph.* The linen and the grave. He was determined that the body of Jesus should not share the fate of ordinary criminals, but that it should have a grave—a new grave in his garden, probably intended for himself. Jesus should sleep in his bed. But there would be no inconvenience, as Jesus would leave it early enough; so there was no danger of its being needed by Joseph before it would be left by Jesus. And he left it much improved. A garden was never the depository of such a seed; and a grave was never the resting-place of such a tenant. (3) These were gifts and acts of *devotional love.* Theirs was the heroism of unconquerable affection, which could no longer be repressed. The river overflowed its banks and swept all before it. The living Christ was in Joseph's heart, and his dead body was now in his sacred grave. The hundred pounds of costly spices were the devotions of Nicodemus's love to the Saviour. 4. *All this was manifested at the darkest hour.* (1) When his *enemies had completed their work.* They had accomplished their purposes, and realized their fondest hopes in the crucifixion and death of Jesus. But while the council had crucified him, two of its members buried his body. When hatred had reached its highest mark of triumph, latent and secret love reached a higher mark of public courage. (2) When his *friends had deserted him.* Only the women and the beloved disciple were in attendance at his last hour. None of his public followers came to bury him, nor follow his body to the tomb. Then these secret disciples came forward as the reserve force of the King, and courageously and lovingly performed his sacred obsequies. (3) When his *cause was apparently at an end.* Nicodemus never came to him on such a dark night as this. The common faith was eclipsed, and hope all but extinguished; but then the faith, hope, and love of these private disciples glowed and shone in the gloom of death.

LESSONS. 1. *That general sincerity of character is advantageous to the reception of Jesus.* Joseph was a just and honourable man. This was his general character, and to such Jesus must recommend himself. 2. *In the most wicked councils generally there are some good men.* In the very nest of his murderers Jesus had at least two genuine friends. 3. *Genuine principle, however weak, will triumph in the end.* Life ultimately will make itself seen and felt. Those who sincerely come to Jesus by night will come to him at last by day, and in the day of greatest need. 4. *Jesus has ever some secret disciples, who will do for him what others will or can not.* It was intended that he should have a princely burial. If in life he was with the poor, he was with the rich in his death. No one could foresee how this could come to pass; but Jesus had secret friends among the rich, and they buried his body in a rich fashion, very befitting. Others buried him; he rose himself. 5. *Christ was more influential in death than in life.* In life he had failed to draw Joseph and Nicodemus out publicly; but in death they could not resist the attraction. He said, "If I die, I will draw;" and here is a striking illustration, but not the only one.—B. T.

Ver. 5.—"*Ecce Homo!*" I. PILATE'S MEANING. He meant that a very little thing frightened the priests and elders and their sympathizers. He invited them to look at Jesus, with the thorny crown encircling his brows, and the purple robe—doubtless some tattered and outworn piece of costume thrown over his shoulders. Surely if Jesus were indeed a King, if his royalty was in power as well as in word, all this mockery would have brought the reality out.

II. THE ACTUAL RESULT OF THIS TREATMENT. Pilate meant that Jesus should

appear utterly contemptible. Little did he dream how in course of time a vast multitude of all nations, and kindred, and people, and tongues, would respond to this summons, and count Jesus King all the more, just because of the crown of thorns and the purple robe. It was Pilate, not Jesus, who was to become ultimately contemptible. The very Jews themselves could not look on things with Pilate's eyes, and Pilate even could not keep straight on in the tone of scorn and contempt. A few verses later we read of him being afraid. And we, as we look back on this scene, with all its manifestation of beautiful character, may almost feel as if we owed Pilate's memory a debt of gratitude. The soldiers did something which no disciple of Jesus would wish to have been done; but, being done, every disciple of Jesus is glad for what it showed. The work of coronation, if looked at in the proper light, was a most real one.

III. WE MUST BEHOLD, NOT JESUS ONLY, BUT THE MEN WHO TREATED HIM SO. The men into whose hands Jesus was delivered up were to have their own way without let or hindrance. Men had full opportunity to show how bad they could be. Pilate points to Jesus and says, "Behold the Man!" God points to Pilate and the priests, and says, "Behold mankind!" These men were not specially bad specimens of humanity, but just average expressions of the spirit of the world. But in the very contrast between Jesus and his tormentors there is hope and joy. For if the tormentors are of the same flesh and blood as we are, so also is Jesus. Jesus, the thorn-crowned, always gentle, always harmless, always beneficent, always far above everything that is selfish and resentful, is of our race. We should never look at any of the degrading specimens of humanity without looking also at Jesus. For then we keep the just mean between saying too much and too little. We shall both remember how much better Jesus is than the best, and how patient and pitiful he is with the worst.

IV. WE MUST BEHOLD THE MAN IN ALL HIS MANIFESTATIONS. On the cross. After his resurrection. To Paul on his way to Damascus. To John in Patmos. In glory, as in humiliation, the man is still evident. With whatever brightness the Divinity may shine, it cannot conceal the humanity. Here is the man we ought to be; here is the man we shall be. There can be no true knowledge of human nature without the knowledge of Jesus; and the more we know of him, the more shall we know of ourselves.—Y.

Vers. 10, 11.—*Human power Heaven-bestowed.* Human judges see all sorts of people brought before them to be dealt with. Some prisoners, in the most critical situations, betray the utmost coolness and indifference; others are beside themselves in the agonies of despair. And Pilate doubtless had had a large experience of all sorts of prisoners. But now at last Jesus makes his appearance, and Pilate is profoundly perplexed how to deal with him. If Pilate had been a perfectly just man, and dealing with Jesus under a perfectly definite code of laws, he would have had no difficulty. But because the man thought of his own interests first, and was left to perfectly arbitrary methods, he found himself in the utmost difficulties. Every additional question he asks only lands him in greater puzzlement. "Whence art thou?" he says to Jesus; and what use was it for Jesus to reply? Pilate would have understood no explanation; he was too far from the kingdom of heaven for that. Canaan cannot be seen from Egypt; one must reach Mount Pisgah first. And so Jesus stood in gentle, patient silence.

I. PILATE'S ASSERTION OF AUTHORITY. It was very natural for Pilate to speak so. He mistook the spirit of Jesus; but he made no vain boast in speaking of his power to crucify and to release. He had troops of obedient soldiers at his disposal, to effect whatever he decided. This exhibition of Pilate's power had its good side. Bad as Pilate may have been, he held a necessary and a beneficial office. Brutal as the soldiers were, they made the last barrier against anarchy and lawlessness. The office of Pilate is ever honoured in all true Christian teaching. A strong executive is a thing to be thankful for. Judges and magistrates have to be watched, for the mere wrapping of a man in scarlet and ermine cannot take away his frailties, prejudices, and antipathies. But the office is good, and the man that fills it is often good. We are not wild beasts. There must be something to restrain the violent and predatory hand. If the lion in the desert sees the antelope, he springs on him at once; no after-power will come in to demand of the lion wherefore he slew the helpless beast. But if a man in a civilized

community ponders an evil deed, he has to ponder also all the possible results. He cannot get past the risk of punishment.

II. JESUS AND THE ORIGIN OF AUTHORITY. Pilate was not a man caring to seek and think under the surface of things, or he would have asked himself the question, "Why are these soldiers so ready to obey me? Why is it that I, one man, have all these dwellers in Jerusalem under my control?" Man recognizes the need of authority. Jesus did not mean to dispute the right of Pilate to do what he liked with him. Pilate would have traced the origin of his authority to Rome, but that only threw the question a little further back. When we get to the very highest seen thing, we feel that, as it were, an invisible hand is stretching down and making it what it is. Jesus wanted to make Pilate feel that, whatever power he had, he would be called to account for the use of it. Judas had the greater blame, but Pilate could not escape.—Y.

Ver. 15.—*The king acknowledged by the high priests.* I. THE STOOPING OF MEN WHEN THEY HAVE AN END TO GAIN. "We have no king but Cæsar." Assuredly the high priests would never have said anything like this except in the way they actually said it. They had no love to Rome and Rome's ruler, and Pilate knew it, and must have despised them as they professed to be influenced by loyalty to Cæsar in all their enmity to Jesus. They were ready to say anything and do anything, however inconsistent, however mendacious, if only it helped them to their end. Thus we have clear evidence from their own conduct of what bad men they were. We cannot give them the credit of being mistaken patriots. Real lovers of their country, however exasperated, however driven into a corner, would never have made a lying confession of allegiance to the hated foreigner.

II. EVEN IF THE STATEMENT HAD BEEN TRUE, THE ACTION BELIED THE WORD. Suppose there had been a real fidelity to Cæsar, rejection of Jesus was the very way to injure Cæsar's government. The more subjects of Jesus there are in any kingdom, the better for that kingdom. Christians can struggle bravely against all that is tyrannous and overbearing without forgetting that human authority of some sort is an ordinance of Heaven, and must be maintained and honoured. All opposition to Christianity tends toward anarchy, and none the less so because the tendency may be denied.—Y.

Ver. 18.—*"Jesus in the midst."* It can hardly have been by chance that Jesus was placed in the midst. If three men were crucified together, surely he who was reckoned the chief offender would be put in the central position. The details of punishment would be left to the subordinates charged with carrying it out, and perhaps the feeling on the part of the soldiers was that one who claimed to be a King should have some sort of honour on the cross. But whoever ordered the position, and from whatever motive, we cannot but feel that the position was the right one. If intended as an insult, it has turned into an honour. The soldiers put Jesus just in the proper place. It was his place before, and has been his place since. It was right that, if others were to suffer with Jesus, he who suffered for all mankind should be able to look on a sufferer on either hand.

I. SOMETHING IN HARMONY WITH THE POSITION JESUS NATURALLY TAKES. Jesus never put himself officiously in a position of eminence. He never needed to say, "Leave the central place for me." Wherever he sat naturally became the central place. We cannot help putting Jesus in the midst. He acted in such a way that he could not help being the central character in every assembly. And this is the glorious thing about Jesus that, being the first, he has never lost his position in the midst. He is not so much above men as among them. Wheresoever two or three are gathered together he desires to be in their midst. Jesus, we may be sure, is interested in everything that ought to interest mankind. And in the same way we ought not to be interested in anything unless we can have Jesus in the enterprise.

II. AN EXAMPLE FOR US. There is not anything else in which we should follow the example of these soldiers, but we may well do it by always putting Jesus in the midst. And especially when we have to deal with sufferers of any sort, we should try to make them feel, by a remembrance of his position on the cross, that Jesus himself as a Sufferer was in the very midst of sufferers. And may it not be hoped that all evil-doers, all law-breakers, all suffering punishment for crime, will be particularly susceptible to the

claims of Jesus, when it is made clear to them that in this emphatic way Jesus was "numbered with the transgressors"?—Y.

Vers. 26, 27.—*The great Model of filial duty.* The last hours of Jesus, as might be expected, were marked by a very deep feeling of the tie that bound him to his Father in heaven. The ruling motive was strong in death. But the human mother was equally remembered according to her claims and needs. Even in the midst of intense pain, and on the verge of death, Jesus thinks of everybody who ought to be thought of. The pain, intense as it is, will soon be over, but the Father in heaven will remain, with whom Jesus has to dwell in power and glory, and the mother on earth will remain, provided for through the ministry of a trusted friend. Jesus seems to have had a trying time with his relatives; well is it that this last glimpse is so beautiful.

I. CONTRAST WITH THE WAY IN WHICH THE RELATIVES OF JESUS TREATED HIM. This is the only transaction of Jesus with his kinsfolk in which he takes the initiative. Jesus had to guard himself from the plausible suggestions of those who felt they had a claim to shape or at least to modify his course. His difficulties in this way would begin long before he emerged into public life. We may be sure Jesus did not love opposition or contradiction for opposition's or contradiction's sake. But when his natural kinsfolk pointed one way, and his heavenly Father another, there could be no doubt in his own mind which way to take. And we must learn, as Jesus did, to make little of kindred as advisers, and yet remain loving and helpful to them as kindred. That a man is your father does not make him more competent to advise you; it may only make him more powerful to mislead and ruin you, if his advice is bad.

II. KINSFOLK MUST EVER BE TREATED AS KINSFOLK. The time comes when the claim of nature is recognized, and met all the better because other claims had to be refused before. If Jesus had listened to the expostulations of his kindred, he himself might have supported the old age of his mother, and soothed her dying pillow. But he did something far better. Whatever Mary may have lost in the natural, she had the chance of gaining far more in the spiritual. Mary was among the praying band in the upper room, waiting for Pentecost, and doubtless, when the Spirit of power came down, she would rejoice with exceeding gladness that her Son had gone on in single-hearted devotion to his Father's will. Jesus, therefore, is a great Example and Guide to us in all dealings with kinsfolk. In such dealings we peculiarly need an example and guide. He would not let his kinsfolk go beyond their rights, but all the time he was keenly observant of their claims. As we read of him providing a protector and son for his mother, we cannot but remember his indignant exposure of those who kept back helpful gifts from father and mother under pretence that they were dedicated to God. To please Christ we must both attend to the legitimate claim of natural kinship, and also we must be ready for the claim that comes upon the human friend.—Y.

Ver. 28.—*Suffering, yet not ascetic.* Each of the seven words from the cross, if they are to be appreciated at their full value, must be looked at in the light of the other six. Especially is this the case here. This word comes the fifth in order. The first three words show Jesus thinking of the needs and sufferings of others rather than of his own. The fourth word shows him feeling mental suffering far more than bodily. While Jesus felt forsaken of the Father, the needs of the body would almost lie dormant. But when the gladdening sense of the Father's presence returned, then for the first time would Jesus feel fully conscious of physical pain. Pain of body is forgotten in pain of mind. But, after all, bodily thirst is a reality, rising to one of the intensest, most intolerable pains that the physical frame can suffer; and thus, when Jesus became fully free to feel that he had a body, he naturally gave expression to the keen want. What a curious correspondence there is with the experience of Jesus in the wilderness at the beginning! Then he hungered; now he thirsts. There he was in solitude, and needed to say nothing; now there are people round him, able to allay his thirst, if they are so disposed.

I. THE FEELING ITSELF. To know that Jesus thirsted in this way is to know that he must have suffered a great deal of physical pain. The pain is suggested rather than described, which is a great deal better; for who wants minute descriptions of physical pain? And yet there must be some particular hint to produce on our minds a most

distinct impression as to the reality and intensity of the suffering through which Jesus passed. Jesus, while a calm Sufferer, must be also a great Sufferer, otherwise it cannot be fully true that "he tasted death for every man." Painless death—*euthanasia*, an easy exit from the world—such is the portion of some; they seem to dissolve out of natural existence with hardly an ache. But what a scene of suffering other deaths present! what groanings! what clenched hands! what unendurable misery revealed in the face! And because of this, Jesus also had to know the greatest intensity of physical pain. His comforts in pain are the comforts of one who has been through pain. The very fact that *he* suffered so much physically shows that physical suffering is far from the worst of evils. It is a thing to be escaped, if possible, and relieved as much as possible; but there are things far worse. A suffering Jesus with no feeling of forgiveness for those who had so treated him, with no sympathy for his fellow-sufferer, with no solicitude for his mother about to be bereft, absorbed in his own suffering,—a Jesus such as that would have suggested experiences more deplorable than any physical pain.

II. THE UTTERANCE OF THE FEELING. The thirst might have been felt, yet the feeling not expressed. Why, then, was it expressed? The mere fulfilment of a prophecy does not explain, for then the prophecy itself has to be explained. Surely the great lesson of the utterance is that, when suffering has done its work, it may cease. In suffering merely as suffering there is no merit. The merit of suffering is measured by the remedial and purifying agencies it brings into play. Jesus was no ascetic, even on the cross. He never went an inch out of his way to seek privation and pain. What came in the way of duty he faced and accepted; but to the notion that God can be pleased with suffering as suffering, with austerity as austerity, he never lent the slightest sanction. And so, when the mental pain was over, he took the first opportunity to relieve the physical pain. But we must not stop with the mere literal interpretation of the cry. It was not enough for Jesus to escape from suffering. Bodily thirst was soon allayed, but there remained a thirst of the heart to be satisfied. We have to think of the aims, desires, and achievements that lay beyond all this suffering. There is the intense desire in the heart of Jesus to win the world to himself. The longings of prophets and apostles for a better world are but faint types of the longing that abides in the heart of the Saviour. He knew from experience the delight of a draught of cold spring water in a dry and thirsty land. Pleasant to him such a draught must often have been. But pleasanter far is it, because refreshment to his loving heart, when each latest one among the children of men comes to him in fulness of trust and obedience.—Y.

Ver. 30.—*The finished work.* From the nature of the case this could not be more than a mere ejaculation; but the meaning is plain enough to those who will put their minds into a state to perceive it. Suppose you have a friend who is building a house. You had been present when the foundation was laid, and from time to time you had watched the progress of the building. At last your friend breaks in on you some morning with the cry, "It is finished!" You would know at once what he meant—that the house was finished. And your friend would presume on your part a real and lively interest in hearing the news. So too we must know a good deal of what Jesus said and did during life, or we shall fail in understanding what he said and did in the hour of death. He who said, "It is finished!" must also have had seasons in which he could say, "It is begun," "It is going on."

I. We must illustrate how JESUS LOOKED FORWARD TO A TIME FOR UTTERING THIS WORD. Recollect what he said to the disciples by the well: "My meat is to do the will of him that sent me, and *to finish his work.*" Recollect also his word to the Jews after he had healed the impotent man on the sabbath day. He speaks there concerning the works which the Father had given him to finish. Here are specimens of the peculiar and testifying works of Jesus. Here are declarations by Jesus himself of the uniting and definite purpose with which his life was bound up. What he talked of now and then he must have thought of continually. To the superficial eye, indeed, the life of Jesus did not look as if it had any definite purpose. How would he have been put down in the "occupation" column in a census record? Yet the life of Jesus was full of purpose—purpose never absent, never forgotten. The parable of the man who went away from home, leaving his money as a trust in the hands of his servants, is surely

a parable out of the very depths of the Saviour's own experience. To him there was given a stewardship of inestimable value. How the servant with the five talents would look forward to the surrender and accomplishment of his trust! And just in this spirit Jesus must have looked forward to the hour when he should be able to say, "It is finished!"

II. Thus IN THE INCARNATE LIFE OF JESUS WE HAVE SOMETHING COMPLETE FOR US TO PROFIT BY. Something complete! The life of Jesus was complete, just as the life of a seed becomes complete when it has gone through all the cycle of its changes—germination, budding, blossoming, formation of fruit, ripening of fruit. The very life of Jesus was a finished work. It was like a book on the last page of which "Finis" could be truly written. Here is the book of a really complete human life. What a difference between Jesus and many authors and makers of finished things! Many complete things, things that the world is agreed in calling complete and precious in their own order, were achieved by very incomplete men. Read the words of Gibbon the historian, in which he records his emotions on completing his monumental work. He has succeeded, and yet in the bottom of his heart he has somehow failed. Thousands are finishing many things, but never touching the one thing needful. We, from our life's incompleteness, should look on the completeness of the life of Jesus, and, while we look, rise into that hope and confidence which his manifested completeness is meant to give. Here is One who lived out the life of humanity according to the ideal of him who made humanity. He never needed to pray, "Forgive me my debts;" for he never owed a debt he did not pay, never closed a day of life which was not as full of service as of opportunities of service. And he finished that we might begin and also finish something which, but for the finishing of his own work, we never should have had the disposition to touch.—Y.

EXPOSITION.

CHAPTER XX.

Vers. 1—31.—2. *The complete glorification of Jesus in his resurrection.* The record pauses for the awful day of that great sabbath, and resumes the marvellous recital when the greatest event in the history of the world is assumed and asserted to have taken place. Heathen and foes admit the fact of the death of Jesus; the evidence is overwhelming, multiform, sufficient to establish itself to the ordinary reason of mankind. It is a matter of indubitable history. The proof was given to all the world; but it is otherwise with the fact of the *anastasis* of Jesus. That stupendous event was revealed to the eye and mind of *faith* by a series of communications, which afford to different classes, groups, kinds, and states of mind specimens of the manner and quality of the resurrection-life. "Many infallible proofs" wrought (as St. Luke says, Acts i.) irresistible conviction as to the reality of the Resurrection. The Church of Christ was originated by a faith in this new and transcendental mode of existence. A generation of men passed, scores of communities were called into being throughout Palestine, Phœnicia, Syria, Lybia, Asia Minor, Achaia, Macedonia, Cyprus, Crete, and even in Italy and the capital of the Roman empire, all of them held together by the life-giving conviction of the reality of a world of spiritual body, into which the redeemed enter. Of this reality the resurrection-life of Christ was the type, the proof, the firstfruit, and the earnest. This most astounding fact was preached in Galatia and Macedonia, in Corinth and Rome, in Babylon and Alexandria, before one word of the Gospels had been put on parchment. When the preaching of the apostles was reduced to written form, it was not with the idea of recording a fully detailed or easily harmonizable account of the Easter Day, or of providing rational, or juridical, or historic evidence of the method or order of the great events, but rather to provide five independent series of evidences to the revelations which the apostles and apostolic company received of the nature and quality of the new life for humanity which had now begun. Several details of profound interest occur in the synoptic narrative, concerning which John is silent—such *e.g.* as the rolling of a stone to the

door of the sepulchre, the sealing of the stone by the Roman guard, the resurrection-appearances of the saints, the special preparation made by the women for further embalmment on the following day, the great earthquake, the two companies of women that resorted to the sepulchre at successive intervals of time, and the different signs and even appearances by which their timorous hope was quickened into an adoring homage and world-compelling faith. Though John does not recite these well-known narratives, he presupposes some of them. Thus (1) although, unlike the synoptists, he says nothing of the stone that was rolled to the door of the sepulchre, yet (ver. 1) he refers to the fact that (*τὸν λίθον*) the stone was taken up or away. (2) Although he says nothing of the two groups of women, yet he implies that Mary Magdalene was not alone at the sepulchre (*οὐκ οἴδαμεν*): "*We* know not where they have laid him." With far greater particularity than St. Luke (xxiv. 12), he describes Peter's visit to the sepulchre, and gives further details of facts which occurred at more than one interview between our Lord and his apostles, of which Luke and Mark had given a more shadowy outline (cf. here vers. 19—25 with Luke xxiv. 36, etc.; Mark xvi. 14). But we are not intending *here* to produce a history or harmony of these records, but to follow throughout the impressions produced by the Lord's self-manifestation upon the mind of the *beloved disciple;* not passing over the difficulties which his peculiar experiences have occasioned, when brought side by side with the synoptic and Pauline narratives. John first of all (vers. 1—10) describes how he came to believe personally in the resurrection of Jesus; then (vers. 11—18) the way in which the first manifestation was made to Mary of Magdala (vers. 19—23); how ten of the apostles, including himself, received a full and satisfying assurance of the stupendous fact (vers. 24—29); how once more, after an interval of eight days, not only Thomas, the most anxious, doubting, and incredulous of the eleven, but the entire group, came into full persuasion, not only of Christ's resurrection, but of his Divine nature and claims, his Messiahship and Sonship, and of their own personal possession of *life* in him and through him.

Vers. 1—10.—(1) *The process of John's own personal conviction, by the discovery that the sepulchre was deserted.*

Ver. 1.—**Now on the first day of the week** (*τῶν σαββάτων*; *σαββάτα*, in the plural, is used for the whole of the week, *sabbaton* including in itself the various days that intervened between sabbath and sabbath, the first, second, third, etc. *Μιᾷ* here and in Luke xxiv. 1 and Matt. xxviii. 1 corresponds with the *πρώτῃ* of Mark xvi. 9). All the evangelists agree about the day of the week, which thenceforward became the new beginning of weeks, "the Lord's day." **Cometh Mary**[1] **the Magdalene.** Here all the evangelists are at one, although, judging from the synoptists, she must have been accompanied by other women. This is implied in the *οἴδαμεν* of ver. 2, though Meyer repudiates such a hint by the remark that, in addressing the angels, she uses the singular, *οἶδα;* but this difference rather confirms, than otherwise, the significance of the plural, when she first breaks on the ear of the astonished disciples the wondrous news. But when she is confronted by the angels she is manifestly alone, and speaks for herself. It is probable that Mary Magdalene had preceded the other women, driven by the intensity of her adoring love and abounding grief, and hence some slight divergency appears as to the time at which she started on her pilgrimage. **While it was yet dark,** early, in the depth of the dawn (Luke xxiv. 1); before the breaking of full day, and *λίαν πρωΐ*, "exceeding early" of Mark, although, as he adds, after sunrise (*ἀνατείλαντος τοῦ ἡλίου*). This latter expression is difficult to reconcile as a statement of identical time. But many simple suppositions would explain the discrepancy. The Magdalene's home may have been at a greater distance from the sepulchre, down in the shadows of the eastern hills, while the home of the other Marys may have been readily accessible to the sepulchre. After the great earthquake described by Matthew (xxviii. 2), and the supernatural darkness of the day but one before, there is no incompatibility in the twofold statement that it was yet dark (not night), although the sun had risen. A deep pall may yet be hanging over the world and place which had held in its bosom the body of the murdered Lord of glory. (*She*) **cometh to the sepulchre,** obviously with the purpose stated by all the synoptics. She was bringing the spices which she, with others, had bought on the Friday evening. They would not be behind Nicodemus and Joseph in the expression

[1] Tischendorf (8th edit.), Bâle Revisers, with ℵ, A, L, 1, 33, spell Mary's name *Μαριάμ*.

of their boundless love. The critics make merry over the superfluousness of these women purchasing fresh spices when they must have known the lavish expenditure of the two rich men upon the same design. But the combination of the two statements is absolutely true to nature; it is exactly what women would do all the world over, and an evidence of the authenticity of both narratives. *And* seeth the stone taken away out of the sepulchre. This is all the information that St. John gives us, as antecedent to Mary's flight to Simon Peter and himself. We have to decide between three hypotheses: either (*a*) John's narrative entirely differs from the synoptic account of what Mary saw and heard, and what she brought as her contribution to the apostles' ears, and therefore discredits one or the other or both narratives; or (*b*) Mary of Magdala, having preceded the other women, found the empty sepulchre, and, without waiting for them, rushed to the home of Peter and John with this preliminary intelligence and nothing else, then, returning with them to the tomb, joined the other women who had arrived after John and Peter had withdrawn; or (*c*) that (Hengstenberg) Mary said more than she is reported by John to have uttered,—that she told them not merely that they (the Jews) had taken away the body, but that she had seen a vision of angels, who affirmed that the Lord had risen, and gave certain commissions. From Luke's account of the first effect of the news from the tomb, the apostles thought them idle tales, but they went to the sepulchre, and found it even as the women had said, but *him* they saw not. What were the "idle tales"? Not that the tomb was empty, for that was a simple matter of fact, which the two chief apostles verified, but the story of angels who affirmed that Jesus was alive. Still, such a report is very likely to have roused the apostles to the eagerness of their first visit to the tomb, and the effect of it to reappear in the conversation of the disciples on their way to Emmaus. If the third of these hypotheses be followed, then the narrative of John simply records with brevity what the other evangelists had reported at greater length, distinctly omitting the story of the angelic visitors, given in all three synoptists. This seems to me the fairest and best interpretation of the four narratives. On this hypothesis the account which Mary Magdalene brought to Peter and John corresponds with Matthew (xxviii. 6—8), where the women generally ran with the news, blending fear with great joy, excited beyond all parallel with the strange wonderful assurance which they had received, that they should meet their risen Lord in Galilee. According to Mark (xvi. 1—8), we hear of angels, the sight of the vacated tomb, and the angelic message to the apostles, specifying Peter as one especially singled out to hear the commission. Trembling, ecstasy, fear, shut their mouths as they hurried to the abode of the eleven; they spake nothing to any man, but the intelligence was conveyed "to the eleven and all the rest" (Luke xxiv. 9). St. Luke afterwards sums up in one statement all the various messages that were brought, and mentions by name, not only the Magdalene, but Joanna, Mary the mother of James, and says, "the remaining ones with them" (*αἱ λοιπαὶ σὺν αὐταῖς*). The effect was so far fruitless; the apostles did not believe the words (Luke xxiv. 10). The fact stands in the synoptics that the first communication which was carried by women to the apostles, and was not confined to them, consisted not only of the fact of the empty tomb, but of the language of angels. The first thing might easily have been set to rest by direct inspection; the other part of the narrative might easily be disregarded as the voice of wild enthusiasm and excited imagination. It should be distinctly perceived that the women must have scattered in diffusing their intelligence, and John positively asserts that the main strain of Mary's report was as to the opening of the tomb and disappearance of the body, and that it was delivered personally to himself and Peter. This solution of the first difficulty was thrown into confusion by the T.R. form of Matthew's account, which says (xxviii. 9), "As they went to bring his disciples word, behold Jesus met them." If that were the true text of Matthew, it is in irreconcilable antagonism with John's Gospel, *i.e.* if Mary Magdalene must be regarded as one of the party who were advised to tell the apostles that the tomb was opened and rifled, and that the Lord was risen. It would also be opposed to the statements of both Luke and Mark concerning the first message they brought to the apostles and to the rest, as well as the manner of their departure from the sepulchre. If, however, Matthew is here referring to a second party (called by harmonists the Joanna group), then they must, in their passage to the apostles, have missed Peter and John on their way to and from the sepulchre, and it would contradict the assertion of all four evangelists, that *Mary Magdalene* was the *first* to see the Lord. This most difficult clause in Matthew's account has, however, been rejected by modern critics,[1] and consequently

[1] By Griesbach, Tischendorf (8th edit.), Tregelles, Westcott and Hort, R.T., on the authority of ℵ, A, B, D, 33, 69, 435, numerous versions, and special quotations from Origen

the narrative of Matthew is delivered from its greatest perplexity. The fact that *Jesus met them* must be identical with the appearance described with far greater detail in John's own statement (vers. 11—18). Matthew's Gospel throughout is singularly devoid of notices of *time*, and we find grouped here, as elsewhere, events or teachings without chronological perspective.

Ver. 2.—**Then she runneth** in advance of the other women, who are each intent on communicating what she had seen and heard, **and cometh to Simon Peter**—why not, if, as Mark says, Peter had been specially mentioned by the angel?—**and to the other disciple, whom Jesus loved.** The form of the expression suggests that they were living in different houses. [There were two disciples on whom Jesus poured out the abundance of his love. The word here used is not ἠγάπα, that which is used in ch. xiii. 23 and xxi. 7—20, and which denotes the love of high regard, but ἐφίλει, the love of personal affection, the kind of love showered on Lazarus and his sisters (ch. xi. 5). So far, then, from John especially exalting himself at the expense of Peter, he gives to Peter the first place in the affection of his Master.] **And she saith to them, They have taken away the Lord**—even the corpse of Jesus was *the Lord* to this urgent and impassioned disciple—**out of the sepulchre, and we know not where they**—Joseph and Nicodemus, or the chief priests, or Roman soldiers, or Jews—**have laid him.** We know not what other burying-place "they" have chosen! The anti-harmonistic commentators, with ponderous literalism, insist that Mary could have said nothing more. A gushing woman like Mary of Magdala uttered one sentence, and that was all! It is, however, entirely evident that she must have said enough to excite great wonderment, haste, and activity in the breasts of these two disciples (see above on the three hypotheses).

Vers. 3, 4.—**Peter therefore went forth** (ἐξῆλθεν, aorist). This is a fact affirmed also by Luke (xxiv. 12), "But Peter arose and ran to the sepulchre." John adds, **and the other disciple** joined Peter, filled with a common amazement, **and** (ἦρχοντο, imperfect) **they went on their way toward the sepulchre. Now they were running** (ἔτρεχον, imperfect) **both of them together: and the other disciple did outrun**—or, literally, *ran in advance, more quickly than*—**Peter, and came first to the sepulchre.** The opponents of this Gospel supply numerous suggestions, with the view of obliterating this natural and lifelike touch. (Εἰς is used instead of the πρὸς of ver. 2 or the ἐπὶ of Luke xxiv. 1; but it is clear from the form of the following sentence, that ἦλθεν εἰς is different in meaning from εἰσῆλθεν εἰς, and does not mean "right into," but "towards.") John, as the younger man, would soon outstrip the elderly disciple; and he simply records what in one sense is an insignificant detail, but one that could never be forgotten by him. There is no disposition to magnify himself, as Peter's part is obviously the more conspicuous. John runs more rapidly from his youth, the fervour of his nature, and the warmth of his affection; the reflection that he might have directly to convey the strange news to the mother of his Lord assisted to hurry him.

Ver. 5.—**And having stooped down.** Παρακύπτω is the verb used in Luke xxiv. 12 to describe Peter's conduct and gesture. It was a necessary preliminary of the subsequent act of Peter, though Luke does not refer to it. Peter himself uses the same word (1 Pet. i. 12). It means literally "bending on one side," with a desire to gaze intently on an object (Ecclus. xiv. 23; xxi. 23; Jas. i. 25). **He seeth the linen clothes lying** (see ch. xix. 40), untenanted and unused, those very cerecloths which he had helped to wind round the sacred, wounded body, with their affluence of sweet spices. **Yet entered he not within.** Awe, reverence, mystery, fear, nascent hope, the thought most possibly, "Not here, but risen," began to dawn faintly on his mind. There was ringing in his ears, "Your sorrow shall be turned into joy." The touch of the eye-witness, and the personal part of one who is describing his own activity. Wettstein, on οὐ μέντοι εἰσῆλθεν, adds, "ne polluretur," and quotes numerous Talmudical authorities to show how the corpse and the grave and gravestone would pollute the living (cf. Numb. xix. 16). If so, then Peter, *before* he came to the conclusion that there was no death in the sepulchre, broke a ritual law which John respected. There seems also rabbinical authority for the fact that disciples might carry "the just" to their grave without such fear of pollution. But at this moment they were both lifted above the region of ritual altogether.

Vers. 6, 7.—John stood gazing, waiting, wondering, and, while doing this, **then cometh Simon Peter following him** across the very garden which must have borne many marks of the dreadful tragedy that had been hurriedly terminated before the commencement of the sabbath. The expression, "following him," may refer to what Luke (xxiv. 12) says that Peter did, viz. that he too stooped down and looked as John had done.[1] Westcott says, "without a

and Cyprian, who commenced the verse with καὶ ἴδου.

[1] Westcott and Hort bracket the verse.

look or pause." But why need we *suppose* a point-blank contradiction of Luke? Such a mode of entrance is almost unthinkable. But he did more: **And entered into the sepulchre.** How strangely impulsive this man! how characteristic of every other recorded action of Peter! There must have been a *Peter* who corresponded to the four- or five-fold portraiture of the evangelistic history. The last time that Peter saw his Lord was when a "look" of his cruelly insulted Friend and Master had broken his own heart; yet now he was rushing impulsively to gaze again upon that face with, so far as he knew, all the marks of infernal insult yet upon it. The contrast of character between John and Peter is everywhere maintained. John, in ch. xxi. 7, first recognizes the Lord; Peter hurries through the waters to fall once more at his feet. John is lost in silent meditations; Peter exclaims, and wonders. **And he beholdeth** (*θεωρεῖ*, with a closer and more careful, vivid, and instructive gaze, not merely *βλέπει*, the word used by John of his own conduct) **the linen cloths lying, and the napkin** (*sudarium, schweisstuch*) **which was** (*had been*) **upon his head.** He does not say whose head. How full the writer's mind was of Christ! **Not lying with the linen cloths, but separately in one place, rolled up,** as if it had been folded up or wrapped together (see for this use of *χωρίς*, Æschylus, 'Agam.,' 623; Homer, 'Iliad,' *η*. 470—this is the only time that *χωρὶς* is thus adverbially used in the New Testament—and see for *ἐντετυλιγμένον*, present participle, Luke xxiii. 53). It was clear, then, that the body had not been carried away for another burial, nor had it been hastily removed, seeing that there were signs of deliberation, choice, and care. All that was suggested by this wonderful appearance of the grave, all that it means to us, we cannot fathom. The new life has raiment of its own, belonging to a higher region of existence, woven in spiritual looms; yet the hands that unwound these bandages and head-cloth, and laid them as Peter and John saw them, were capable of physical exertions and activity. What dogmatic hints are involved in this recital! He is a living Person, not an abstract principle or vague force. There are evident proofs that, however great the change which had passed over him, the Living One was the same man that he had ever been.

Ver. 8.—**Then,** emboldened by the observation of Peter, with a courage reviving from his awe-struck stupefaction, **entered in, therefore, the other disciple also,** he **who came first to the sepulchre.** Surely the charge that this writer, under the teaching of second-century tendencies, was systematically endeavouring to lower the common estimate of Peter in favour of John, breaks to pieces on the self-condemnation which is here recorded. The writer, whoever he was, emphasizes his own smaller courage, his tardy recognition of the fact; but he adds, **And he saw, and believed.** According to Augustine, Erasmus, and Luther, he believed what Mary had said. He saw now that the tomb was empty, and believed her report, whether it went on to describe the first angelic message or not; but Lücke, Lange, Meyer, and Moulton, following Chrysostom, etc., rightly interpret "he believed" that Jesus had not been taken by others from the grave. He saw there were no signs of haste or confusion, or of a rifled tomb. He believed that he had risen, that this death of his had been done away, that he was living, as he said. This is one of the most vivid indications that the writer assumes acquaintance with the most inward experience of that disciple whom Jesus loved. Luke says that "Peter wondered in himself at that which had happened." John tells us that, from that moment, the whole thing flashed upon himself. There was something for him to see which shed a burning light upon Holy Scripture, upon the promises and acts of Jesus; and he "believed" in the triumph which had been achieved. Godet thinks more—he believed in the Messiahship and Sonship in a sense which had not dawned upon him before. The apostle seems to link himself with those who had the smaller and less perfect benediction subsequently pronounced upon Thomas.

Ver. 9.—**For not as yet did they know** (*ᾔδεισαν* has an imperfect, not pluperfect tense) **the Scripture,** which, if rightly interpreted, ought to have made them triumphant in the hour of the Lord's deepest humiliation, and ought to have convinced them that the ideal Sufferer of Ps. xxii. would prove to be Lord of all; and that the Lamb of God of Isa. liii. must see his seed, and prolong his days; that God's "Holy One" of Ps. xvi. could not see corruption; that the Messiah of a hundred prophetic hopes must conquer all his foes. The words of Jesus himself, in the memory of John and that of the synoptists, had been dark and confused, and they had not put all together into one glorious conviction **that he must** (*δεῖ*, by a Divine necessity) **rise from among the dead;** nor had they grasped the fact that it was not possible that he should be holden in the travail-pangs of death. The signs which John saw now brought all his hopes together.

Ver. 10.—**The disciples then again departed**

The authorities for it are very numerous, but differ in details. Some authorities omit Luke xxiv. 12: Tischendorf (8th edit.), but not R.T.

to their own homes. Πρὸς αὐτοὺς[1] corresponds with Luke xxiv. 12, to the πρὸς ἑαυτόν to which Peter returned. Here, again, there is a vivid touch of individuality.[2] John's own home contained the mother of the Lord. Around Peter were gathered the other apostles, and they were shortly to be joined by John himself. To them the more detailed report of the language of the angel would be repeated a hundred times. The "other Mary," Salome, Joanna, all press the wondrous assurance upon the eleven, as they mourned and wept, and for the most part were either bewildered or unbelieving. The two disciples start for Emmaus, and all that these knew as yet was that "certain women affirmed the tomb to be empty, that they had seen a vision of angels, which declared him to be alive," and "that certain of our company had visited the sepulchre, and found it even as the women had said, but *him* they saw not" (Luke xxiv. 22—24).

Vers. 11—18.—(2) *The revelation made to adoring love, answering to the first portion of the high-priestly prayer.*

Vers. 11, 12.—But Mary, who had followed Peter and John to the grave, and witnessed their amazement, and the gleam of hope in the face of John, was standing at the sepulchre without—not within it—weeping. She had not overcome her fears. She had not grasped the idea of resurrection or life. One crushing overmastering grief was still weighing heavily upon her, obscuring her vision, and breaking her heart. While she was continuously weeping, she, as Peter and John had done before her, stooped down (see ver. 5, note) to look into the sepulchre, and beholdeth two angels in white (λευκοῖς) or glittering garments—the adjective so often used for the precious heavenly things, for the garments of the glorified (Rev. iii. 4, 5, 18; Acts i. 10; Rev. vii. 9, 13, etc.)—sitting, the one at the head, and the (other) one at the feet, where the body of Jesus had lain. Here rationalism has come with various explanations. Some have said two white-robed Essenes like those who are also supposed to have appeared to our Lord on the Mount of Transfiguration, his secret friends, who had really spirited the body of Jesus away, lingered yet in the tomb, and duped Mary by a lying story. Scorning this hypothesis, legendarists have said—Here we see the subjective creation of the terrified and weeping women, who took white clothes for men or angels, and whose fancies were readily believed; while mythical hypotheses have suggested that a glamour of love, many years after the event, created a pathetic and beautiful fiction of what may have happened on that memorable dawn. Every one of these interpretations vanishes before the authenticity of John's Gospel. The disciple whom Jesus loved, the author of the Apocalypse, was personally acquainted with Mary of Magdala, and had much communion with her, and could heartily believe her story. If there be no spiritual world, no kind nor modes of existence beyond what we call the seen and temporal, and no thought higher than man's thought; if every testimony to this spiritual world right through the ages is a delusion, and can be explained away; if it be an irrational or impossible supposition;—why, then this vision must pass away with the rest. But the entire teaching of the Bible from end to end reveals and bears witness to a world ordinarily unseen by human eyes, but none the less real. To some the door thus opened into heaven is closed and sealed by the seven seals of materialism, agnosticism, dogmatism, scientism, worldliness, indifference, and unspirituality. How much do men forget that all human life is but a very temporary, ever-vanishing robe around a permanent and abiding spirit! that it is entirely conceivable that even pure spirit can come for our advantage into still more evanescent forms than those we now possess, which yet make appeal to what we call our senses of sight and hearing! Objective as such manifestations are, they are no more visible to all eyes or ears than the mysteries of art are open to all human sensibility. The harmonies of heaven are not heard by those who are muffled up with vesture of decay, and there is nothing lying beyond or behind the veil of sense to the unspiritual. The whole critical school might have rambled about the garden, with hammer and spectacles, and would never have seen an angel or the risen Christ; but, thank God, all eyes were not so dim. Some were there who saw and believed; and they have revolutionized the world's thought. Their vision is the key of time; their voice, the word that wakes the dead. This manifestation of the unseen world does not contradict the statement of Matthew that an angel of the Lord had been seen sitting on the displaced stone, and terrified the Roman guard; nor Mark's assurance that the women had seen a young man clothed in a white robe, who gave the Divine assurance which perplexed the eleven; nor Luke's description of two men clothed in glittering apparel, who told them that the Lord was living. Surely it is impossible

[1] Alford, T.R., and R.T. give ἑαυτούς; Tischendorf (8th edit.), Tregelles, and Bâle Revisers read αὐτούς; Westcott and Hort, αὐτούς.

[2] This usage of πρὸς occurs in Josephus ('Ant.,' viii. 4. 6), in the classics (Plat., 'Phæd.,' iv. 21; Polybius, v. 93); but these are the only places where it occurs in the New Testament.

to represent Mary of Magdala's present vision as identical with that which had occurred at an earlier hour; but it is clear that, if she shared in the earlier vision at all, she had not been convinced by it, for still she wept in utter despair. The fact that these angelic appearances should take different forms to different witnesses belongs to their very nature. Such visions, translated into words, would naturally differ. If there had been rigid uniformity in the statements of the three evangelists, and of the fourth with them, grave suspicion would have been attached to the entire recital. The experiences of several different women would be repeated a thousand times. They would be questioned separately and together in every possible way; and it appears from all four narratives that three forms of the ultimate traditions alike declare that hope and fear arising from the empty grave were quickened and stimulated by angelic ambassadors, who variously prepared their mind to receive the grand objective fact.

Ver. 13.—**And they say unto her, Woman, why weepest thou?** "Ἐκεῖνοι here," says Westcott, "like the name inserted in ver. 15, marks the pause during which Mary regarded those before her without speaking." Here we witness angelic wonder at human incredulity. Angelic ministry to human sorrow; for the mystery of our tears does not arrest the sympathy of these triumphant spirits. Often, if we are compelled to put into words the supposed cause of our bitterest agony, we deliver ourselves from our fears. **She saith unto them,** as if she were speaking simply and naturally to human beings. However, Mary of Magdala alone of the women knows them to be "angels," but is so overpowered with the loss of her Lord that she does not quail or flee, but wails forth anew the language she had already uttered to the disciples. **I weep because they have taken away my Lord.** That "*my*" makes a characteristic difference from "*the* Lord" of whom she had spoken to Peter and John. She did not at the instant know that her Lord was the Lord of angels. The "*I* know," rather than "*we* know," shows unquestionably that *now* she is alone, and the other women have left her and are electrifying the city with their strange tales. **I know not where they** (who have taken his sacred body) **have laid him.**

Ver. 14.—Then follows the simple record of the most wonderful event in the history of the world. There and then a flash of light broke on one human soul, and on human life at large, which has been brightening and broadening in its lustre till this very hour. With what awful and tender simplicity is it related! **When she had said this, she turned herself back** (εἰς τὰ ὀπίσω) to what was behind her, away from the angels, and from their apparent but fruitless offer of sympathy, still weeping passionately in the utter desolation of a broken heart. But why did she turn? Was she not conscious of a presence near her which she had not seen? The blind are often aware of the presence of unseen persons, when no footfall is heard and no word spoken. **And beholdeth** (θεωρεῖ) **Jesus standing** (ἑστῶτα, perfect participle), as though for some time he had been standing there, watching her (cf. that which he had said to the eleven (ch. xvi. 22), "I will see you"). But strange, mysterious, unutterably wonderful, entirely and absolutely inconsistent with the hypothesis, to which we have often referred, that this book is a theological romance, John, on Mary's own authority, adds, **She knew not that it was Jesus.** This is one of those remarkably vivid and autoptic touches that carry conviction of truth, whatever may be the explanation or the conclusion to be drawn from it. How far was this lack of recognition due to her, and how far to this the first manifestation made of "spiritual body" to human ken? Some have frigidly taken a commonplace explanation. Her eyes were blinded with continuous weeping; or the darkness of the morning: or Jesus may have stood in the shadows of the city wall, as the glare of the first beam of sunrise broke out of the purple mists on the Moab hills; or Christ's appearance was so changed by the agony through which he had passed, and by the recovery and reconstitution of his humanity, that the signs of his identity were obscured. He could not have clothed himself with the glittering garments of the Transfiguration, or with the dazzling robes of angels; for she mistook him for the keeper of the garden, either for Joseph of Arimathæa himself or his steward. "She knew not that it was Jesus." Human eyes are often holden so that they do not see the Lord, even when by some objective manifestation he makes it possible to do this thing. Thus (Judg. xiii. 16), "Manoah knew not that it was the angel of the Lord." And several other of the theophanies of the Old Testament, encountering the blindness of human vision, slowly dawn upon even prophetic intelligence. Abraham, Jacob, Moses, Joshua, Gideon, Samuel, are all instances. And we find that in Matt. xxviii. 16, 17, "some doubted" the Resurrection, even when the vision led others to adore (Luke xxiv. 16). The eyes of Cleophas and his friend were holden, even though their hearts were burning. Those who travelled with Paul to Damascus saw a light and heard a sound, but they did not see nor did they hear what the apostle saw and heard. The μορφή of the risen Jesus was not, according to Mark (xvi. 12), always the same. For the vision and perception of

this mode of being, the eye needs special training and preparation. Though the eyes of love are the quickest to discern these wondrous realities, yet the vision tarries, and is for an appointed time, and even they who ultimately see have to wait for it.

Ver. 15.—**Jesus saith to her**, in the words of the angels, **Woman, why weepest thou?** These are the first words of the risen Jesus, for Mark tells us, "He appeared first of all to Mary of Magdala." And Matthew's summation of the entire narrative makes it clear that she was at least *one* of the first group who saw the risen Lord. He recalls her to herself. He seeks to assuage the grief of desolation, the bitterness of despairing love. As his first great Beatitudes had been "Blessed are the poor in spirit," "Blessed are those who mourn and weep," and "Blessed are the meek," so the first words he uttered after he rose from the dead were intended to console human weeping over the most irremediable of human sorrows. They are the beginning of a fulfilment of the Divine promise "to wipe away tears from off all faces." But the Lord adds, **Whom seekest thou?** She has lost some *one*, not some *thing*. Questions these which he has been asking the souls of men and women ever since, when their grief and tears, their unconscious and unsatisfied yearnings after himself, have confused their perceptions and riven their hearts. **She, supposing him to be the gardener**, a friend, not a stranger, a disciple, not a Roman soldier or a hostile priest, perhaps some man who had been with Joseph of Arimathæa on the Friday evening, or even the senator himself, **said to him, Lord, (Sir,) if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.** This passionate burst reveals the blinding dominance of a fixed idea. She had no notion of the Resurrection. She was utterly overwhelmed with one bitter, cruel thought. The sacred body was to be embalmed with the precious spices which she had spent her all to buy. Others have forestalled her. Perhaps unsympathizing hands have been doing their worst. She does not know, in her terrified grief, if some wicked hands have not cast out his body into the Valley of Hinnom. She seems to imply that the κηπουρός has heard the words of the angels, and her previous reply to them. She is so filled with one thought, that the *him*, not *it*, explains itself. She is reckless of herself, and does not stay to count the cost. Had she not poured the precious ointment on his feet, in happier days, and washed them with her tears? Of whom can she speak but of him who said, "Thy sins, which are many, are forgiven;" "She loved much;" "Thy faith hath saved thee"? So far all is preparation for the great revelation. "The Lord has risen indeed;" but, unlike what poetry or theology might have pictured, or the mythopœic faculty have woven out of its strong persuasion of the Lord's indissoluble life, he has chosen first of all to present this signal manifestation of spiritual corporeity to a loving heart crushed with grief, to one groaning over irreparable wrong, without a spark of hope, that death was indeed vanquished. But she who received the objective presentation was too much preoccupied to feel her footing and her home in two worlds. It was not "an enthusiast (*une hallucinée*, Renan) who gave the world (*un Dieu ressuscité*) a resuscitated God," but a doubter, a despairing, broken-hearted sufferer, who did not know him when she saw him.

Ver. 16.—**Jesus saith unto her, Mary.** The more general expression, "woman" (ver. 15), makes her seem to us the representative of the whole of suffering humanity, weeping over the inability to find any link of fellowship between itself and the invisible God, feeling unconsciously after the Christ and haply not finding him, weeping because hostility had obliterated him or superstition had concealed him, while all the while he is near at hand. But now Jesus stirred the affection of the living, weeping person at his side by uttering her own name in tones that thrilled her to the heart, and created the new sublime conviction that he had risen, as he said. **She turned herself**, as though the previous glance had been momentary and partial, and now the vision and voice blended, and she knew him. **And saith unto him in Hebrew, Rabbouni** (Ἑβραϊστί is here introduced by modern editors. This word only occurs in this Gospel and the Apocalypse), a word (the evangelist adds) **which is to say, Master.** The Hebrew term —probably preserved in its Galilæan form, רַבּוּנִי, *rabbouni*, rather than in the ordinary form (see Authorized Version) רַבּוֹנִי, *rabboni*—if strictly translated, would be "*my* Teacher," or "*my* Master," yet the personal pronoun must not be pressed. It doubtless had lost its specialty as we find in many other languages (*monsieur*, *mein herr*, "my Lord," are familiar instances). Even if the full force of the pronoun were urged, Mary's faith had not gone beyond the ideal of her devotedly loved Teacher, Friend, Master, and fell far short of the insight which even the incredulous Thomas would soon exhibit, that the Lord had put on Divine glory, and filled all things. She apparently fell in speechless, passionate affection at his feet, as the other women did shortly afterwards (see Matt. xxviii. 9); but with the idea that now the old relations between Teacher and loving disciples would be resumed

She was in no mood answering to the doubtfulness of the disciples who desired *proof* of his identity, of the fact of his corporeity, before they could understand his claim to be their perpetual Guide, and his promise to be with them "unto the end of the world;" but she thought at once of the old life in Galilee. Her joy knew no bounds, but her conception of the reality of that which was revealed to her was most imperfect. It was the realization of *love* rather than the perception of intellect. She rushed hastily to a very limited conclusion; and she suffered an obvious correction, if not repulse, which has been interpreted in many ways.

Ver. 17.—**Jesus saith unto her, Touch me not; for,** etc. (1) Some, Bengel and others, make the γάρ govern the whole clause that follows, and so give the meaning, "Stay not to touch me, but haste to my disciples, and say," etc.; but this would render the first clause very obscure, unless the further supposition be made, as by Baur, Bush, Sears, and many others, that our Lord was just on the point of ascending to heaven, *i.e.* of one (nay, the first) of his many ascensions to the Father, after which the touching, in the sense either of worship or of verification, would be possible and rightful, and also the supposition that an "ascension" intervened between the appearance to the Magdalene and the other women, or at all events before the revelation to the disciples at Emmaus, to Simon Peter, or to the eleven, at all of which both verification of his personality, if not worship at his feet, was permitted or encouraged. This hypothesis is perilously near to an assumption of a succession of illusive visions of that which had nothing but subjective reality. (2) Olshausen and Schleiermacher give the utterly naturalistic view, that the Lord's spiritual body was so tender that he could not bear a vigorous grasp or physical touch. Still worse, (3) Paulus supposed that he was still suffering from his cruel wounds, which, of course, would only imply an apparent death on the cross, and is a denial of the Resurrection altogether. (4) Meyer's view seems to imply that Mary wondered whether he had only a glorified spirit without bodily form, and she wished to verify the latter by handling his Person, and "Jesus gives her by his verbal assurance the certainty she seeks, adding, **For I am not yet ascended to the (my)**[1] **Father**; therefore as yet I am not a glorified spirit who has again come down from heaven, whither he had ascended." This is very subtle, and is equivalent to our Lord's saying, "Do not you, Mary, seek that kind of bodily tangible proof;" "I am not yet a glorified spirit, and have not yet the glorified body which you imagined." The difficulty of this interpretation is not what Godet says, "Jesus glorified does not become pure spirit," but that Mary is credited with a breadth and depth of apprehension so far in advance of her apparent despondency and her small amount of faith in the dignity of her Lord. (5) Many take the μὴ μου ἅπτου, "Hold me not fast," as though ἅπτομαι were equal to κρατεῖν, "to hold fast," or to hold for purposes of enjoyment, and imply that Mary rushed to "embrace" our Lord (Hengstenberg and Bruckner), to clasp him by the knees or feet; that Jesus warned and repulsed the effort, implying that he repressed the exuberance of the joy which she manifested, pointing to a much higher and holier contact that would be possible when his glorification would be complete. Augustine ('Tract. in Io.,' cxxi. 3), "'Touch me not,' that is, Believe not thus on me according to thy present notions. For how could it be otherwise than carnally that she still believed on him whom she was weeping over as a man? 'For I am not yet ascended to my Father.' There shalt thou touch me when thou believest me to be God in no wise unequal to the Father." *Leo* the Great ('Sermo,' 74. c. 4, quoted by P. Schaff): "I am unwilling that you should approach me (*carnaliter*) by any mere physical touch, that you should recognize me by the physical senses (*sensu carnis*). I am drawing you to sublimer things; I am preparing greater things for you. When I shall have ascended to the Father, then you will handle me more perfectly and truly, being ready, as you then will be, to apprehend what you do not touch, and to believe that which you do not perceive." Many of the most able of modern expositors adopt this view or some modification of it (Calvin, Melancthon, Lampe, De Wette, and Tholuck); Luthardt now sees a difficulty in this interpretation, from the twofold sense thus attributed to the word ἅπτεσθαι, and falls back on the earlier view, "*Cling not to me, but* go and tell my disciples," etc. Godet, however, puts it thus: "I have not yet reached the state by means of which I shall be able to live with you in the communion which I promised you;" and many of the ecclesiastical divines discover in the words an allusion to sacramental communion which will be possible in the future, when the dispensation of the Holy Spirit shall have been inaugurated. The ascension of which he speaks is not of one definitive act, but of a continual state (ἀναβέβηκα, not ἀνέβην), and so the idea of the repeated

[1] This μου is wanting in B, D, X, and is rejected by Tischendorf (8th edit.), Meyer, Westcott and Hort, and R.T., as the correction from the omission to the insertion is more probable than the reverse process.

ascensions is precluded. The difficulty arises from the permission the Lord gave to the eleven to prove by tangible evidence, by visible signs, the reality of his resurrection, showing them by way of identification the marks upon his person of the great agony. But there is no need to suppose that Mary was refused one touch when she seemed wishful to cling to his feet, and thus redouble the conviction already wrought in her by sight and hearing of his new mode of being. Ἅπτεσθαι has this double meaning, "to handle" and "to hold fast." The key of the passage is in the οὔπω, "*not yet* have I ascended to the Father;" and the reasonable, nay, the imperative, inference is that when he shall have ascended to the Father, there will be ample opportunity for that spiritual communion with him which will make him for ever present with his Church. The goal of all Christ's teaching (as recorded by John) is his return to the Father, and the consequent fulness of his disciples' joy. Because he will be glorified straightway in God himself, he will henceforth be as near to them, as competent to teach and guide and protect them, as in the days of his flesh; nay, more so, for they will do greater works than he wrought before them, because he goes to the Father, ascending up to where he was before (ch. xiv. 18—21, 23, 28; xvi. 14, 17). He will be "seated at the right hand of the majesty in the heavens," he will pass "through these heavens, that he may fill all things." Because he is "the Lamb in the midst of the throne," he will lead them to the living fountains of water. Because he is on the eternal throne, he can dwell in them and manifest himself to them. **But go to my brethren.** The new name, dearer than "slaves," than "servants," than "disciples," than "ministers," than "apostles," than "friends;" one that involves in itself an eternal inheritance. Observe that, though our Lord (Matt. xii. 48, etc.) had prepared the way for this unspeakable privilege, it is not until he has put on the life eternal, the life of victory over death, that he freely confers this lofty designation upon that timid and dispirited band of special followers who had forsaken him and fled in his great humiliation. Peter especially (Mark xvi. 7) receives this significant assurance and (Luke xxiv. 34) confirms its realization together with Paul (1 Cor. xv. 5). These eleven men are henceforth his brethren. **And say to them, I am ascending;** the process of ascension has begun; I am beginning to assume all the prerogatives of spiritual corporeity; I am clothing myself with my eternal form; I have laid down my life, that I might take it again, and use it for the highest blessedness of my brethren. **I am ascending to my Father, and to your Father.** Let it be observed that he does not say, "to *our* Father." "He who is Father of Christ and Father of men, is so in different ways. He is Father of Christ by nature and of men by grace" (Westcott). "He saith not 'our Father;' in one sense, therefore, is he mine, in another sense yours; by nature mine, by grace yours" (Augustine). **To my God, and your God.** The same remark may be made here. Christ does speak of "my God" from the throne of glory (Rev. iii. 2, 12). His human consciousness of God has throughout been unique; his eternal consciousness of the Father's love dignified all his human relations with the Father, and became the true inspiration of all consciousness of God possessed by his disciples. "He appears in the presence [before the face] of God for us," and so we have access unto one Father and draw near to God. Nevertheless, he did not say to "our God," any more than to "our Father."

Ver. 18.—**Mary the Magdalene cometh and telleth the disciples.** She rushes at once with speed and zeal, and the word is on her tongue, I have seen (she does not say, I have grasped him by the hand, or kissed his feet) **the Lord,**[1] and *how* **that he said these things to her.** This special message, not recorded in Matt. xxviii. 10, was clearly not given to the women who held his feet. Some harmonists endeavour to identify the narrative in Matthew with this passage and others to make Matthew's narrative identical with the account of the revelations made to Joanna's party at a later hour, and therefore entirely distinct from this (see Commentaries on Matthew, Luke, and Mark). John's account is free from ambiguity in itself, whereas the rapid summary given in Luke and the general impression produced by the whole group of events, as recorded by Matthew, suggest the need of supplementary intelligence. The narratives of the synoptists, then, record that in the course of this Easter Day a company of women, who may reasonably be supposed to be those who bore the names of Joanna, Susanna, and others, and who had gone to the tomb with their spices, had been met by the Lord himself, either going

[1] Ἑώρακα is the reading of ℵ, B, X, and four ancient versions; 33 reads ἑωράκαμεν, pointing to the harmony between this and Matt. xxviii. 9, 10, and the other synoptists, who do not clearly discriminate the special message brought by Magdalene. Ἑώρακε is the reading of the great majority of uncials, of Lachmann, Tregelles (margin); but the first person is the reading preferred by Alford, Tregelles, Tischendorf (8th edit.), and Westcott and Hort, and R.T.

or returning, and had received the summons to tell the disciples that he would see them in Galilee. The two disciples on their way to Emmaus had at length discovered that the mysterious stranger who accosted them and discoursed so fully was the Lord himself. They returned to Jerusalem to affirm the fact, and found the eleven rejoicing that the Lord had risen indeed, and that "he had appeared to Simon Peter." It would certainly seem, and is at length admitted by all, that the narrative given in the following verses of events occurring on the late evening of the Easter Day could be none other than that which Luke describes (xxiv. 36). This is rendered somewhat perplexing by the record of Mark xvi. 12, that the language of the two disciples was not accepted by τοῖς λοιποῖς, "the rest." But it is obvious from every one of the narratives how slow of heart even the apostles themselves were to accept the assurance of such unexpected and wonderful phenomena. The extreme dejection of the disciples, followed by their vigorous and invincible faith, is testified by *each* evangelist; but from the nature of the case the resurrection of Jesus was, during the course of the entire day, doubted by some. The nature of the doubt, and the method in which it was put to rest, is portrayed in some detail by John (see note on ver. 1).

Vers. 19, 20.—(3) *The manifestation to the ten disciples, corresponding with the second portion of the prayer, and followed by special conference of privilege.*

Ver. 19.—**When therefore it was evening, on that day, being the first day of the week**; *i.e.* the close of the day on which the Lord had risen; on "that day" which became so memorable in the history of the Church. Consequently, after most astounding and independent revelations had been made to several individuals, about 8 p.m. there occurred that which John now proceeds to describe. The note of time identifies it with the scene and event described by Luke (xxiv. 36—43); consequently John had the former account before him in the record of his own reminiscences. To understand the full force of the passage we must bring to it the statements of Luke, Mark, and Paul. The disciples had been prepared, (1) by the reports of the women, that the grave had been opened and was empty, and that angelic appearances had asserted the resurrection of Jesus. (2) By the impression made on Peter and John when they found it as Mary and the other women had said. The disappearance of the body of Jesus, confirmed by the four independent lines of testimony, is strangely difficult to account for on any hypothesis except that of the Resurrection. The disciples were evidently confounded by the fact. The Pharisees and priestly party were quite aware that such an event would checkmate their supposed victory over a hated rival. The Roman soldiers were pledged in honour and by pride and passion not to allow themselves thus to be reduced to impotence. Hence there is no explanation of the rise or beginning of such a legend (see B. Weiss, 'Life of Jesus,' iii. pp. 390—395), except the historical fact. (3) By an assertion of the Magdalene that she had *seen the Lord*, and that he had sent a special message to his brethren as to the completion of his glorification in his ascent to the Father. (4) By the announcement, the details of which are not recited, concerning an appearance to Peter: this fact stands on remarkably strong evidence of Mark, Luke, and Paul. (5) By the immense excitement of the appearance and disappearance of the Lord at Emmaus. This was evinced by the return of the two disciples to Jerusalem, charged with new ideas of the meaning of the Scriptures and of the will and power of God, and with fundamentally new notions of the very nature of spiritual body—body entirely and absolutely under the power of the spirit. The apostles were prepared for the wonderful manifestation of a new mode of being; but they needed something more convincing than they had yet received. They were still suffering from intellectual blindness and slowness of spirit, and were apparently incapable of accepting mere testimony. Mark's statement (xvi. 14) embraces the special scene which John describes in much more vivid and instructive manner (vers. 26—29). But Luke expressly implies that far more than the eleven had gathered together, either in the room where the Paschal supper had been celebrated, or where the election of Matthias subsequently took place. Joseph and Nicodemus, the women, and some of the seventy disciples were there; nor can we conceive excluded from their fellowship Mary of Bethany, or Lazarus, or Simon the Cyrenian, or the "brothers of the Lord" so designated. We are told that after the arrival of the Emmaus disciples, the doors having been locked (shut) where the disciples were [assembled [1]] because of the (*their*) fear of the Jews. This expression is once again repeated (ver. 26), showing that, after the lapse of seven days, fear and precautions against surprise still prevailed. They were on both occasions in ignorance of the purpose or meaning of the Sanhedrin, nor could they tell whether the malice of the world would

[1] Συνηγμένοι is not found in ℵ, B, I, Λ, D, 44, 95; and several versions and most modern editors omit, with R.T. The T.R. and Bâle Revisers (margin) give it, with a large number of later uncials, including K, L, Π, and versions.

at once compel them to follow their Lord's example, drink of his cup, and be baptized with his baptism. The doors were closed, when Jesus came, and stood in the midst—a phrase which is here identical with that in Luke's narrative. Now, John, who, consonantly with Luke, has recorded his evidence that the body of Christ was not a phantasmal imagination, but a veritable, visible, and tangible reality (see Luke xxiv. 37—43), identifiable with the very body which had been so cruelly wounded and bruised for them, takes special pains to hint, by a single clause, that the body of Christ was a new creation, and was submitted to laws profoundly different from those which we have generalized from the intimations of the five senses only. John does not say that the doors were opened by some magic process, nor that Christ simply passed through the closed doors, nor that they were miraculously removed; but that he had taken up his position before them by a process which, to the body made of the dust of the earth, would be supremely miraculous. Here we have a revelation made to prepared minds of a new order of existence (see Westcott's 'Revelations of the Risen Lord,' and Milligan's 'Resurrection of Christ,' on the likeness and on the unlikeness of the risen body with that which had died). It is more than possible—nay, it is entirely presumable—that the spiritual body becomes possessed of additional senses, of which we have no conception or experience; and, therefore, the spirit clothed with such body is alive to properties of matter and dimensions of space and active forces all of which would be supernatural to us, "cribbed, cabined, and confined" as we are now and here. Our Lord, before his Passion, gave numerous proofs of the dominance of his spirit over the body: his repeated escapes from his enemies, the power of his voice and glance, his transfiguration-glory, his superiority to gravitation in walking upon the sea and hushing its storms. So that he, on this occasion, is revealing to the world some of the functions of spiritual corporeity.[1] He is manifesting the kind of life which will eventually be the condition of all the redeemed—visible and tangible at will to those who are limited to our present condition and stage of being, but also in its normal state invisible, impalpable, to eye and touch of mortal sense. There can be little doubt that John deeply recognized what Paul described as "the spiritual body." *Jesus stood* suddenly in their midst, not a phantasm, as the disciples (or some of them) were ready to suggest. His first word, though consisting in form of the common salutation of the East, must have meant immeasurably more to them than it does in ordinary parlance. **And Jesus saith unto them, Peace be to you!** which, uttered in well-remembered tones, reminded them of how he had discriminated his "peace," and his manner of giving it from the world's "peace," and the world's manner of giving (ch. xiv. 27). It meant the hushing of their fear, the expulsion of terrible alarm (see Luke xxiv. 37, 38). This is John's summary of all that he *said*. Luke, with much detail, records how the Lord proved that he was, *not* a mere subjective vision, but a veritable man, with flesh, and bones, and voice, and power to take food. Consequently the evangelists labour to make evident the fact that the spiritual resurrection-body, though a continuation of the old life, with signs of its identity, is, nevertheless, emancipated from the ordinary conditions of our material corporeity. This is one of the places where the narrative transcends experience and imagination, and appeals to faith in a higher order of being than crosses the field of scientific vision.

Ver. 20.—**When he had said this**—*i.e.* when he had uttered all that was involved in his Divine salutation—**he showed them his hands and his side.** Luke says "his *hands* and his *feet*;" John calls attention to the special wound in his sacred side, the making of which he had so closely described and verified (ch. xix. 33—35). Nor was this vision of the Lord restricted to the ocular testimony, to the bare fact of the Resurrection, but it was a solemn assurance that he, though risen, had died for them. He is the Living One that was dead, and is alive for evermore. He is in the midst of the throne, a Lamb as it had been slain. In his greatest glory neither does he nor can his people forget his sacrificial death. "He showed them his hands and his side." Some have argued, from John's silence about his "feet," that he intended to correct a general impression which the synoptic narrative had produced, viz. that our Lord's feet had been nailed to the cross. There is no reason whatever for any such hypothesis. The evangelist simply emphasizes the ghastly proof of his Lord's actual death, with its supernatural accompaniments, as a more vivid evidence of identity than the piercing of the feet: moreover, it was a fact to which he had borne special testimony. Some conception is given in both the Gospels of the marks and vestiges of the earthly pilgrimage which will survive death and pass on into the eternal world. **The disciples, therefore, were glad when they saw the Lord.** In Luke xxiv.

[1] See R. I. Wilberforce, 'The Doctrine of the Incarnation;' Isaac Taylor, 'Physical Theory of Another Life;' Sears, 'The Heart of Christ.'

41 we read that they were incredulous from the excess of their joy, and surcharged with wonder. In the bewilderment of their rapture he added to their assurance, and transformed their joy into faith by publicly and before them all participating in food. Extreme dejection is transformed into triumphant conviction of the truth. A new revelation had been made to them of the very nature of life, while the veil that had from the beginning of time concealed the abode of the blessed dead, had at length been rent in twain. They heard, they saw, they handled, the Word of life. They felt that in their Lord they too were now at home in both worlds. Their fellowship was with the Father and his Son Jesus Christ.

Vers. 21—23.—(4) *Peace, spiration of the Holy Spirit, and conference of power to remit or retain sin.*

Ver. 21.—**Therefore [Jesus**[1]**] said unto them again, Peace be unto you.** With added emphasis, and in obvious reference to his valedictory discourse, he gave to them the essence of his own sublime repose, the blending of an infinite joy with a measureless sorrow; the equilibrium that springs from the spirit mastering the flesh. Not an ecstatic rapture, nor a joy that would make their life on earth insupportable by its contrast with their abiding frame of mind; but *peace*—"the peace of God, which passeth understanding." The *first* "peace" gave to all who were assembled a new revelation; the *second* "peace," a summons to service. The Lord added the memorable words, **As the Father hath sent me**[2] (ἀπέσταλκε, hath sent *me* on a special commission), **I also send you** (πέμπω, charge you to go forth and accomplish this commission of mine); see Westcott's excursus on the New Testament usage of the two verbs, which does much to justify these shades of meaning. Both verbs are used of both the mission of the Son and the mission of believers, but in the two senses, (1) that sometimes the special service on which he or they are sent is emphasized by the use of ἀποστέλλω; and (2) that at other times the simple mission or sending forth is the dominant idea when πέμπω is employed. Thus in ch. iv. 38 the Lord says, "I sent (ἀπέστειλα) you to reap that on which ye bestowed no labour;" and ch. xvii. 18 (see note) the same word is appropriately used twice—for the Lord's own commission, and also for the commission of the disciples. Then it seems to point back to an event in their history and the work done already and before Christ's death for the world. Now the disciples have a new conception of Christ and of his work, and they must go forth to fulfil it. This usage of ἀποστέλλω is more or less conspicuous in ch. i. 6; iii. 28; v. 33; xviii. 24. Πέμπω is used often to describe the Father's mission of the Son, the mission of the Comforter, and the mission of the disciples (ch. xiii. 20; xiv. 26; xvi. 7). Moulton says, "Ἀποστέλλω means 'commission' and πέμπω 'mission.' With the first word our thoughts turn to the 'special embassy;' with the second, to the authority of the 'ambassador' and the obedience of the sent." Another peculiarity of this passage is that the Lord uses the perfect tense, ἀπέσταλκε, rather than the aorist used elsewhere, suggesting a complete commission on his own side, whose meaning and effects are still in operation. Those who have received this revelation are to become at once witnesses to the fact of his resurrection, agents and organs of his Spirit. Moulton suggests that πέμπω is used in order to enforce the physical separation between the Lord and his disciples; and that we cannot overlook in the similarity of the ideas the difference in the manner of the sending, by the Saviour of the disciples, from the manner in which the Son had been sent by the Father. Christ came forth from the eternal companionship of the Father, in the fact of his incarnation, taking humanity up into his eternal substance. The disciples were sent forth by the risen Lord, who had called them by grace into fellowship with himself, and who equipped them for his service. The difference in these two methods of sending is as conspicuous as the resemblance.

Vers. 22, 23.—**And when he had said this, he breathed upon them, and saith to them, Receive ye (the) Holy Spirit.** The word ἐνεφύσησεν is not elsewhere used in the New Testament, but is used by the LXX. in Gen. ii. 7 to describe the essential distinction between the living soul of Adam and the living soul of all other animals. Man's life was no evolution of the life in other creatures, or consequence of pre-existent properties in the dust of the ground. A direct volition of the Almighty conferred upon humanity the life of the flesh. So here the second Adam, the life-giving Spirit (1 Cor. xv. 45), was represented as visibly and sensibly conferring on those whom he now sends forth to complete the mission of his grace the *Divine* life which would make them new creatures, and bestow on them power to generate the same spirit in others. They

[1] ℵ, D, L, and numerous versions omit ὁ Ἰησοῦς; so Tischendorf (8th edit.), Tregelles, Bâle Revisers. T.R., R.T., and Lachmann retain it. Alford, Westcott and Hort, and Tregelles put it in the margin. Weymouth brackets, with A, B, I, Γ, Δ, and numerous cursives.

[2] See notes, ch. xvii. 18, where the word for "sent" is the same in both clauses.

will have power to do this by bearing testimony to that which they see and know to be the fact of the case. The celebrated passage (ch. vii. 39) which asserts the "glorification" of Jesus to be the condition of the mission of the Comforter (cf. ch. xvi. 7) makes the bestowment of the Spirit on this occasion a proof that the glorification had already begun. Has he not already said to Mary, "I am ascending to my Father"? So now he implies that the time will come when, though he is sending his disciples forth from his immediate corporeal presence, they will touch him by other faculties than eye, or ear, or hand. He is about to leave them for *seven* days; they are to learn the reality of his spiritual presence by an earnest of Pentecost, by such a gift of the Spirit that they will recognize, in the rushing mighty wind, the presence of the same uplifting, revealing, supernatural Energy. It is urged by Hofmann, Luthardt, Gess, Moulton, and to some extent Westcott and Godet, that the absence of the article must be represented in the translation, that we have here either "*a* holy spirit," or an energy, an impersonal force of Spirit, or "a gift of the Holy Spirit," an effusion of Holy Spirit, and *not* "*the* Spirit of the Father and Son," not the fulness of the Holy Ghost, not the realization of the Divine indwelling, only an earnest of the sublime reality, a symbolic expression of the promise of the Father. Godet says, "This communication is to the Resurrection what Pentecost will be to the Ascension. As by Pentecost he will initiate them into his ascension, so now he associates them with the life of the Resurrection." This last may be perfectly true; yet Πνεῦμα Ἅγιον, with or without article, is "the Holy Spirit" (cf. Rom. viii. 4; Gal. v. 16). Meyer says, "The idea of an intermediate Holy Spirit, distinct from *the Holy Spirit*, lies outside of Scripture." Nor can we minimize the full force of λάβετε, which emphasizes the special action of Christ, by which he communicated to this first gathering of the Church the sense of his Divine presence, the gift of spiritual insight, the God-consciousness, the experience of two worlds, the unity and community of life with himself, which has been augmenting in positive realization, in vivid proofs, in mighty powers, from that hour to this. Whosoever enters into the sphere of that Divine breath becomes "alive unto God;" his faith is invincible; he comes to know that which passes current experience. This was the beginning of the supernatural life which makes Christian consciousness unique among religions experiences. From that hour the holy world and kingdom in which Christ rules has been an objective fact. It lies far beyond the ken of science, and cannot find any place in a sensational philosophy, because it is not a universal experience. It will become so. The further revelations of the Lord all contributed to create the conviction, and Pentecost sealed it to the world. It is desirable to remember (cf. Luke xxiv. 33, etc.) that not merely the eleven apostles received this Divine gift, but all the others who had gathered together with them. This circumstance must be held to govern to some extent the solemn and mysterious privilege which appears to follow the Divine bestowment of the Holy Spirit. We cannot divide the company into two parts, one of which received the Holy Spirit, and the other which did not receive him; one of which became conscious of the Divine reality, and the other not. The women who had been the first witnesses and proclaimers of the resurrection-life of the Lord could not have been deprived of this sublime privilege. To the little society of believers, before long to swell to a company of a hundred and twenty, was this great grace given, and to the new fellowship of faith was the high privilege vouchsafed; for he continued, **Whosesoever sins ye (remit) forgive, they are forgiven[1] unto them**—absolutely forgiven by God; for who can forgive sins but God only, and the Son of man who had and exercised the power on earth to forgive sins?—**and whosesoever sins ye retain, they are retained.** The history of the interpretation of this remarkable passage is given at length in Herzog's 'Real Encycl.,' art. "Schlüsselgewelt," by Stein. The patristic, scholastic, Tridentine, Reformation doctrines are very carefully treated. The decrees of the Council of Trent, session xvi. cc. i.—vi., show that every form in which apostolic custom, reformed theology, and modern exegesis have solved the problem of their meaning, was repudiated and anathematized by the Church of Rome, and that the function of forgiving or retaining sin was reserved for the priesthood alone, whether in respect of venial or mortal sin (see 'Ecclesia: Church Problems considered in a Series of Essays,' article by the present writer "On Forgiveness and Absolution of Sins"). It is impossible to sever this passage from those passages in Matt. xvi. 19 where Peter's confession of the Messiahship draws forth from the Lord the extraordinary bene-

[1] Ἀφέωνται is read by ℵ°, A, D, L, 1, 13, 124, and Fathers; and is preferred by Tregelles, Tischendorf (8th edit.), and Westcott and Hort. Ἀφίενται is read by T.R., R.T., with B¹, E, G, I, K, and many Fathers. ℵ* reads ἀφεθήσεται, with versions. Ἀφίονται is placed by Westcott and Hort in the margin. Moulton translates, "They have been remitted."

diction and privilege, "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Lightfoot and Schöttgen have shown, by numerous quotations from the Talmud, that the phrases "bind" and "loose" are repeatedly used by the rabbis to denote the declaration of what is binding and what is immaterial in ethic and religious life. Thus say they, "The school of Hillel binds, the school of Schammai looses or declares indifferent, this or that regulation." We know that it was given to Peter, by the conference upon him of the powers of the Holy Ghost, to declare the terms of admission and exclusion from the kingdom of God. Thus Acts ii. 37—39; iii. 19; v. 1—11; viii. 20—24; x. 34—48; xi. 17; xv. 8, etc. Now, we find James in the same assembly proceeding still further than Simon Peter (James, who was not even one of the twelve disciples); and Paul repeatedly, in the Acts and in his Epistles, declaring by Divine inspiration the duties, the privileges, the ideas, the redeeming principles, of the kingdom of God, "binding and loosing," in the full confidence that he was the minister and mouthpiece of Jesus Christ. This is not remarkable, because we find that the identical privilege which was in Matt. xvi. described as a privilege of Peter is in Matt. xviii. 15—19 conferred, not merely on Peter, but on the whole Church, and still more explicitly upon any *two* who should *agree* as touching the forgiveness of a brother, to ask the Father in heaven for this great boon. This privilege is based on the ground that "where two or three are gathered together" in Christ's Name, there, says he, "am I in the midst of them." If the offending brother had refused all repentance, and neglected to hear the judgment of the Church, this prayer cannot be urged. Peter then seeks for further information, "How oft shall my brother sin against me, and I forgive him? until seven times?" In answer to this question Christ reminded Peter of the Father's boundless love, and made it the pattern of human forgiveness; and the whole question of the forgiveness of injuries is shown to be closely associated with this binding and loosing power, this anticipation, this discovery of the will of the Father, this acquisition of the truth in answer to earnest prayer. Prayer is, as we have seen in numberless places, the rising up of human desires into the very purposes and grace of God, not a change wrought by us in the mind and will of God—God forbid that we should ever, to our confusion, secure such a result as that!—but it is in essence a change wrought by God in us, helping us to say, "Thy will be done!" Let it be borne in mind that this privilege of learning and uttering in our prayers the forgiving love of God, upon the conditions of repentance and faith and a forgiving spirit, is not confined to Peter, but conferred on *all the disciples*, nay, upon any *two of them* who should agree to pray with the sinning brother for forgiveness. This great law of love, prayer, and forgiveness was doubtless given for all time. Our Lord, in this repetition of a promise made on an earlier occasion, omits all reference to the binding in heaven of what is bound on earth. Yet he does not repeal the promise, but rather specifies the occasions on which the disciples would find that most frequently they would have to exercise it. *Whosesoever sins ye*, etc. It is as much as to say—Announce boldly remission of sins on conditions of faith and repentance (Luke xxiv. 47) "to all nations, beginning at Jerusalem." Your forgiveness even of my murderers, your forgiveness of Samaritans and publicans, of chief priests and Pharisees, of Greeks and Jews, of those that stone you and persecute you; as well as your announcement of the infinite compassion of God, shall be *justified* and *ratified* in heaven. This has been the divinest function of the Church and of the disciples of Christ ever since. There is no case that we can find in the New Testament in which the apostles as an order of men, or the ministers of the Church as such, assumed in any other way the power of personally forgiving, in the stead of God, the specific sins of any individuals. We cannot here trace the matter into the controversies that have arisen as to the power of a specially ordered ministry to absolve personally individual sinners from the consequences of their sin against God. Spiritual communion with Christ, personal reception from Christ himself of his own Spirit, is the highest guarantee of power to proclaim with emancipating effect the amnesty of love, or to utter with subduing might the terrors of the Lord.

Vers. 24—29.—(5) *The manifestation made to anxious scepticism, with the blessing on those who have not seen and yet have believed.*

Ver. 24.—This revelation was of supreme importance, and is the climax of the entire Gospel. It is peculiar to John's narrative, and throws light upon the very construction of the Gospel. It reveals the characteristics of honest doubt, and indicates the abundance of the evidence which was offered to specific classes and conditions of mind to help them believe that the Lord had risen. The confession drawn from the heart of this apostle is not only valuable in itself, but it reflects a new lustre on the previous manifestation. Moreover, it is cumulative in its argumentative force. The most sceptical is the most enthusiastic of the

twelve. **But Thomas, one of the twelve** (a term of designation for the first group of the apostles, and one which was not renounced, although two of them were absent. The number "twelve" had a symbolic and historic value from its relation to the twelve tribes, and we find (Acts i.) that the eleven were anxious to fill up the vacant place left by Judas), **called Didymus** (Greek for "twin," repeated here from ch. xi. 16, not simply to imply that Thomas was best known by his Greek name, but that there was a blending in him of intense love and a fear which had torment, a great ambition and yet exposure to moods of despondency, a desire to treat the whole manifestation of Christ as complete, to believe that the words of the Lord were all sublimely true,—coupled with a ghastly doubt that all was a delusion, a faculty of constructive faith and speculation, of transcendental intuition side by side with an intense desire for sensible manifestation, a greater belief in the Master than in the disciples, but no unwillingness to accept that which was sufficiently established). **Thomas was not with them when Jesus came.** We can never know why he was absent. He was given to moody fear, and shrank into solitude; and doubtless in many ways and words, as well as those recorded, had implied the wreck of his hopes. Separated from the fellowship of kindred spirits, he augmented his gloom; he was fast tending to unbelief. The state of his mind throughout the Passover week may have been one reason why the apostles delayed their return to Galilee. They may have come frequently to him with their sublime announcement, not once nor twice only.

Ver. 25.—**The other disciples therefore said unto him, We have seen the Lord.** Mary, Cleopas, Peter, John, had all tried to animate his drooping spirit. **But he said unto them, Except I shall see in his hands** (as I presume you have) **the print of the nails, and** (yet more than you have done—touch as well as see) **put my finger into the print**[1] **of the nails, and put my hand into his side, I will by no means believe**—not merely in the Resurrection, which you attest, but in the grand reality I was fain to admit so recently, the supposed fact that he came from the Father, that he is the Way to the Father, that he is in the Father, that he is all he said he was. If Thomas could grasp the new life, the new and hitherto unrevealed order of being, if he could spiritually see the realization of all the mystery of love in the Resurrection, then all that he was doubting would flash forth at once from its hiding-place. Perhaps, if he had been present with the rest, he would have accepted it; but how can he "believe through their word"? The extent of his doubt is further seen in this: he did not say, "If I see the print of the nails, . . . I will believe;" but, "Except I see, . . . I will by no means believe." The first manifestation of our Lord seemed to correspond with the first portion of the Saviour's high-priestly prayer, viz. that he might himself be glorified; the second manifestation of the day corresponded with the prayer for the disciples; and now the third manifestation is to meet the difficulties of the third and more numerous class, who must gather all their conviction from the evidence of others. This subtle relation between parts of the Gospel shows how profound is the principle of its construction.

Ver. 26.—**And after eight days**—*i.e.* after the Passover week was over, during which the disciples were pondering the new revelations of the Easter Day, and becoming more able to understand the meaning of a spiritual presence — to understand what the real "touching" of the risen Lord meant—**again his disciples were within** the same or a similar abode referred to in ver. 19. Some have urged that this manifestation occurred in Galilee, whither the disciples had been directed to journey to receive the most convincing proofs of his power and presence. There is no evidence of this at all, and the form of expression corresponds so closely with the description of the conditions of the first meeting, that we cannot accept the suggestion of Olshausen and others. Some have urged that this is the beginning of the celebration of the Resurrection-day—the sanctification of the first day of the week. Such a conclusion cannot be positively asserted. "Eight days" having fully elapsed might bring them to the evening of the second day of the second week. The expression, "seven days," is unquestionably used for a week in the Old Testament, though Luke (ix. 28) seems to use the expression, "about eight days," for a well-known division of time, probably "from sabbath to sabbath;" and from the Jewish way of reckoning the beginning of a day on the sunset of the preceding day, we might reckon that, from the middle of the first Sunday to the evening of the second, the period would include parts of eight days. There is nothing, therefore, to prevent the calculation of parts of eight days from the great events of Easter Day as a whole

[1] Lachmann, Tischendorf (8th edit.), Tregelles (in margin), on the authority of A, I, Italic, Vulgate, Syriac, and Origen, read τύπον instead of τύπου. ℵ actually reads εἰς τὴν χεῖραν αὐτοῦ. Tregelles, Westcott and Hort, Alford, and the Revisers read τύπου, with T.R., Godet, etc. The alteration either way is equally probable.

to the evening of the second Sunday. And though, as Meyer says, there is nothing indicative of any consecration of the first day of the week, it is obviously calculated to explain the custom which so rapidly sprang up in the Christian community. Nor is it without interest that John, in the Apocalypse, described himself as receiving his first great vision on "the Lord's day." **And Thomas was with them.** He had not broken with the disciples, even if he could not accept their unanimous testimony. He was now, at least, sharing their excitement, and perhaps their hope, and many in addition to the eleven disciples were striving to realize with them the new condition of things, even their common relation to an invisible and triumphant Lord. The Gospel of Matthew and the undisputed portion of Mark xvi. describe no appearance to the *apostles* in *Jerusalem*, and consequently the opponents of the Fourth Gospel have commented on the apostles' cowardly flight from Jerusalem, and on the unhistoric character of the two appearances to *them* in the metropolis. The fact is that there is no indication of flight in the synoptists, and the Fourth Gospel throws light on the return to Galilee in ch. xxi. (see Weiss, 'Life of Jesus,' vol. iii. 403, 404). Matthew gives rather a summary of the appearances of forty days (Acts i. 3), in an event to which probably St. Paul refers (1 Cor. xv. 6). **When the doors had been shut** (observe here and in ver. 19 the perfect passive participle), **Jesus cometh, and stood in the midst, and said** (once more, as he saw their natural perturbation; for do not men always shrink from manifestation of pure spirit or spiritual body?), **Peace be unto you** (see notes on vers. 19, 20). The repetition of the appearance at a similar hour and place confirmed and intensified their previous experience. If doubts had crept into any minds, the rectification of the first impression would be secured, and a Divine joy once more surcharge their minds.

Ver. 27.—**Then** (εἶτα, not οὖν; *deinde*, Vulgate; *darnach*, Luther) **saith he to Thomas,** as though he had read his heart and sounded the depth of his complicated conflict between hope and fear, despair and love, and moreover intimating the fact that he had heard his disciple's protestations, as well as mercifully appreciated his genuine difficulties, and not unnatural hesitation, **Reach hither thy finger,** that organ with which thou wouldest test the reality of my being. Do what thou wilt. **See! my hands;** and as the word was spoken he spread before his doubting, loving disciple those hands which were nailed to the cursed tree, with all the signs of his great agony upon them still. Thomas had said that he must "see," and that he must touch—"lay his finger in the print of the nails." Here was the Divine opportunity for him, with more than one sense, to assure himself of the reality. **And reach hither thy hand** (again the Lord quoted the very words in which the incredulousness of Thomas had been expressed), **and put it into my side.** He says nothing of the print of the nails, but offers the sacred privilege to the doubtful disciple. Thomas shall have the precise evidence he craved. The most hesitating of the entire group shall have the aid to his faith which he fancied indispensable in his particular case. How often has the unbeliever said, "If such or such evidence be not granted to me, I cannot, I will not, I by no means will believe"! Thus Gideon proved the Lord's willingness to utilize his feeble strength in delivering Israel from the Midianites; and even Ahaz was summoned by Isaiah to choose any sign whatsoever in heaven above or in the earth to prove the indestructible vitality of the true seed of Israel and real house of David. Consequently, we cannot say with Bengel, "Si Pharisæus ita dixisset, '*nisi videro, etc.*,' nil impetrasset sed discipulo pridem probato nil non datur." The Lord does sometimes offer exactly what we ask by way of proof; but we cannot know the precise effect it will produce, even when it is bestowed or when something still more explicit is actually provided for our weakness. Just as the cruel taunts which malice heaped or hurled on the name and work of our Divine Lord became wreaths of glory for his brow, so the cruel wounds which unbelief and bigoted hatred of goodness had inflicted on Immanuel became from that very hour the high, main, indelible evidence of his supreme victory. **And become not** (μὴ γίνου) what thou art in danger of becoming—the Lord does not say that Thomas *is*—**faithless,** but that he runs the risk of ultimately becoming so through the dependence of his spirit upon the outward (so Meyer, Lange, Westcott, etc.); but **be believing, faithful.** It is impossible fully to express the play upon these two words. Ἄπιστος is not so much a worthless, untrustworthy person, as one who has settled down into an abiding condition of unbelief; and πίστος is not simply "believing," but "trustworthy," "trusty," and "trustful."

Ver. 28.—[1] **Thomas answered and said to him.** Before, so far as we know, any gesture or effort was made on his part to accept the tests which had been so rashly demanded, but so graciously offered. He already found

[1] The καὶ is omitted, on the authority of ℵ, B, C, D, and other manuscripts, Vulgate, and numerous patristic authorities, by Tischendorf (8th edit.), Westcott and Hort, R.T., etc., greatly to the vividness and dramatic force of the passage.

evidence which was far more efficacious than that which he in gross and sensuous fashion had thought indispensable for his peculiarly constituted mind. Before doing more than fill his hungry eyes with these identifying signs of the Lord's actual objective presence, he did in reality *touch* his Lord by other powers than finger or hand. He bounded from the depths of despondency to the very top of faith, and he "*answered*" —he responded to the proof he had already received of the Lord's triumph over death, and to the seal that had now been set upon the Lord's own supreme and majestic claims, by an adoring cry. Thomas "said to him." Observe it is not hinted that he uttered a vague and ejaculatory cry to the eternal Father (as Theodore of Mopsuestia, modern rationalists and Unitarians have repeatedly urged—a speculation which is wrecked on the εἶπεν αὐτῷ). **Thomas said to him, My Lord and my God.** This is the first time that any of the disciples had ever drawn this lofty conclusion of love and reason. They had called him "the Son of God," "the Lord," as a Being of quite immeasurable claims; and John, in the prologue, after years of meditation, declared that "the Logos which was God" and "with God," and the Creator of all things, and "the Light and Life," had "become flesh," and flashed forth "the glory of the only begotten Son," even in his earthly life; but it was reserved for the most depressed and sceptical mind of them all, the honest doubter, the man who needed immediate and irresistible evidence, infallible proofs, triumphant, invincible demonstrations—it was reserved for Thomas to say TO HIM, and to say unrebuked, uncondemned, by the risen Lord, "MY LORD AND MY GOD!" Herein is condensed into one burning utterance from the worried heart of humanity the slowly gathering conclusion which had been steadily inwrought in the mind of his disciples by all the teachings of the Saviour. It was at last spontaneous and exultant. These words are the climax of the entire Gospel. Every narrative points on to this unchallenged utterance. From the wedding at Cana to the raising of Lazarus, from the testimony of the Baptist to the awful tones of intercessory prayer, every discourse, every miracle, points on to this superlative conclusion, not breathed in loving accents by the enthusiastic Mary, not sounded forth by the rock-like apostle, not whispered in awestruck affection by the beloved disciple, but wrung from the broken heart of the man who had said, "Let us go, that we may die with him;" of him who cried, "We know not whither thou goest: how can we know the way?" of him who had said, "Unless I see the print of the nails, I will not believe." It is not long before it is notorious that St. Paul spoke of him as "God blessed for ever," called him the "Image of the invisible God," as endowed with "*the* Name that is above every name," as "set down on the right hand of the majesty on high;" that the author of the Epistle to the Hebrews called him the "express Image of the Father's substance," and "the Effulgence of the Father's glory." The earliest testimonies of heathendom confess that Christians sang hymns to Christ as to God (Pliny, 'Letter to Trajan')! but this was the hour of the great confession; this was the birth-cry of Christendom; this was the epoch-making scene, which guided the pen of John from the prologue to the close of the Gospel. Thus Thomas doubted that the Church might believe. Thomas did indeed die with his Master, that he might lead a multitude of the dead from their hopelessness and unrest to the resurrection-life. He received a full and all-sufficing evidence of the supernatural and Divine life, and eighteen hundred years of faith have blessed God for the victory which Thomas gained over his despondency, and for the climacteric force with which St. John tells us of it.

Ver. 29.—**Jesus saith to him, Because thou hast seen me thou hast believed.**[1] Our Lord does not bid him rise, nor say, as the angel did to John in the Apocalypse, "Worship God;" nor did he reject the homage which is here so grandly paid; but he describes this very state of mind which induced the disciple to say, "My Lord and my God!" as that high, holy acquisition which throughout his ministry he had treated as the main, prime condition of all spiritual blessings. "Thou hast believed," said he, "and because thou hast seen me; thou hast become a believer in all that I am, because thou hast received this crowning proof of the reality of my victory over death." There are critics or scholars (Lachmann, Meyer, Ewald, etc.), who treat the expression as an interrogative: *Because thou hast seen me, hast thou believed* (*art thou now a believing man?*); and the Revisers have placed this punctuation in their margin. A few cursives thus point the words, but it is improbable, for it would seem, even still, to have suggested a doubt or question in the mind of the Lord touching the reality of the apostle's faith. Moreover, the obvious contrast between those who have seen and those who saw not would be obscured by the punctuation. Observe that Christ did not

[1] All the uncials and a hundred and fifty cursive manuscripts omit the θωμᾶ of T.R. and numerous versions and quotations. It is rejected by most of the modern editors since Griesbach and Scholz.

say, "Because thou hast touched me, thou hast believed." The vision alone brought the apostle back to that high tension of faith which he, with others, had reached on the night of the Passion (see ch. xvi. 30—32, and notes). All the tide of overmastering love surged up within him. But the condition of multitudes was even then less privileged than that of Thomas. It could not be a part of the conduct of the kingdom of God that each separate soul should have all the elements of conviction which the apostles had enjoyed, all the vision and all the inspiration of the chosen prophets of the Lord. There *may* and *will* come a time when "every eye shall see him" as Thomas saw him, when all shall have the function and powers, equal faculties and opportunity, of seeing *him*. In the Apocalypse the evangelist, at the very commencement of his visions, saw for himself all the mystery and the certainty of this crowning victory. Meanwhile faith upon testimony, faith in reality through the power of truth, is declared to be the law of the kingdom, and the great beatitude which Christ left as his latest legacy is, 'Blessed (are) they who saw not, and believed. Of whom is he speaking? Clearly not of those who had already received the same advantage which Thomas had now enjoyed so tardily! The apostles, at first, did not accept the testimony of the women, nor the voices and messages of angels, nor the objective fact of the deserted grave. John rebuked himself for not knowing that the Christ *must* rise from the dead, whether he should have personal ocular evidence of it or not; and he blamed himself for not believing throughout the earthly ministry of Christ that "the Holy One could not see corruption." Still, the fact was patent, that not until the disciples saw the Lord were they glad. Even in their gladness there was the mingling of surprise and incredulousness. To whom, then, did the blessedness apply? Surely, first of all to the multitudes of loving, waiting souls, who were prepared by their reverence and the new life given to them, and by the bewildering rumours of the Easter week, to believe in the Divine necessity of the Resurrection. Christ told the disciples, on their way to Emmaus, that they were foolish and dull of heart in not accepting all that the prophets had spoken. Before the final assurance given by their identification of his Person, he persuaded them to accept his statements, and believe in all that he *was*, including the fact of his resurrection. Whether they should ever have more convincing evidence or not, they were bound to believe that the suffering Messiah was, in the very nature of things, and by Divine necessity, Victor of death, and must see the travail of his soul. This does but repeat the same idea, "Blessed are they who saw not as Thomas and the other disciples were at this moment doing, and yet believed." But the beatitude includes the whole future of the Church. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." So said St. Peter to the widely scattered Church. The Lord does not sever the link between external facts and spiritual principles, and thus propound a group of subjective conceptions for a series of objective realities (as Baur and others have urged); but he does pronounce a great benediction on those who can rise to faith in himself through the word which he has spoken, and which his apostles would continue to proclaim without intervention of physical contact or visible manifestation. "If Christ be not risen, then is your faith vain; ye are yet in your sins." These words are charged with the grounds of conviction for others. Instead of the first disciples being disposed to transform hallucinations of spiritual manifestation into tangible and visible objective facts, they appear to have been more prone and tempted to transform some utterly indisputable facts into spiritual phenomena. There were objective facts, but every attempt which has been made to discredit the Resurrection while admitting these facts has utterly broken down. Even if the narratives of the four Gospels, with their divergent representation, be left out of sight, nothing can be more certain than that, in the space of a quarter of a century, the Churches of Christ in Antioch, Corinth, Philippi, Rome, Ephesus, and Ancyra were existing, and held, without doubt or question, the objective fact. Paul (1 Cor. xv. 1—11) simply recounts, not for the first time, but as a *resumé* of long-since-delivered instruction, the indubitable fact of the Resurrection. It was not an incredible thing, even to Agrippa, that God should raise the dead; nor need it be so now to any one who accepts as true Christ's account of the Father. The creation of the Church unquestionably turns on the settled conviction of the first disciples that Jesus rose from the dead. That conviction cannot be accounted for independently of the fact. Every attempt to explain it apart from the fact itself has hitherto been wrecked.

Vers. 30, 31.—(6) *The conclusion of the argument of the Gospel.* Controversy has prevailed from the days of Chrysostom to our own, as to whether these verses are the summary and conclusion of the Gospel as a whole, or have special reference to the record only of the appearances of Jesus after his

resurrection. It cannot be doubted that as St. John sums up in ch. xii. the general teaching of Christ and its effect upon the people, to the termination of his public ministry, so at the close of this chapter, before recording the special bearing of the resurrection-life and spiritual power of Christ on the subsequent condition of the Church—a narrative of peculiar interest in itself, corresponding with the prologue of the entire narrative—he gathers up the general significance of his Gospel and its relation to other books.

Ver. 30.—**Many other signs therefore did Jesus also in the presence of the**[1] **disciples, which are not written in this book.** The "many" and "other" refer to those signs with which his readers may be familiar from other sources, and, as it seems to us, in other (*βιβλία*) books. We have seen throughout how thoroughly alive the evangelist is to the minutest details of the synoptic narrative. The word "many" seems most accurately to include more than the few appearances after his resurrection which are not mentioned by John, but which *are* recorded by the synoptists, and the "other" refers most probably to signs of a different class from those which he has selected. The "signs" written in this book are those central facts which formed the theme and starting-points of his discourses. "Signs" do not necessarily mean miraculous works (*ἔργα*), but all "indications" or "tokens" of his higher nature and Divine commission, such as his appearance in the synagogue of Nazareth; the cleansing of the temple, which had so powerfully affected the mind of Nicodemus; the repeated assertion of his pre-existence and eternal glory; the feeling of the officers of the Sanhedrin, that "never man spake like this Man;" the effect produced by his lofty claims to be "Lord of the sabbath" and "greater than the temple;" the arrogation of power to forgive sins; the discomfiture of the deputation from chief priests and elders; the collapse of the Roman soldiers; and all other proofs of his supreme authority. All these *σημεῖα* were not indispensably connected with corresponding *τέρατα*. "Before the disciples" suggests a special limitation and condition which took powerful hold upon the mind of the evangelist. We hear in one passage that "he could do no mighty works, because of their unbelief." To prepared minds he came with his spiritual revelations and special suggestions of heavenly origin. John sees the memories passing before him, which have already formed the heritage of the Church, and is reminded of "many others" which have never found a chronicler.

Ver. 31.—**But, says he, these are written** with a special purpose. The author did not intend to write a full history or a detailed biography; he avowed having made a unique and well-considered selection of "signs," which formed the theme of great discourse, of "words" which revealed the inner depths of that wondrous nature, and which, far from exhausting the theme, only touched its fringes; and he did this with a distinct aim, in order that ye (he here addresses the Churches already founded and waiting for his legacy) **might believe.** Believe what? simply in the fact of the Resurrection? Certainly not; but that Jesus, the Man whose life has been enacted on this human stage, **is the Christ,** has fulfilled the entire idea of the Messiah and is now the realization of the grandest theocratic hope; and further, that he is the "Christ," because he is none other than **the Son of God,** the Revelation of the Divine nature, the Image of the Father's substance, the Effluence of his glory, seeing that his is the glory of the Only Begotten of the Father. Nor is this all. He adds, **And that believing** in this glory, in this reality, in this Christhood, in this Sonship, **ye might have life,** the blessedness of true being, the sacred fellowship with the Eternal, the hold upon FOR EVER, the sanctity of "the life" that is "light," the everlasting life of the sons of God. The prologue here finds its true and efficient complement. The purpose now betrayed expounds the structure of the Gospel as a whole. The apostle claims kinship with the central apostolate. The Hebrew prophet does not disdain his true kindred. The evangelist does not disclaim his predecessors. The lover of souls discloses his lofty passion.

[1] The *αὐτοῦ* of the T.R. is rejected here by Tischendorf (8th edit.) and R.T., on the authority of ℵ, B, E, K, S, Δ, Syriac, etc., though very formidable authorities are quoted on the side of its retention—ℵ*, C, D, G, H, etc., Vulgate, Coptic, Armenian, Æthiopic, and numerous quotations. Westcott and Hort place it in the margin.

HOMILETICS.

Vers. 1—10.—*The Resurrection: Peter and John at the sepulchre.* We approach an event which bespeaks a new life for Christ and a new life for man.

I. IT IS A WOMAN WHO IS FIRST AT THE TOMB ON THE RESURRECTION MORN. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." 1. *She evidently was not alone during the whole scene,* but she seems to have reached the sepulchre before the other women of her company (Matt. xxviii. 1). "Certain women of our company were early at the sepulchre" (Luke xxiv. 22, 23). 2. *Mary's purpose was to embalm the body of Jesus.* This implied that she had no more expectation than the apostles of his approaching resurrection. 3. *It was an act of great courage to go in the darkness and to confront, if necessary, the rude watchmen.* 4. *It is suggestive of the loyalty of women to Jesus* that "woman was last at the cross, and first at the tomb." 5. *Her discovery of the empty tomb was the first indication of a fact which is the most fundamental in Christianity.*

II. THE VISIT OF PETER AND JOHN TO THE SEPULCHRE. 1. *Mary ran in breathless haste to acquaint the two disciples with her discovery.* "So they both ran together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in." 2. *John, as the younger man, outran Peter,* but the eager haste of both disciples indicated their amazement, their curiosity, their expectation. 3. *The hesitating look of John, as he stooped down* but did not enter the tomb, bespeaks the awe of his deeply contemplative spirit. 4. *The alacrity with which Peter entered the tomb without a pause, and descried the empty clothes,* is characteristic of the impulsive and eager son of Jonas. 5. *Both disciples believed, as the effect of their visit to the sepulchre.* Yet there was an evident unreadiness on their part to believe in Christ's resurrection. "For as yet they knew not the Scripture, that he must rise again from the dead." The condition in which they found the clothes would suggest that the body had not been taken away by enemies. It was still less probable that friends had carried it away. 6. *The two apostles left the tomb convinced that the Lord had risen,* but still, no doubt, unable to fathom the mystery that underlay the transaction. "Then the disciples went away again unto their own home" —one at least believing, the other meditating deeply, but awaiting the first personal interview with Jesus which dissipates all his doubts.

Vers. 11—18.—*Mary Magdalene the first herald of the risen Lord.* The two apostles withdrew, but Mary remained at the tomb. "A stronger affection riveted to the spot one of a weaker nature" (Augustine).

I. MARY'S LOVE TO HER LORD. It was manifested: 1. *By her persistent watching of the tomb.* 2. *By her passionate weeping.* 3. *By her anxiety to discover some trace of her Lord.* "She stooped down, and looked into the sepulchre." Her love is as strong as death.

II. THE SUCCESSFUL RESULT OF HER LOVE. 1. *She first comes into communication with the two angels in the sepulchre.* They may have suggested by the direction of their looks that Jesus was near at hand. 2. *She next sees Jesus, but does not know him.* (1) Death had wrought a change upon him: he appeared ἐν ἑτέρᾳ μορφῇ, "in a different shape" (Mark xvi. 12). Yet the voice was altogether unchanged, as we infer from her instant recognition of her Lord after he had addressed her by name. "Woman, why weepest thou? whom seekest thou?" (2) Her persistent love through all her uncertainties. She asks "the gardener" to say where he has laid him, that she may take him away. 3. *Her glad recognition of her loving Lord.* "She turned herself, and saith to him, Rabboni; which is to say, Master." The sound of her name repeated by those loving lips ended all doubt better than the words of a more common interest, "Woman."

III. OUR LORD'S CHECK TO HER PASSIONATE ARDOUR. "Touch me not; for I am not yet ascended to my Father." 1. *Perhaps she had thrown herself down at his feet, and had attempted to clasp them in her enthusiastic devotion.* 2. *His words imply that the old forms of familiar intercourse were past.* He had entered upon a new mode of existence. 3. *They imply that he could not renew the tie that death had severed till he had ascended on high.* His ascension would be the condition of a new union fraught with all blessing and consolation. 4. *It is better to know Jesus in his glorified humanity than to "know him after the flesh."* The Roman theology sees him as a babe in his mother's arms or as the Crucified One; but true theology must behold him in the light of his resurrection as well as his death.

IV. OUR LORD'S MESSAGE TO THE APOSTLES. "Go to my brethren, and say to them, I ascend to my Father, and your Father; to my God, and your God." 1. *A woman is honoured as making the first communication between Jesus and his apostles.* 2. *The name by which our Lord describes them.* "My brethren" marks the new relationship into which they are introduced by his resurrection. (1) They were his servants, his friends, his children, before his death; they are now his brethren, according to ancient prophecy: "I will declare thy Name unto my brethren." (2) His exaltation has wrought no change in his affection to them. They are still the objects of his unchangeable love. 3. *His ascension to heaven was just at hand.* (1) The apostles were to understand that his resurrection was the beginning of his ascension. (2) The Ascension was to place the apostles before God exactly in the same position as he was himself. (*a*) Jesus marks the distinction that existed between himself and his apostles in their relation to God. God is Father of Christ by nature, of men by grace. His Sonship is not their sonship. (*b*) Jesus, in calling God "his God," does not disclaim Deity, for it is in his perfect humanity that he sees the Father as his God.

V. MARY FULFILS HER GLAD ERRAND. "Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her." Her story would cause (1) *surprise*, (2) *gladness*, and (3) *hope* in the minds of the disciples.

Vers. 19—23.—*The first appearance of Jesus to his disciples.* He meets with them on the evening of the day on which he rose from the dead.

I. THE DISCIPLES WERE GATHERED TOGETHER FOR THE MEMORABLE INTERVIEW. 1. *Mary's message had evidently brought them together.* 2. *Their new hopefulness must have inclined them to resume their old collective life.* 3. *The meeting-place may have been in "the upper room."* (Acts i. 13.) 4. *It was a secret assembly*, for the doors were shut "for fear of the Jews." The rumours of our Lord's resurrection, going abroad among the Jews on that eventful day, suggested the possibility or the fear of an attack upon the disciples.

II. THE APPEARANCE OF JESUS TO HIS DISCIPLES. "Jesus came and stood in the midst, and saith to them, Peace be unto you!" 1. *His appearance, while the doors were shut, showed that he was not now subject to the old conditions of material existence.* 2. *His first words are the blessedly familiar words of his last address on the night preceding his death.* They suggest (1) more than the usual mode of Jewish salutation; (2) that he had by his death secured peace for them; and (3) was now come to breathe it into their souls. "He came and preached peace." 3. *He gave them visible evidence of his identity.* "And when he had so said, he showed unto them his hands and his side." (1) He satisfies their senses. It was essentially necessary that the first disciples should be convinced of the fact of his resurrection. (2) His act implies that we are not entitled to disregard the evidence of our senses. Therefore we are justified in rejecting the Romish doctrine of transubstantiation: it is quite opposed to the evidence of the senses. 4. *The effect of this evidence.* "Then were the disciples glad, when they saw the Lord." (1) Their terror is changed into joy. (2) At first "they believed not for joy" (Luke xxiv. 41). But now it is the joy of settled conviction. (3) There was in their joy all the latitude of the largest hopes that could gather round the Person of their Lord.

III. OUR LORD'S RENEWAL TO HIS DISCIPLES OF HIS ORIGINAL COMMISSION. "Peace be unto you: as my Father hath sent me, even so send I you." 1. *He assures them of peace in connection with their future apostolic labours.* The peace of reconciliation which they are to carry to the world must have its reflex in their own hearts. 2. *He confers on them the office of ministry as the effect of his death.* 3. *After conferring the office, he conveys the gift.* "And when he had said this, he breathed on them, and saith to them, Receive ye the Holy Spirit. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." (1) This bestowal of the Holy Spirit was an earnest of the fuller Pentecostal effusion. (2) The gifts of the Spirit emanate from the Son as well as the Father. (3) The powers of remission and retaining sin do not warrant the Roman claim of absolution in the hands of a priesthood, for the following reasons. (*a*) The powers here given are not given to the apostles only, but to the whole body of the disciples (Luke xxiv. 33). (*b*) The Old Testament priests had no power of absolution. They made atonement for sin through sacrifice, but they never

absolved. (c) The powers here given are similar to those given to Peter (Matt. xvi. 18), which refer to absolution from Church censures.

Vers. 24—29.—*The second appearance to the disciples.* There was one member of the apostolic band still in doubt and darkness.

I. THE ABSENCE OF THOMAS FROM THE FIRST INTERVIEW WITH THE LORD. "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came." 1. *The character of this disciple, as already made known, left him open to profound discouragement at the death of Christ.* "Let us also go, that we may die with him" (ch. xi. 16). 2. *His temperament would incline him to await in solitude the solution of the mystery of the Passion of Christ.* 3. *His absence from the first meeting might have cost him dear, even the loss of his faith, but for Christ's mercy.* We know not what we lose by absenting ourselves from the fellowship of Christ's friends.

II. THOMAS'S OBSTINATE UNBELIEF. "When therefore the other disciples said to him, We have seen the Lord, he said unto them, Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe." 1. *Mark the deep interest of the disciples in their sceptical colleague.* They were eager to impart to him the gladness of their own satisfied faith. 2. *Thomas carries his faith at his fingers' ends,* as if he could not believe in a fact amply established by the testimony of worthy brethren. The death of Christ in all its details had made an impression upon his mind so deep that he could not entertain the possibility of life returning to his Lord's body.

III. OUR LORD'S CONDESCENSION TO THOMAS'S UNBELIEF. "Then saith he to Thomas, Reach hither thy fingers, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." 1. *This interview occurred a week after the first.* The disciples did not leave Jerusalem for Galilee till Thomas's scruples were overcome. They could not think of abandoning him to his unreasonable unbelief. 2. *It was the urgency of the disciples which, no doubt, secured the presence of Thomas on this occasion.* 3. *Our Lord offered to Thomas all the evidence he has been demanding for eight days.* (1) How wonderfully Jesus bears with our weakness! (2) How ready he is to minister to our strength!

IV. THE CONVICTION OF THOMAS. "Thomas answered and said unto him, My Lord and my God!" This exclamation implied: 1. *The instant dispersion of all his doubts.* 2. *The rapture of a holy admiration.* 3. *An act of sincere adoration.* Thomas saw in Jesus supreme Deity. It cannot be maintained that it was a mere exclamation addressed to God rather than Christ. (1) Because it was spoken to Jesus. "He said to him." (2) The words, "my Lord," undoubtedly restrict the cry to Jesus. (3) Our Lord does not censure or repress the exclamation, like the apocalyptic angel, who says to John, "Worship God." He answers, on the contrary, "Thou hast believed."

V. OUR LORD'S PROCLAMATION OF THE HIGHER BLESSEDNESS. "Jesus saith to him, Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." 1. *It is natural for us to suppose that it would have been an advantage to us to have seen Christ in the flesh.* It was not so, however, to the Jews, who saw him in the circumstances of his earthly humiliation. 2. *Even those believers who saw him in the flesh had to get beyond the evidence of the senses to see his Godhead and authority.* It was not this evidence that convinced Thomas. Eyesight showed him only a wounded man, but something more was needed to enable him to see Christ as Lord and God. 3. *Our Lord's rebuke of Thomas marks his consideration for the Church of all ages.* He seems to say to him, "You think you were doing a right thing in remaining unconvinced till you could receive the fullest evidence of the senses; but what is to become of future generations if the same evidence is to be demanded by them? All future believers must accept the fact of my resurrection upon your testimony." 4. *The higher blessedness is ours;* for we can act in the terms of that faith which "is the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1). We are to "walk by faith, not by sight" (2 Cor. v. 7).

Vers. 30, 31.—*The close of the evangelist's narrative.* It has an abrupt termination. The Gospel began with an assertion of Christ's Deity; it ends with a confession of the same blessed doctrine.

I. THE EVANGELIST'S METHOD OF WRITING HIS NARRATIVE. "And many other

signs truly did Jesus in the presence of his disciples, which are not written in this book." 1. *These words imply the existence of the other Gospels, with their fuller narratives of miracle.* He thus ratifies the contents of those Gospels. 2. *The miracles were wrought in presence of the disciples*, because they were to be our Lord's witnesses to the world.

II. THE AIM OF THE EVANGELIST. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name." 1. *It is a blessed security for the faith of the Church of all ages that the gospel was written, and not left to the uncertainties of traditional recollection.* 2. *The object of Scripture is to minister to faith.* "Faith cometh by hearing, and hearing by the Word of God." This faith has: (1) As its immediate object the proposition that "Jesus is the Christ, the Son of God." (2) As its ultimate design salvation: "That believing ye might have life through his Name." (*a*) Faith is a fundamental necessity in Christianity. (*b*) It brings life to the soul. "The life I now live in the flesh, I live by the faith of the Son of God" (Gal. ii. 20). This life is "through his Name." He is our Life, and he gives life.

HOMILIES BY VARIOUS AUTHORS.

Ver. 9.—*The ignorance which evidence dispelled.* I. IT WAS THE DIVINE PURPOSE THAT JESUS SHOULD RISE FROM THE DEAD. Nothing in the ministry of our Lord was unforeseen and accidental. The closing scenes of that ministry were evidently foreappointed. The expressions "must" and "must needs" occur frequently in connection with these marvellous and memorable events. They are parts of the plan arranged by Infinite Wisdom.

II. THE DIVINE PURPOSE THAT THE CHRIST SHOULD RISE FROM THE DEAD HAD BEEN HINTED IN OLD TESTAMENT SCRIPTURE. The text seems to refer to one passage of Holy Writ especially. This may be Ps. xvi. 10—a passage quoted by St. Peter (Acts ii. 24) and by St. Paul (Acts xiii. 35) as finding fulfilment in the raising of the Redeemer from the grave. There are other passages in the Old Testament which have their full meaning brought out in the light of the same glorious event. But the light of fulfilment is in these cases needed, in order that we may read the predictive meaning in the words of psalmist and of prophet. It is not to be wondered at that disciples of Christ failed to understand the reference of some Old Testament passages to the Messiah. But the reference was *there*—after the event itself to be brought out in clearness and beauty.

III. JESUS HAD ON SEVERAL OCCASIONS FORETOLD HIS RESURRECTION IN THE HEARING OF HIS DISCIPLES. Early in his ministry he had spoken of the temple of his body, as to be taken down and to be reared again in three days. He had predicted his resurrection by representing Jonah's history as a type of what should happen to himself. Towards the close of his ministry, before and after his transfiguration, Jesus had, on three several occasions, declared beforehand to his apostles what was about to occur—how he was to be betrayed, condemned, and crucified, and on the third day to rise again from the dead. It is surprising that so faint an impression should have been made upon their minds by these communications. They seem to have been so absorbed by their own expectations that they did not really receive his express teaching.

IV. OUR LORD'S RESURRECTION WAS NOT EXPECTED BY HIS OWN DISCIPLES. We cannot but admire the candour with which the apostles acknowledged their own failings. There is in this language a confession of ignorance and of a lack of sympathy with the purposes of their Lord. John, the most likely of all to seize the spiritual meaning of Christ's words, admits that he had not until this time had any expectation that his Master would die and then rise again. Mary wept because she regarded her Lord as for ever lost to her. The two who walked to Emmaus were distressed and downcast because of Jesus' death. Thomas would not believe that Jesus had risen. It is remarkable that, whilst the disciples forgot, or failed to believe, what their Lord had said, the priests and rulers who had put him to death remembered the words attributed to him, and guarded, as they thought, against any attempt on the part of his followers to remove his body, and so to give colour to a report of his resurrection. They looked coolly at the facts; the friends of Jesus were blinded by overwhelming emotion!

V. THE BELIEF WHICH THE DISCIPLES CAME TO CHERISH IN THE LORD'S RESURRECTION

WAS THEREFORE ALL THE MORE AN EVIDENCE OF ITS REALITY. It is certain that the twelve were not predisposed to believe in the rising from the dead; they could not have invented such a story as some attribute to them because it was in harmony with their expectations, for they expected nothing of the kind. Yet they did believe; they became heralds of the Resurrection. Every reader of the Book of the Acts knows that it was upon this that they based all their teaching, all their appeals and admonitions. They preached a risen Saviour. What plain and powerful evidence there must have been to overcome their doubts, to reverse the current of their thoughts and feelings! John began to believe, even on the morning of the Resurrection, when he saw the grave empty; and all he heard that day, and the appearance he witnessed in the evening, confirmed his faith. If the doubts of the disciples were gloomy and depressing, those doubts were certainly dispelled. Their faith was all the stronger because of the unbelief it contended with and vanquished. Hence the life they led, the labours they undertook, the persecution they braved, the martyrdom they accepted. To account for these facts—among the most wonderful in the world's history—we must receive the teaching of our Gospels, that Jesus rose from the dead, turned his disciples' sorrow into joy, and gave a new impulse to their life.

VI. THIS CHANGE OF BELIEF, ON THE PART OF THE DISCIPLES, IS FULL OF SPIRITUAL INSTRUCTION AND HELPFULNESS TO ALL WHO HEAR THE GOSPEL. 1. It confirms our faith in the veracity of Scripture. 2. And in the Deity of our Lord. 3. And in his mediation. 4. It yields us a ground of acceptance with God, who gave his Son to die for us, and who raised him from the dead that our faith and hope might be in God. 5. It encourages us to trust that it is well with our departed friends; for their life on high is part of the harvest of which the risen Redeemer was the Firstfruits. 6. It justifies the bright hope of personal immortality.—T.

Vers. 11—18.—*Sorrow and despondency exchanged for joy and service.* Among the wonderful events of the first Lord's day morning, the incident here recorded is remarkable for pathos and beauty, and also for spiritual instruction and encouragement.

I. IT WAS A DEAD AND LOST CHRIST THAT CAUSED MARY'S GRIEF AND DISMAY. The woman's attachment and devotion to the Saviour were unquestionable. She and her companions seem to have been more faithful to Jesus even than the twelve.

> "Who, while apostles shrank, could dangers brave;
> Last at his cross, and earliest at his grave."

To Mary Jesus was as a dead Friend. She shared the common grief of the disciples, and their common anxiety during the interval between the Crucifixion and the Lord's first appearance to his own. Love induced her to linger near the tomb, and thus occasioned her interview with the angels and with the Master himself. No wonder that she loved much; she was indebted, she may well have thought, more than others to the compassion of Christ, for she had been delivered from the power of demons, and received into the favour and friendship of her Deliverer. And now to lose the Lord she loved and on whom she leaned was a trial to her faith, a grief to her heart; and she would fain care for the lifeless body of the slain One. Emblem of those who have not found Christ; of those who, having found, have then lost him; of those to whom Christ, alas! is as if dead, to whom he is no living reality, no near presence, no Divine power. Yet it is better that sensitive and yearning souls should grieve over the distance between the holy Saviour and themselves than that they should acquiesce—contented and indifferent—in their privation.

II. IT WAS A LIVING CHRIST THAT TURNED MARY'S SORROW INTO JOY. Observe that Jesus knew Mary before she recognized him. The language he used was intended to draw out her best feelings. Very beautiful and touching was the way in which Christ revealed himself to her heart, uttering simply the familiar name, dear from the hallowed intercourse of friendship. It was, perhaps, the name he had used in dispossessing the demons, and its utterance must have awakened many a tender memory in her heart. The living Christ thus, in a way truly human, revealed himself to his friend in one moment to banish her forebodings and assuage her grief. Her cry, "My Master!" was enough to reveal her gratitude and joy—her joy again to see him, her gratitude that the appearance and revelation were to her. Emblem of those souls to whom—in

their darkness and sadness, their scepticism and despondency—Christ appears in his own Divine dignity and human sympathy, addressing them in language of compassion, and gladdening them by the vision of his risen form and his glorified and gracious countenance.—T.

VER. 17.—*A message full of meaning.* The risen Christ was the link between Deity and mankind. Standing beyond the tomb, yet below the clouds, he sent a message to the disciples whom he was about to leave, concerning the Divine Father whom he was about to join. How fitly, wisely, and tenderly did he communicate with them in these words!

I. DOCTRINE CONCERNING CHRIST HIMSELF. 1. His *humanity*. He still calls the apostles "my brethren." Although he has risen in glory, and is about to ascend in majesty, "he is not ashamed to call them brethren." Having for men's sake passed through sorrow and death, so far from forgetting what he has endured, he regards his humiliation and sorrow as a bond of attachment uniting him to those whose experience he has partaken. 2. His *Sonship*. He says, "My Father." Though he has been suffered to drink the cup of bitterness, though he has uttered the cry of desolation, though his body has lain in the earth, still his relation to God is the same as before his Passion. In all he has freely done what was pleasing to God. Still and ever is he the beloved Son, in whom the Father is well pleased. He is mighty as man's Representative. The Mediator and the Brother of mankind is the Son of God. 3. His *subordination*. He says, "My God." On three occasions our Lord made use of this appellation—on the cross, in this connection, and in Rev. iii. 12 from the throne of glory. Similar language is often used of him by the apostles, who call the Eternal "the God and Father of our Lord." It is not for us to understand all that our Saviour means when, in his humiliation and obedience and subjection, he declared, "My Father is greater than I."

II. DOCTRINE CONCERNING CHRISTIANS. 1. They are brethren of the risen Saviour. So he here expressly calls them, sending them at the same time a fraternal message. It is a gracious word of cheer and encouragement to those who have been enduring suspense, sorrow, and depression. 2. They have with Christ a community of relation with God. What the infinite Father is to Christ, that—such is the unity between the Master and the disciples—that is he also to the lowliest and the feeblest of Christ's friends and followers. 3. In this community, however, there is a marked distinction. Jesus does not say, "Our Father and God," as if there were equality between Jesus and his disciples. In fact, God is Father of Christ according to the nature of the Godhead, of Christians according to grace and adoption; he is God of Christ so far as our Lord's humanity is regarded, of Christians by the covenant relation he has instituted. 4. In this community there is a mediatorial superiority on the one side, and a corresponding dependence on the other. It is through Christ Jesus that the character, the disposition, the gracious purposes of the Father are made known to us, and it is especially through him that the Divine Fatherhood is declared; and it is through Christ Jesus that the relations in question are actually established and are constantly maintained.

APPLICATION. This message, in the first instance addressed to the apostles, is left with the whole Church of the Redeemer, that all Christ's people may not only know where he has gone, but may realize the purpose of his going as far as they are concerned, and may enjoy the assurance that his Father is their Father, and his God their God.—T.

VERS. 19—23.—*The first Lord's day evening.* The most wonderful and memorable day in the world's history was drawing to a close. The sun, whose rising beams had shone upon the empty tomb, the affrighted guards, the anxious sorrowing women, had now set.

I. THE NARRATIVE INTRODUCES US TO AN ANXIOUS COMPANY. Ten apostles and some of their intimate friends and fellow-believers were gathered together, drawn by a community of interest in their unseen Saviour. They had a common memory, a common love, a common sorrow. They betook them to seclusion, both from fear lest the wrath of their enemies might assail them, and from lack of sympathy outside. They were disappointed and perplexed. Yet there was inquiry, excitement, wonder, speculation, among them; for the news brought by Simon, by the women, by the two from Emmaus, awakened eager interest and most conflicting emotions.

II. THE NARRATIVE RELATES THE ENTRANCE OF A DIVINE VISITOR. Unexpected, amazing, was the approach of the Master. Gracious was his greeting, welcome his familiar tones. He convinced them of his identity by exhibiting his wounds, and proved his humanity by partaking of food. And though his coming was friendly, yet he upbraided his disciples for their unbelief.

III. THE NARRATIVE DEPICTS THE COMMON AND SUDDEN JOY WHICH POSSESSED THE BROTHERHOOD. (On this, see homily on ver. 20.)

IV. THE NARRATIVE RECORDS THE SACRED COMMISSION WITH WHICH JESUS NOW ENTRUSTED HIS DISCIPLES. It must be borne in mind that these servants of Christ had been for a long time closely associated with him, and had thus been prepared for their life-work. So tremendous a trust as this would otherwise be unaccountable. 1. They were to go among men as Christ's representatives, as those entrusted with Divine authority, and they were to act as ambassadors for God. 2. Their special mission was to declare to men who should receive their message and should truly repent, the absolution and remission of sin. The purpose of Christ's coming was to secure pardon and acceptance for sinful men; and this purpose was to be fulfilled by means of the ministry of the apostles and their successors.

V. THE NARRATIVE MENTIONS THE SPECIAL QUALIFICATION BESTOWED UPON THOSE ENTRUSTED WITH THIS HIGH COMMISSION. The words of Christ, "Receive ye the Holy Spirit," were accompanied with the symbolic act of breathing upon them; and both denoted the reality of the Divine gift by which unlearned and feeble men were fitted to fulfil a ministry of blessing to mankind.—T.

Ver. 20.—*The glad vision.* The record of the apostles' emotion serves a purpose of value. They saw his form, his hands, his feet, his side. They heard and recognized his voice when he gave them his salutation of peace. Thus they were convinced of the reality, the identity, of the risen Saviour. And their conviction led to their witness, and thus to our faith.

I. THE REASONS FOR THE GLADNESS WHICH THE DISCIPLES EXPERIENCED WHEN THEY SAW THE CHRIST. 1. The gloomy feelings of doubt and foreboding experienced by them during many hours past now gave way to the contrasting emotions of relief, satisfaction, and joy. The disciples had been disappointed and cast down by the blow which fell upon them when their Lord was slain. Their hopes had been all but extinguished. They had been bewildered and sad. Now their suspense was at an end, their fears were dispelled, their doubts were removed. The reaction was great. The cloud which had overshadowed them had been black; the more welcome was the burst of sunshine which now illumined their hearts. 2. Their gladness was increased by the resumption of Christ's fellowship and friendship. When they saw the Lord, and heard his well-known and well-loved voice, they appreciated his forwardness to show his interest and affection. He was still their Friend, and they could not tell for what period they might be permitted to enjoy his companionship and counsel. 3. The disciples must have been growingly glad, as they gained through the Resurrection a fuller view of the Lord's nature, character, and office. They experienced the fulfilment of Christ's words, "A little while, and ye shall see me;" "On the third day I shall rise again," etc. Their hope that he would prove to be the Messiah revived. Who must this be whom death itself is powerless to hold?

II. THE BROADER REASONS FOR OUR GLADNESS BECAUSE OF THE RESURRECTION OF CHRIST. 1. Our faith is thus confirmed in the Divinity and authority of our Saviour himself. 2. As a consequence of this, our natural and distressing doubts concerning the interest and benevolence of God are effectually removed. 3. A glorious aim in life is thus presented before us; the Church becomes the living witness to the Resurrection and to the gospel, which is based upon this stupendous fact. 4. A welcome and sacred light is thus cast upon the immortal prospects of Christ's people. They who saw him after the Resurrection, and who had heard him say, "Where I am, ye shall be also," could not but cherish the hope of a deathless fellowship with the Lord of life, who has the keys of death and of the unseen world.—T.

Ver. 21.—*The mission of the Son and of the servants.* A mission involves a sender, the party to whom he sends, the sent one, and a commission to be fulfilled by the sent

on behalf of the sender and for the benefit of those whom he visits. A religious mission originates in God, is designed for the welfare of men, and is accomplished in the first instance by the Son of God, and then by his ministers.

I. THE MISSION ON WHICH CHRIST WAS SENT BY THE FATHER. 1. The origin of this mission must be sought in the love and pity of the Father towards sinful men, and in the condition of humanity which rendered a Divine interposition desirable. 2. The condition of this mission was the incarnation and advent of the Son of God. 3. The evidence and authentication of this mission are found in Christ's mighty works and benevolent ministry on earth. 4. The completion of this mission was effected when the Lord Jesus laid down his life for the sheep.

II. THE MISSION ON WHICH CHRISTIAN APOSTLES AND EVANGELISTS WERE SENT BY THEIR LORD. The twelve were, because thus sent, designated "apostles." There is no reason to limit the mission to these; it was shared by the evangelists who were associated with them, and indeed by the whole Church of the Redeemer. 1. Apostolic *conditions*. These are (1) sympathy with the mind of Christ; (2) compassion for the world; (3) renunciation of selfish ends in life. 2. The apostolic *spirit*. This is pre-eminently a spirit of dependence upon the gospel and upon the Spirit of Christ. 3. Apostolic *methods*. (1) The proclamation of distinctively Christian truth; (2) the institution of Christian societies; (3) the continuous employment of the Christian example, and the witness of the Christian life.

III. THE RELATION BETWEEN THE MISSION OF CHRIST AND THAT OF HIS CHURCH. 1. A relation of *dependence*. The mission of apostles and preachers would be impossible, had it not been preceded by that of the Divine Lord himself. The mission of the Son made possible that of the servants. 2. A relation of *similarity*. Notwithstanding the difference between Divinity and humanity, between the work of mediation and that of publication, the mission of the followers is *as* that of the Leader. In both cases the work is God's, the authority is God's, the favour and assistance is God's, and the end sought is God's. The recompense and the joy ensuing in both cases upon success is one and the same. How honourable is the Christian calling! how noble the Christian aim! how sacred the Christian fellowship! how bright the Christian hope!—T.

Ver. 28.—*The cry of faith and joy.* If St. John begins his Gospel with a clear and full declaration of our Lord's Deity, he here towards its close gives his readers to understand that his conviction was shared by others who, like himself, had the advantage of prolonged and continuous fellowship with Jesus.

I. THE WITNESS OF THIS CRY TO THE NATURE AND AUTHORITY OF CHRIST. 1. This witness is all the more important, because (1) given after our Lord's resurrection from the dead, when his ministry was completed, and when its impression was single and perfect; and (2) given by an incredulous apostle, whose unbelief was overcome by the force of evidence, and whose conviction was accordingly the more valuable. 2. This witness was full and explicit. When Thomas cried, "My Lord and my God!" the two appellations were unquestionably addressed to one and the same Person, who stood before him. The language constitutes a confession of our Lord's Divinity. This must be acknowledged, even by those who regard the nature of the union of the human and Divine in Christ as matter of speculation, because unrevealed. 3. This witness was accepted by the Saviour, who would certainly have rejected it had it been the utterance of mistaken enthusiasm. Jesus, however, in reply to Thomas, said, "Thou hast believed," meaning by this language, "believed the truth concerning me."

II. THE WITNESS OF THIS CRY TO THE APPROPRIATING POWER OF FAITH. 1. When we cry, "*My* Lord and *my* God!" we imply that, to our apprehension, Christ has not only given himself *for* us, but has given himself *to* us. He could not otherwise be ours. The only claim we can have upon him is founded upon his own generosity and sacrifice. 2. If we have property in Christ, it follows that we feel towards him a spiritual and affectionate attachment.

"Jesus, thou art my Lord and God,
I joy to call thee mine;
For on thy head, though pierced with thorns,
I see a crown Divine!"

3. The appropriation by the soul of Christ himself is the appropriation of him in all his offices. In approaching the Saviour, the soul addresses him thus: "My Prophet! my Priest! my King!" 4. When this exclamation is sincere, it is a confession that Christ is an all-sufficient and an everlasting Portion. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee!"—T.

Ver. 29.—*The blessedness of faith.* This saying of Christ was not so much a reproach directed against Thomas, as it was a comfort and benediction for the Church of the future. The apostles had their advantages, in that they had personal intercourse with Jesus. Yet we are not without our counterbalancing advantages, in that we can believe in him whom we have not seen. Let Christ's faithful disciples and friends take to themselves this consolation, and let them be assured that wise and benevolent purposes are secured by the provision that they must walk, not by sight, but by faith.

I. IT IS IMPOSSIBLE FOR ALL TO SEE; IT IS POSSIBLE FOR ALL TO BELIEVE. It seems as if our Lord's ministry were itself an evidence of the difficulty of establishing a universal religion by a living Lord in the body and accessible to all men's sight and knowledge. It would have been, as far as we can see, physically impossible for men of all lands and through all ages to have seen Jesus. His ministry was confined to the lost sheep of the house of Israel; and even in Palestine there must have been multitudes who were never brought into contact with him, who never knew him. Whereas the spiritual dispensation permits of disciples being gathered to Christ from every country, and through all the centuries, all of whom can fulfil the required conditions of *faith*.

II. IT IS UNNECESSARY FOR ALL TO SEE; IT IS NECESSARY FOR ALL TO BELIEVE. It was indeed needful that some should see. Our Lord's personal friends and attendants saw and heard him, and had the opportunity of knowing him as he was in his humiliation and ministry. But when their ears had heard, their eyes seen, their hands handled, the Word of life, they were competent to testify of him whom they had come to know so well. Then the testimony of the few was sufficient to convince many. The sight of some was the means, the preparation, for an end, and that end was the faith of all. In order that men may enjoy the favour of God and may participate in the Divine nature and life, it is indispensably necessary that they believe the gospel, and exercise faith in Christ. Sight may be dispensed with, but not faith.

III. IT IS INEXPEDIENT AND UNDESIRABLE FOR ALL TO SEE; IT IS EXPEDIENT AND DESIRABLE FOR ALL TO BELIEVE. We know that it is possible for men to see Jesus, and not to believe. The Jews saw our Lord and his miracles, yet many of them were none the better for the sight. There is danger lest sight should end in itself, lest men should be satisfied when their curiosity is gratified. But the ends of the Christian religion are secured through faith. The higher life of the spirit is by this means secured.

IV. IT IS WELL TO SEE AND TO BELIEVE; IT IS BETTER TO BELIEVE WITHOUT SEEING. Those who see and believe may indeed be happy; but they are happier still who accept testimony, who exercise spiritual intuition, who gain experience which itself confirms their faith. This happiness is not—as is sometimes supposed—the happiness of ignorance. It consists in submission to the Divine plan and appointment, in the pure spirituality of the process of religious experience, in the harmony which exists between the foundation and the superstructure of the new life, and in the prospect which animates the heart of those who look forward to that bright vision of the future—the seeing the Saviour as he is.—T.

Ver. 31.—*Scripture, faith, and life.* To judge aright of any book, it is necessary to take into consideration the purpose of the writer.

> "In every work regard the author's end,
> For none can compass more than they intend."

If we wish to understand this treatise, the so-called Gospel of John, we shall act wisely to consult the treatise itself, and learn what its author had in view as his purpose in preparing and publishing it. It has often been treated as if it were something very different from what it actually professes to be. Happily, in this verse we have clear information as to the design which the writer set before him in composing his narrative and record.

I. THE WRITER'S RECORD. Many of the works of Jesus were not written in this short treatise; "but these," says John, "are written." 1. This is a record of *facts*, and not of "cunningly devised fables;" of events which actually took place, and of words which were really spoken. This Gospel contains neither falsehoods nor fictions; nor is it a dramatic or poetical composition wrought by the force and delicacy of imagination. 2. This is a record of facts in themselves so *important* as to be worthy of being held in memory. They are the events which occurred in no ordinary life, but in a life distinguished from all other lives by its commencement, by its close, and by very many circumstances in its course. In this passage the writer speaks of some of the chief events which he records as "signs." This is a designation of miracles, and it is observable that John relates at length about ten miracles performed by the Lord Jesus. But the word especially refers to the signification, the moral meaning, of Christ's mighty works; to the revelation they afford of his character, his Divine mission, his intentions of grace towards mankind. The reference is not only to our Lord's appearances after his resurrection, but to the whole manifestation of himself throughout his earthly career. 3. This is a record of facts to which the writer bears his own personal witness. What is set down is not so set down upon "hearsay evidence." John himself saw Jesus do some of the works attributed to him; John himself heard Jesus deliver some of the discourses which none else has recorded. In other cases, where he was not present, John had every opportunity of knowing what Jesus had said, from the very persons to whom he had spoken. There can be no doubt that John heard Jesus deliver the discourse recorded in the fourteenth, fifteenth, and sixteenth chapters, that he heard Jesus offer the prayer which occupies the seventeenth chapter. That those who first read and accepted this document, and who commended it to the attention of Christian people generally, were convinced of its authenticity, appears from the *imprimatur* which they added, "This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true."

II. THE READERS' FAITH. We read some books for the charm of their style, for the insight they afford into the author's mental peculiarities. We read other books for their sparkling wit, their delightful humour. Others, again, we read that our tenderer feelings may be awakened, or that we may be lifted out of the sordid cares and anxieties of life into a fresher, more inspiring atmosphere. There are works which are read for the sake of acquiring knowledge of a scientific, or technical, or historical character. Now, this treatise was written for one definite purpose, which is here exactly stated by the writer. If it fails of this purpose, it so far fails to effect that for which its author wrote it. In a word, John's aim was that his readers might believe aright about Jesus. 1. That they might believe him to be *the Christ;* i.e. the Messiah expected by the Jews, because foretold in their prophetic books; One anointed, commissioned by the Eternal to do great things for Israel and for mankind. In the course of his ministry, such inquiries were started as, "Is not this the Christ?" "Do the rulers know indeed that this is the very Christ?" It is to enable all fair-minded men to come to a satisfactory conclusion upon this point that John wrote. He does not conceal his own conviction; but, on the whole, he keeps himself in the background; he sets his glorious subject in the full light of day, and he leaves his readers to form their conclusion. 2. That they might believe him to be *the Son of God.* If the Hebrew people were most likely to shape their inquiry as above, to the world at large the problem was less special. Has the Sovereign Ruler of the universe any interest in this human race? Is it possible that, to teach and guide and save mankind, he has sent his own Son into the world—a man, yet Divine in authority, in righteousness, in love? Before any one decides for himself upon this question, he must read the record of the son of Zebedee, and acquire the means for forming a satisfactory judgment. John's conviction was that the proper result of considering his record is *faith.* And in this all Christians are agreed. Their's is a *reasonable* faith, based upon sufficient evidence—historical, moral, miraculous evidence—evidence which will bear all scrutiny, which has convinced the wisest and the best of men. At the same time, it is *religious* faith; for it is fixed upon a Divine Being, has respect to Divine government, and issues in spiritual and eternal results. This explains the memorable words of Jesus himself: "Blessed are they that have not seen, and yet have believed."

III. THE BELIEVERS' LIFE. Precious as it is, faith is but the means to an end.

Faith is a posture of the soul; life is a state of the soul. 1. Life is the natural result of faith. Every man's life is affected by what he believes; in fact, a man's beliefs become the principles of his conduct. It is so in politics, in literature, in art. 2. Faith in Christ is the means towards a spiritual life. If belief in fictitious, vicious deities makes men superstitious and immoral; if faith in corrupt representations of Christianity has a debasing influence; surely faith in a Being so true, so holy, so affectionate as Jesus, must have power to assimilate the believing soul to the Object of its attachment. The human nature cannot be said to *live* that is dead to all that is pure, unselfish, and morally beautiful. Christ came that we might have life, and that more abundantly. 3. This spiritual life is eternal. By this it is not intended to say that the mere continuance of conscious existence is linked with faith with Jesus; but rather that upon such faith depends all that makes life worth living in this and in all worlds. "More life and fuller 'tis we want." The life which is hid with Christ in God is independent of the accidents of earth and of time. It is immortal as is he who gives it.

APPLICATION. Let the reader of this Gospel ask himself—Have I been led by its perusal to receive Jesus as the true God and the Eternal Life?

"For better they had ne'er been born,
Who read to doubt, or read to scorn."

T.

Vers. 11—18.—*The powers of holy love.*—The women rose early on the third day, but there was One who rose earlier. They were last at the cross, and first at the grave. Mary Magdalene was the first of the group. She ran back to Peter and John with the tidings. There was a race between the two to the tomb. John outran Peter. Love is swifter of foot than faith, but faith is more courageous and was in the sepulchre first. Love followed. Mary is for a moment lost in the narrative, but appears again as the chief figure. We have an illustration of passionate love to Jesus. Notice—

I. THE DEVOTION OF LOVE. This is seen: 1. *In her persistent and patient lingering on the spot.* "Mary stood without," etc. She did not enter with the two disciples; she was too weak for that. But weaker in nature, she was stronger in affection. If she did not enter, she stood longer at the grave. They were gone, but she was tied to the spot by the words of love, watching for some clue to the mysterious disappearance. Love lingers with patience and devotion at the sacred graves which hold the dust of dear ones. 2. *In her increased courage.* She does now what she could not do before—stoops down and looks into the sepulchre, as did John before her. His example encouraged her. It was more for her to look than for them to enter. She looked, not that she expected to find him more than the others, but to see for herself, and see even where he had lain. Love acts often from instinct rather than from reason. We look to the grave. 3. *In her intense feelings.* She stood without, weeping. As she stood she wept, and she stooped. She wept and looked through her tears. And as she wept she stooped down. Intense feelings brought her to her knees. These were not the wailings of ostentation and selfishness: there was no one to see her tears or to pay heed to them; but they were the tears of genuine affection, the sighs of devoted love, and the moans of intense sorrow. She stood and stooped and looked, weeping. This is the only thing which even devoted love could do under the circumstances.

II. THE VISIONS OF LOVE. 1. *The vision of angels.* Notice: (1) Their *number.* Two. Angels are social; seldom if ever one appeared in this world alone. They were sent two and two. At the birth a host sang over the fields of Bethlehem. Two appeared at the Resurrection. More may be there; only two were seen, and only one was seen by the others—two by love. (2) Their *appearance.* In white, the colour of heaven, the fashion of the better land. Everything is white there. It is the colour of peace, purity, happiness, and glory. It is a treat to see the colour in this dark world of sin and sorrow, and especially see it in a grave. (3) Their *posture.* "Sitting, the one at the head, and the other at the feet, where," etc. They loved even the place where he had lain. They had finished their work, rolled away the stone, shook the earth, sent away the guard in terror, and waited upon their Master, and helped him to strip and be clothed; and now they sit at ease, as if taking rest. (4) Their *sympathy.* "Woman, why weepest thou?" This is a question of kind sympathy. One would think that the weeping of a poor woman would not affect an angel at all. They never shed tears,

and experimentally know no sorrow; but they are sympathetic and friendly; perhaps they had attended so much upon the Lord, that they would naturally learn sympathy. (5) Their *inspiring confidence*. It is not to every one she would disclose the cause of her grief. She would instinctively be suspicious; but the appearance and language of these inspired her at once with confidence, that they were honourable and friendly, and probably closely related to her Master; hence she trusted them at once with the secret of her sorrow. (6) This vision of angels was *very natural*. The naturalness of the incident is to us much more important than the literal harmony of the narrative. The appearance of angels is natural at the Resurrection, and a befitting introduction to what followed; and as the Master had left the house, it was natural that he should leave the servants there to answer certain calls which would be made, and entertain visitors. 2. *The vision of Jesus.* (Ver. 13.) (1) *Her conversation with the angels finished abruptly.* Her conduct might appear almost rude, except in the light of what followed. She turned back, beckoned, perhaps, by the angel to do so, or she instinctively felt some presence behind her. The servants will ever point to the Master when present, and will observe becoming silence. (2) *She knew not Jesus, and why?* She did not expect to meet him alive. She suspected that the body had been stolen, but little suspected that Life was the thief. She was too much enrapt in anxiety about her dead Lord to recognize him living. Intensity of feeling is often unfavourable to immediate recognition, and Jesus did not assume the old appearance. (3) *She made a good guess, but still a mistake.* She thought that he was the gardener, from his garb and the time of his appearance. This was a natural thought, and true in a sense of Jesus. He was a gardener, and the best that ever was in this world. She was glad to meet Joseph's gardener. "Sir, if thou hast borne him," etc. She at once told her story, sought information, and her love made her feel strong enough to take the body away herself. (4) *The Master addressed her in much the same way as the servant*—only added, "Whom seekest thou?" The angel's question was only an echo of his. It is worthy of notice that this is the first question of Jesus after the Resurrection. "Why weepest thou?" etc. He asks the question still: he rose to wipe away tears, and to remove the cause of human sorrow. (5) *These visions were granted to love.* Where were the angels and the risen Lord when Peter and John were at the grave? They were there, but love alone could see them. Angels and Jesus appear to intense and devoted love; if we had more of it we should have more spiritual visions.

III. THE RECOGNITION OF LOVE. 1. *Her recognition was in consequence of a direct revelation.* (1) By the *voice*. The other disciples recognized him by sight. Thomas said once that he would not recognize him except by touch, but Mary by his voice. (2) His voice, *uttering a single word*—her name, "Mary." She had not heard her name pronounced in the same way since he had last called it. She recognized the old voice which spoke to her first and often afterwards. (3) *Jesus knew how to reveal himself best.* He knew how to touch a chord in her heart which would bring her back to herself and to him. 2. *Her recognition was warm and reverential.* "Rabboni!" "O my Master!" and she fell at his feet, and was about to embrace them. If her recognition was not so high and advanced as that of Thomas, it was warm and enthusiastic. 3. *Her recognition in one of its modes was gently checked.* "Touch me not [or, 'do not cling to me']." (1) This was *incompatible with the laws of the new life and relationship.* He was not to be known henceforth after the flesh, nor to be reverenced after the old fashion of physical existence. (2) This would be *an impediment to his upward progress.* "For I have not," etc. He had not finished his glorious course nor reached his high goal. He was on the way, and such clinging to him would interfere with his ascension. Besides it being incompatible with the new life, there was no time. He was ascending, and her service was required in another way. (3) The new mode of homage to him was *revealed to Magdalene first.* She was the only one who attempted the old; this was checked, and the new method was hinted. She had in heart devotional feelings advantageous to revelation. Devotion to him henceforth was to take a higher aim and assume a higher form. After his ascension to the Father, the new life would be complete, then in heart and spirit she could cling to him for ever.

IV. THE MISSION OF LOVE. "But go," etc. 1. *This mission contains as its substance his ascension.* "I ascend." It is not "I have risen," but "I ascend." It includes his resurrection, and more. He could not ascend unless he had risen. The first

movement of the new life in Jesus was a movement upwards; from the grave he began to ascend, and the first intelligence obtained of him was that he was already ascending. 2. *The mission includes his destination.* "I ascend unto my Father." It was ascending somewhere, but unto a special spot and special Personage—unto his Father; he was going home whence he came. The intelligence of his final destination was important. The time would soon arrive when he would be due at the right hand of power on high. There was the attraction now. It was more natural for the risen Lord to ascend to the Father than to remain here. 3. *This mission was to the disciples.* "But go unto my brethren, and say," etc. They are the first to hear; they are the most concerned in the matter; they are the nearest to Jesus' heart. The world is to hear the news, but through them. The risen Saviour is the same as of old. 4. *This mission is to them in a new relationship.* "My brethren." The terms of the mission explain the new relationship. "I ascend unto my Father, and your Father," etc. And having one Father and one God, they were brethren and fellow-subjects of the same kingdom; brethren in spirit, in faith, in love, in circumstances, and in common relationship. The risen Lord was more nearly related to the disciples than ever. Death and resurrection made the union nearer: he was their firstborn Brother from the dead. And the Ascension would make it nearer still: then they would be one in a common Father.

V. THE OBEDIENCE OF LOVE. 1. *The obedience is most prompt.* There is no delay. In spite of a strong temptation to cling to him, she goes at once. There is no mention of her leaving Jesus; only of her coming to the disciples. No sooner had she left the former than she was with the latter. The obedience of love is swift and prompt. 2. *Her obedience is full.* She told the whole story and delivered the whole message. "I have seen the Lord," etc. And she did not stop there, but related all he had told her. 3. *Her obedience was joyous.* Her weeping was turned into laughter, her sorrow into ecstatic joy; and the dew of her grief was kissed away by the rays of the risen Sun. The news was good and joyous; it thrilled her own heart, it thrilled the heart of the disciples, and it has thrilled the heart of the world ever since.

LESSONS. 1. *The risen Lord first appeared to a woman.* Her heart and eyes of love were the first to behold the welcome vision, because she had the greatest love. 2. *A woman was the first missionary of Jesus.* She was the first to publish the tidings of his resurrection, because she was the first to get those tidings. She was the first at the grave, and her love would not permit her to leave till she could find Jesus. She waited at the king's gate till he appeared, and she was employed in his service. The feminine heart can do much in the mission of life and love. 3. *Love is rewarded with visions, revelations, and employment.* In the degree we love, we shall see, know, and understand the spiritual, and be employed in its glorious missions. 4. *We must not cling to Jesus when we are wanted to do something for him.* We must not even revel at his feet when others require the news of his love. 5. *Love is surprised with more than it expects.* Mary only expected to find the dead body, but she found her living Lord. The highest expectations of love will be more than realized and rewarded.—B. T.

Ver. 15.—*Weeping for the wrong thing.* I. THE CAUSE OF MARY'S WEEPING. Try for a moment to think of the body of Jesus as being only that of a common mortal. Let the instance be that of one dear to yourself. The body has been safely laid away, and the earth heaped over it. Suppose, then, that in a morning or two you find the grave broken open and the body removed. Your feelings upon such an outrage would enable you to understand the feelings of Mary here. No feeling is more proper than that which regards the body of a dead friend as something sacred. Consider, too, what an extraordinary Benefactor to Mary Jesus had been. Out of her he had cast seven demons.

II. THE QUESTION COMES FROM THOSE WHO HAVE A RIGHT TO ASK IT. It is the question of angels, and it is also the question of Jesus. It is the question of those who know the real state of things, to one who in anguish is following a falsehood—one of the likeliest of falsehoods, indeed, but a falsehood after all. As to Jesus, he would ask the question with a sort of secret joy, well knowing how quickly those tears would be dried up, and how soon Mary would stand awed and gladdened before this stupendous revelation of immortality. The question was neither intrusive nor superfluous. How many are the tears and lamentations of ignorance! It seemed as if, in this matter of

the Resurrection, the possible must become the actual, before even the possible could be credited. Jesus would not be astonished at this weeping of Mary; what he wanted was to deal with it promptly. He did not seek to weep with weeping Mary, but rather to have Mary rejoice with rejoicing angels, and with the rejoicing Jesus himself; and for once in the history of human sorrow this was possible. Mary would have been satisfied if she had found the corpse of Jesus: what shall she say when even more than the former Jesus appears? From the sense of absolute loss she passes to the sense of full possession. And yet, great as the joy was, it was not the greatest of joys, seeing it was only a revelation to the senses. This would not be Mary's last experience of weeping. Though risen from the dead, Jesus was about to vanish, so that the life in him might be manifested in another way. Mary had yet to win her way to the sober, steady gladness of the Christian's hope.

III. THE QUESTION IS ONE TO ALL WEEPERS. Many besides Mary have groaned over troubles of their own imagining. Many besides Mary have groaned over one thing, when they should have been groaning over something quite different. The feeling will not bear to be analyzed to its depths, and traced out to all its causes. Jesus can do little for weepers till they weep for the right things and in the right way. Oftentimes the right question would be, "Why are you not weeping?" We are glad when we ought to be sorry, and satisfied when we ought to be anxious. We may have had a very great deal of trouble, and yet all the time our cares have never gone deeper than our outward circumstances. It is hard to satisfy us in some ways, but very, very easy in others. Jesus will never complain that we are troubled about common losses and disappointments. Not to be troubled about these would only argue inhuman want of sensibility. But we should also be troubled because of our weakness towards everything that would make us Christ-like and well-pleasing to God. We need not bemoan the loss of an outward Jesus, a visible Jesus, a Jesus after the flesh; such a Jesus could do us little good. We want a Jesus within, blending with the life and making himself felt everywhere.—Y.

Ver. 19.—*A memorable salutation.* Every one in the little company must have heard and used the salutation, "Peace be unto you!" thousands of times. Often must they have heard it, even from Jesus himself. Then, however, it was only the utterance of courtesy, and needed not to be mentioned. Now, being specially mentioned, there is evidently special meaning in it. Jesus was now coming to his disciples in utterly different circumstances from any in which he had come before.

I. CONSIDER HOW THEY HAD PARTED. It was in the darkness of Gethsemane, in utter confusion, and quite unexpectedly so far as the disciples were concerned. Everybody thought of his own immediate safety. Yet the scattering and separating must have been of very short duration. The bond of union was stronger than they yet comprehended. A higher power was at work than their own inclinations and tendencies. Their conduct shows a curious mixture of courage and fear. They fastened the doors; but fastened doors would not have kept out very long any Jews who wanted to get in. If safety was the main thing, then these disciples were remaining in the most dangerous spot of all the world.

II. THE APPEARANCE OF JESUS ON THE SCENE. All at once he came out of the deepest mystery. We cannot but think of his own words to Nicodemus concerning the wind: "Thou canst not tell whence it cometh, and whither it goeth." No wonder the disciples were terrified. Aforetime they had often been careless and presumptuous in their dealings with Jesus, but now a strange feeling of awe has arisen which effectually stops everything like carelessness or presumption. Then just at the moment when they can say nothing and do nothing, Jesus speaks the right word, "Peace be unto you!" They would feel that not unjustly he might have uttered words of rebuke. One thinks of Jacob's needless fears when he heard of Esau coming to meet him with four hundred men. This assurance from the returning Jesus was much needed—an assurance as well as a salutation. However weak and ignorant, thoughtless and stupid, the disciples might be, the attitude of Jesus was ever the same. He might have to wound their egotism and selfishness; but the wounds were always those of a friend, not of an enemy. There is an immense difference between a surgical operation and a malicious stab.

III. THE SALUTATION IS EVER THE SAME. Out of the invisible he seeks us all, and always with the same utterance. Peace is the desire and intention, and always the end to be secured, however long and troublesome the process may be. Peace is the aim, even when Jesus says that he comes, bringing not peace, but a sword. Men too often approach one another, talking of peace, but preparing for war, and seeking for it. The appeal ever is, "Be ye reconciled to God." It is not we who have to send up the vain and agonizing cry, "O God, wilt thou not be at peace with us?"—Y.

Vers. 24—29.—*The unbelief of Thomas.* I. THOMAS AND HIS FELLOW-APOSTLES. When they told Thomas they had seen Jesus, and he refused to believe, they must have been rather staggered at first. They would insist on how they had seen Jesus with their own eyes, and heard him with their own ears; not one of them, but all. They would point out how the sepulchre was empty, and how Jesus had said that it behoved him to be raised from the dead. They might ask whether Thomas imagined that they were all in a conspiracy to play an unseemly practical joke upon him. Yet there was really nothing to complain about in the incredulity of Thomas. Who of them had believed Jesus as he deserved to be believed? Their thoughts had never been really directed towards resurrection. They had been dreaming of individual glory and self-advancement, and all that tended in a different direction had been unnoticed. We must do them the justice to say that no tone of complaint against Thomas appears. They would be too conscious that with the beam so recently taken out of their own eye, they had no right to declaim against the mote in their brother's eye.

II. THOMAS AND JESUS. What is *Jesus* to do with Thomas? Is he to remain in this state of emphatic unbelief, with no means taken to help him into faith? Will Jesus make a special appearance, all for Thomas's satisfaction? Surely that can hardly be, but time will tell. A week elapses, and the disciples are gathered again, Thomas being with them. Jesus reappears, just after the former fashion. What, then, will Thomas do? Will he rush to Jesus, confessing and bewailing the wickedness of his unbelief? Jesus removes all difficulty by taking the first step himself. All the apostles need to be taught a lesson. Jesus knows well that faith can never originate in things that can be seen and felt and handled. Such things may help faith, but cannot produce it. The confession of Thomas, prompt and ardent as it seems, counts for little with Jesus. He does not say, "Blessed art thou, Thomas; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." Thomas had to be both lovingly helped and delicately rebuked.

III. PROBABLE AFTER-EXPERIENCES OF THOMAS. Thomas would meet many of an unbelieving spirit, who could not, just upon his word, accept the resurrection of Jesus. And then Thomas would have to reply, "I once thought as you do; I insisted on seeing the marks of the wounds; and my Master, in his boundless condescension to the infirmities of his servants, let me see what I wanted to see. But, at the same time, he taught me a lesson, in the strength of which I have gone ever since." All the apostles had soon to believe in One whom they could not see. Where he had gone, they knew not; and how he was to communicate with them and they with him, they could not explain; but most assuredly a real and fruitful communication was established. Jesus was not speaking of an impossible blessedness, or dangling the attractions of a dream before the eyes of his disciples. The unseen, and not the seen, is what strengthens faith. What men *see* is the very thing that makes them unbelievers, confusing them, perplexing them, utterly disabling them from laying hold on anything solid and comforting. If the seen hides the unseen, so that Jesus himself becomes the merest of names, then there is dreadful misery.—Y.

Vers. 30, 31.—*The purpose of John's Gospel.* This statement comes in very fitly after the narrative of Thomas's doubt. Many more things might have been told, but a mere record of actions is nothing in itself; it is precious just as it reveals the nature, the character, and the office of the actor. A record of Jesus more encumbered with details, and longer spun out, might not have given so clear a view of him.

I. JOHN'S PURPOSE. Many books have been written to destroy faith; here is a book written to produce it. If a man believes a lie, it is true kindness to destroy his faith in it; equally, if he does not yet believe the truth, it is a duty to do all one can to help

him into faith. This was the bright work of John, not to pull down, but to build up; not to destroy faith, but to produce it. Certainly in producing a new faith he destroyed an old one; but the decaying and vanishing of the old was not felt in the joy of welcoming the new. To believe is to be strong, to doubt is to be weak. And now suppose one begins to read through John's Gospel, musing over the strange things there recorded—miracles of healing, language about the life, the light, the bread, the vine, the shepherd, pondering the raising of Lazarus, and still later the raising of Jesus—he might be inclined to say, "I cannot make anything of it; it looks utterly inexplicable." Then he comes to the words here, and how he ought to be helped. This work was not written to bewilder; if it does bewilder, such was not the writer's intent. John, a believing man himself, wanted to lead others to believe. His attachment to Christ was not the blind attachment of a fanatic. It was not an ignorant trust. John was not a hired advocate, not a skilful arranger of facts, hiding away what might be difficult to explain or awkward to reveal.

II. THE EVIDENT RESULT. Let us be true to ourselves, giving the book fair play, and the end will be the receiving of eternal life. Out of Christ we are all made to feel that the excellency of our present life is indeed in earthen vessels. A sudden accident, a few hours of disease, and all is gone. Without Jesus we know not where we are going, or what may happen to us. But, believing in Jesus, we are sure of a life hid away from all the perils of this present world. John does not put forward this book as furnishing the best arguments he can supply. It is rather Christ's own sufficient appeal to all who have an honest desire for salvation and eternal life. If there be not enough in this book to persuade us, neither would we be persuaded if Jesus himself were to come in bodily form. They that love the New Testament will be fullest of eternal life, for they will be fullest of faith and freest from doubts. The words of Jesus will never be to them as common words. Looking round on the widely spread and deeply penetrating evil of the world, they will feel that only he holds in his hands the complete remedy for it. The claim of Jesus is one that can never pass away, seeing it is the claim of the Son of God—the claim not merely of his appointment, but of his nature.—Y.

EXPOSITION.

CHAPTER XXI.

Vers. 1—25.—3. *The epilogue, answering to the prologue.* The post-resurrection life corresponds with the pre-incarnate energy of the Logos.

1. Long and sustained controversy has prevailed on the question of the authenticity and apostolic authorship of this chapter even among those who admit the Johannine authorship of the rest of the Gospel.

2. Among those who accept to the full the authenticity, there are many critics who urge that it is not an integral portion of the Gospel, but a later appendix, that the document terminated, on its first composition, with ch. xx. 30, 31, and that the chapter before us is dictated from a different motive—that whereas the first twenty chapters formed a collection of notable "signs" of the Messiahship and Divine Sonship of Jesus, adapted to produce true faith and thereby confer eternal life on the believer, the present chapter is structurally disposed on different lines, with a diverse motive, and has its own conclusion.

3. The purpose is variously conceived by those who agree to regard it as an *appendix*.

(1) There are no rational external grounds for attributing any portion of ch. xxi. (unless it be the two verses, 24 and 25) to any other hand than to that of the author of the previous portion of the Gospel. Manuscript authority is entirely unanimous in assuming the integrity of the Gospel in this respect. There could not have been any period when the first twenty chapters were published without the accompaniment of this "appendix." If any appreciable time had elapsed when this was the case, the fact would have been testified by the discrepancy of the codices, or references, or versions of antiquity. It seems that there is some dubiety in the original form of Codex ℵ as to the twenty-fifth verse, though the doubt of its editor did not extend to ver. 24. Critics are divided, however, on purely subjective and internal considerations. Even Hengsten-

berg, who urgently maintains that the chapter is an original and integral portion of the Gospel, yet feels the contrast so great in its general tone that, apart from the spiritual and allogorical interpretation to which he resorted, he would "have preferred to pass the whole chapter by." Doubtless there are details which are to some extent staggering; but the burden of argument is strongly in favour of its Johannine origin, whatever may be its precise meaning. Vers. 14—18 are without question eminently and luminously Johannine, and the reference to the second advent is in entire harmony with ch. xiv. 3 and other passages of the valedictory discourse. The use of a few words and phrases like πρωίας γινομένης for πρωΐ, and of τολμᾶν and ἐξετάζειν, is so trifling that similar deviations from customary phrase might really be found in almost every other chapter. The whole chapter forms a complete paragraph, well compacted, and it cannot be torn to pieces. So that we conclude, both on internal and external grounds, that all difficulties are surmounted by the supposition that the author, after making a formal close to his Gospel as a whole, with vers. 30 and 31 of the previous chapter, did, before publication, either contemporaneously or shortly afterwards, produce an appendix, which was closely connected with the preceding, yet with a different but highly significant intention.

(2) Critics have differed upon the intention. Some have urged that it is simply a continuation and completion of the narrative, with the object of revealing the personality of the author and affording the means of identification. Ewald, with Grotius and Keim, suggests, indeed, that it was written by John the presbyter, or some friend of the apostle under his sanction, with no intention of concealing his part in the composition. Others have supposed that the motive was to explain the origin of the legend that had arisen with reference to the prolongation of the apostle's life, by linking it to the veritable words of the Master himself. The view of Dr. Westcott is that the conviction of Thomas (ch. xx. 24—29) is the key to the method of this continuative narrative; that the writer proceeds to give other and analogous illustrations of the method in which obstacles to faith may be overcome. I think, with Dr. Salmond, in an article in the *Monthly Interpreter*, April, 1885, that all the incidents proceed on the supposition that the disciples had all come to a clear understanding that the Lord had risen. They were beginning to estimate the new light that this would cast on human life, and a believer's duty in the world. The great majority of modern critics see in it the representation, by the aid of one of the numerous manifestations of the forty days before the Ascension, of the nature of our Lord's continuous presence with his disciples to the end of time; his participation and enjoyment in the work which he had assigned to them; the special commission he gave to the two conspicuous and beloved disciples, with indications of the meaning of apostolic work, the perils it might encounter, and the principles of holy service till he should come again in his glory. Those who regard the Gospel as a pious romance treat the chapter as a spiritualization of the Acts of the Apostles written by a theologian of the second century. Thus Thoma. Very many of these have called attention to the obvious references in this narrative to the Galilæan ministry and service of the fishermen as given in the synoptic records, with the points of special contrast between the first and the latest draught of fishes. Some, in an adverse sense, have supposed that the evangelist simply transfers, from the commencement of the Galilæan ministry, the whole incident, and modifies the details to suit his different ideas concerning the Lord and his apostles. This is contradictory of the entire theory that we have urged with reference to the Gospel itself. Those who are not strongly prejudiced against the idea of harmonizing the four narratives rightly show that John here *blends* the twofold traditions, preserved in Matthew and Luke, of the scenes of our Lord's post-resurrection self-manifestations. Matthew lays all his emphasis on our Lord's appearance in Galilee, for which he had prepared the disciples on the night of the Passion (xxvi. 32), and again by the message of the angels (xxviii. 10); and this he sets forth in great majesty, corresponding probably with St. Paul's assurance that it was made or accompanied by an appearance to more than five hundred brethren at once. Luke, on the other hand, fails to refer to any

Galilæan appearance, and confines his record to the self-manifestations in the neighbourhood of Jerusalem, or on the Mount of Olives. John, with characteristic differences, shows that he well remembers special appearances to the disciples in Jerusalem, and also on the familiar shores of the Lake of Tiberias, confirming, therefore, the value of each of the groups of facts recorded in the synoptic Gospels.

Once more, it is contended by many who admit the composition of the twenty-first chapter to be by St. John, that he was here producing a striking epilogue to the whole, which answers in many ways to the prologue in the first chapter; that as the prologue illustrates (*a*) the pre-incarnation energy and presence of the Logos (ch. i. 1—5), so we have here the idea of the post-resurrection energy and presence of the "Son of God" in the work of the Church, watching, waiting, guiding, helping, co-operating with his own, "who received him, and to whom he gave power to become sons of God;" (*b*) that as in ch. i. 6 we have the various methods by which the *οἱ ἴδιοι* receive and bear witness to the archetypal light, from John the Baptist to the company of the regenerated, so here from vers. 14—19 we have a representation of the principle of witness, the powers and ends of holy love, the methods and law of Divine pleasing; and (*c*) that as in ch. i. 14—18 the prologue sets forth his first coming in the flesh full of grace and truth, in vers. 20—23 the risen Lord predicts and to a certain extent defines the second coming. This is a very attractive, if somewhat conjectural, series of comparisons. It cannot be said that these analogies do not exist. The correspondence consists in the two sets of facts rather than in the *art* of the writer. The true representation of the efficacity of the Lord's resurrection-life and ascended majesty is contained historically in the "Acts," which are far more certainly "Acts of the *Risen Lord*" than "Acts of the Apostles," and are contained prophetically in the Revelation of St. John. We have in this appendix or epilogue to the Gospel, indications and specimens of the kind of intercourse which prevailed between Jesus and his disciples during the forty days, and a specimen which, after the manner of John, made the deepest and most ineffaceable impression upon his own mind. It was, indeed, the *third* appearance to the apostles after his resurrection, but not the last. M'Clellan, in his special dissertation on the subject, treats with great warmth and vigorous denunciation the theory of the Gospel being concluded with ch. xx., and of the subsequent addition by the apostle of ch. xxi. His arguments are little better than assertions, based upon the translation or paraphrase which he gives of the πολλὰ μὲν οὖν, etc., of ch. xx. 30. This is as follows: [a] 'Accordingly (οὖν), whilst it is true (μὲν) that Christ wrought many other miracles in the presence of his disciples, besides (καὶ) those which are written in the Holy Scriptures of this book, yet (δὲ) these which are recorded, are recorded with this special object, that ye may believe in Christ [though ye have not seen him], and that believing, ye might have life in his Name.'

"The appropriateness of the position and language of the comment in reference only to this one particular incident is obvious; and the conclusion theory tumbles to the ground. With it," he adds with characteristic impetuosity, "deservedly perishes the dangerous appendix theory concerning ch. xxi." After enumerating numerous theories with derogatory comment, he adds, "But for the hypothesis that the Gospel originally ended with ch. xx., the theory (of its being an appendix) would never have been heard of, and with the utter collapse of that hypothesis, it is shattered to atoms! So perish, we may firmly believe, one after another, the conceits of 'modern criticism.'" Of course, the two ideas stand and fall together. No words are needed to vindicate one of these positions without the other. It is unfortunate that, in paraphrasing the clause on which the conclusion rests, Mr. M'Clellan should have begged the question at issue by introducing a phrase which gives the apostolic comment a specific reference to the words of Jesus as addressed to Thomas, and omitted the weighty reference to the whole of the proof which demonstrates that "Jesus is the Christ, the Son of God." This able commentator often forces on his reader the contradictory of his own conclusions.

Vers. 1—14.—(1) *The manifestation of himself in the work of life.*

Ver. 1.—After these things Jesus manifested himself again to the disciples at the sea of Tiberias. The opening formula is one often adopted by John (see particularly ch. ii. 12; v. 1, 14; vi. 1); considerable periods of time and cycles of ministry are frequently covered by it. Another chapter is opened, another series of events to be recorded which had left undying impression on the apostle's mind, and, in full view of numerous other traditions, was chosen by himself as especially worthy of record. "Jesus manifested himself." In ch. ii. 11 we hear that "he manifested his glory;" now he manifested his Person, as an act of his own will. He was "manifested in the flesh" (1 Tim. iii. 16), but now that flesh was itself more directly under the control of his personality, and the mere sensuous eye and carnal understanding could not without his special permission realize that wondrous presence. The passive form of the verb is used in Mark xvi. 12, 14. The touch of feeling involved in the active voice must not be overlooked. The "again" clearly points back to the previous manifestations described in ch. xx. 14, 19, 26. On each occasion his coming, though in a recognizable human body, was a body (a *μορφή*, not a *σχῆμα*) which had the qualities of spirit. "The disciples" are afterwards mentioned by name. It was to disciples only that he "appeared." Believers in him were those alone who could see this spiritual body. The effect produced upon them was that of objective reality, but this was made to prepared spirits. Such a proceeding is akin to all the grander operations of nature, and the most august manifestations of God. "At the sea of Tiberias." This is the only place where the "sea of Galilee," or of "Gennesareth," is called the "sea of Tiberias." That it was identical with the familiar lake is evident from the known site of Tiberias (now represented by the modern town *Tûbarieh*), a city which is mentioned by Josephus ('Ant.,' xviii. 2. 3; 'Bell. Jud.,' ii. 9. 1; 'Vit.,' §§ 12, 13, 64), and which, from its schools of learned men, had a great place in later Jewish history. Moreover, in ch. vi. 1, 23, if the Greek be accurately rendered, the writer spoke of "the sea of Galilee, of Tiberias," interpreting the name well known by the Jews, through another name by which it would be better recognized by Gentiles (see note on ch. vi. 1). Dr. Farrar, 'Message of the Books,' sees in the nomenclature a hint of the later origin of the Fourth Gospel than the date assigned to the synoptic narrative. Ἐπί is used because the shore where they saw him was a raised beach or cliff "above" the sea. It must be observed that the same phrase is used in ch. vi. 19 and Matt. xiv. 25 for Christ's walking "upon the sea;" but the ἐπί is itself explained here by the *αἰγιαλόν* of ver. 4, just as the preposition receives elsewhere more literally another meaning from the context. **And he manifested himself thus;** "on this wise," *i.e.* after the manner to be described This is the commencement of our Lord's discourses on the kingdom of God (Acts i. 3). This was the beginning of the great fulfilment of his own predictions (Matt. xxvi. 32; xxviii. 10), and of the angel's words to the women. The narrative gives the deep heart-tones and genuine teaching of the risen Lord.

Ver. 2.—There were together. Not the whole company of the eleven apostles; five are especially mentioned, and two are left unnamed. The five, of whom the Gospel knows much, are **Simon Peter**, whose two-fold name denotes that, notwithstanding his grievous failure, he had not lost his faith, and still stood at the head of the company, the man of rock and the man of impetuous energy. **Thomas called Didymus**, whose incredulity had vanished, and whose devoted love had emerged from the depths of despondency to the loftiest faith, who had come to feel and say that the risen Christ was both Lord and God. Thomas, who had shrunk from the society of his fellow-apostles, was now closely united with them, more than he had ever previously seemed to have been. Thomas is the apostle last mentioned by the evangelist. Elsewhere he is associated with Philip of Bethsaida, and this town may have been his home. **Nathanael of Cana in Galilee** is mentioned by way of recalling the two miracles recorded by John as having taken place in this "Cana of Galilee" (ch. ii. 1—12; iv. 16). The former of the miracles followed immediately on the mention of the calling of Nathanael (ch. i. 45). The reference to the little place in Galilee where the glory of Christ had been first of all seen and had led to the faith of the disciples, calls attention to the place and province of this manifestation, and to what was contained in the memory of one of the witnesses. **And the (sons[1]) of Zebedee**—a phrase used for James and John in Matt. xx. 20; xxvi. 37; xxvii. 56. This is the only time that Zebedee is mentioned in this Gospel; but the reason for his sons being thus designated points unmistakably to the first call of these two men to discipleship by the side of this very lake, after they had witnessed the draught of fishes, becoming

[1] ℵ, D, E, read *οἱ υἱοι* instead of *οἱ* only. The latter reading is preferred by Alford, Tregelles, Tischendorf (8th edit.), Westcott and Hort, and R.T. Tregelles places *υἱοί* in the margin.

from that time forward "fishers of men" (Matt. iv. 21; Mark i. 19, 20; Luke v. 10). That they should here be mentioned after Thomas and after Nathanael corresponds with the reticence and modesty of the evangelist. This is still more probable if the two other disciples were *μαθηταί* in the broader sense. The simple fact that they are mentioned after the five apostles has been thought by some to imply that, whosoever these were, they were not of the number of the eleven. No one writing the story in the second century would, in an enumeration like this, have placed the proto-martyr James and the intimate friend of Peter, the great "light of Asia," the admitted author of the Apocalypse, and the spiritual father of Polycarp and Papias, after Thomas and Nathanael. After his manner, he (the author) here prepared for the implicit subsequent identification of the "disciple whom Jesus loved," and also the author of the Gospel, with *one* of the sons of Zebedee. The supposition that Andrew and Philip are meant by the "two other disciples" is not without verisimilitude, from their mention in ch. i. If this were the case, both of them are practically discriminated from the "disciple whom Jesus loved" by the obvious references to them elsewhere by name, while "John" never thus signalizes himself. The mention of seven disciples reveals the love of the writer for the number "seven," with its division into two groups of three and four (see Introduction, pp. lxxviii., lxxix.). And it is remarkable that, if Andrew and Philip are the unnamed ones, the seven would correspond with the first seven apostles mentioned in Matthew's enumeration (x. 2—4). Matthew, James the son of Alphæus, Judas the brother of James, or Thaddæus, and Simon the Zealot were not present. This, of course, rests on the hypothesis that Nathanael and Bartholomew are identical (ch. i. 45, note).

Ver. 3.—**Simon Peter saith unto them, I go a-fishing.** The abruptness of the language addressed to six (*μαθηταί*) disciples, who seemed to be living as in one family, suggests a lengthened waiting, and some disappointment as to the effect upon their daily life of the great revelation. They are summoned by the most commanding spirit among them to resume what was, for some of them at least, their customary calling. He would seek in humble fashion, along the lines of ordinary duty to his family and himself, the supply of daily wants. According to some writers, Peter felt a presentiment of the coming of his Lord under scenes identical with those of his first call (Luke v. 1—11). According to others, Peter exhibited some of the heart-sickness of deferred hope. On either supposition we see a new illustration of, and testimony to, the character of the man who was so conspicuous an initiator. **They say to him, We also come** (or, *go*) **with thee.** They do not "follow" him, as they had been summoned once to follow their Lord; but they are willing, even eager, to accompany the strong-hearted man, and ready to take his lead. They share at once either in his presentiment or in the expression of his delayed hope. **They went forth;** *i.e.* from the home which they had made for themselves on this well-remembered spot—from Capernaum, which was most probably the early home of Peter, and a spot to which he would naturally revert. **And entered into the ship;**[1] the veritable vessel that had often served them on that lake of storms. Though Peter and Andrew, James and John, had left their boats and nets and hired servants, it is not unlikely that members of their two families had retained them. **And that night they took nothing.** Let the unusual word be noticed. *Πιάζειν* occurs three times in this brief narrative and six times in the Gospel, in the sense of "laying hold," "taking possession of," but nowhere in the synoptists. It occurs, however, in Acts xii. 4; 2 Cor. xi. 32; Ecclus. xxiii. 21; and, what is more remarkable, in the sense of "taking animals" in Rev. xix. 20 (*ἐπιάσθη τὸ θηρίον*); so the LXX. for אחז (Cant. ii. 15). The night was then, as now, the most convenient time for fishing, and the fruitless effort must have reminded them of the night described in Luke v. Some critics have supposed this failure to be parabolic or symbolic of the comparatively barren results of the apostolic ministry to the Jews, while what followed was prophetic of the great success which should accompany their appeal to the Gentiles. But Peter's wonderful success on the Day of Pentecost and on subsequent occasions in dealing with Jews, contradicts this interpretation. The only analogy which offers itself to our minds is the limited success of all their endeavours until the apostles were veritably endowed with power from on high.

Ver. 4.—**When the day was now breaking,**[2] **Jesus stood on**[2] **the beach.** If the *εἰς* be the

[1] Ἀνέβησαν is the reading of T.R.; but ℵ, A, B, C, D, etc., read *ἐνέβησαν*, and are followed by all the modern editors. Εὐθέως is omitted by Meyer, Westcott and Hort, Tischendorf (8th edit.), and R.T., on the authority of ℵ, B, C, D, L, X, Δ, numerous versions and cursive manuscripts, but not by Godet; *εὐθύς* is the reading of T.R.

[2] Many manuscripts, with ℵ, Vulgate, and Syriac, omit *ἤδη*. It is not expunged by Westcott and Hort, nor Tischendorf (8th edit.), nor R.T. Γινομένης is preferred by

true reading, it would imply that *he* stood forth, as having come from some unperceived region. If the ἐπί remain, the idea is that the morning light, as it was breaking over them through the curtain of dense mist which hung before sunrise on the eastern hills, discovered Jesus standing upon the beach. There is obvious reference, in the manner of his approach, to that "standing" in the midst of them, with which they had become familiar (see ch. xx. 14, 19, 26). **Howbeit** (μέντοι suggests something unusual, ch. iv. 27; xii. 42) **the disciples knew**[1] **not that it was Jesus.** He is not walking on the waters as of old, but standing on the solid ground. Just as Mary of Magdala, and as the disciples on the way to Emmaus, and as even the disciples themselves on the Easter night, were in doubt, at first, who and what this manifestation might mean, so now the chosen seven fail to understand that which was before their very eyes. The morning mist and shadows adding to the obscurity produced by some hundred yards of distance, together with wearied and toilsome effort and a sleepless night, may suggest some explanation of the marvel; but the mystery is baffling. Two or three remarks may be made. (1) These various appearances seem at first to confuse their perceptions by reason of the ordinary human characteristics that accompanied them. Mary for a moment mistook him for the owner or worker in the garden; the "two disciples" imagined that he was "a stranger in Jerusalem;" and these disciples think him, for the moment, to have been a stray wanderer by the lake-side. Their presupposition concerning the reappearance of their risen Lord would probably have involved some strange and awe-striking fulguration of his power; but the true "spiritual body" does, when it pleases, take on forms far more familiar. (2) The slowness of the process by which the apostles became finally convinced, against their prejudices and sense-bound views, that he had risen into a new form of living, and into new conditions of existence.

Vers. 5, 6.—**Jesus therefore saith unto them.** They failed to recognize his first appearance, so he permits them to hear the voice which had often poured such music into their ears. **Children**; not τεκνία, the phrase used in ch. xiii. 33, but παιδία, "young people," "lads"—a term of less intimate familiarity, though the apostle himself used it in 1 John ii. 13, 18 (in vers. 1 and 12 τεκνία is used, apparently in interchange with it). The μή τι suggests a negative answer. Προσφάγιον is that which is eaten with bread, and is commonly ὄψον or ὀψάριον, something roasted for the purpose of eating with bread. Since fish was very frequently used for the purpose, the word was often used for "fish" itself (LXX., Numb. xi. 22; ch. vi. 9, 11. Other equivalent words are found in Attic Greek, προσφάγημα, προσόψημα). **Children** (lads, young men yonder), **you have nothing, I suppose, to eat? They answered him, No.** In all this scene the risen Lord showed himself interested and co-operating with them in their daily toil, as engaged in the same work with them. Their listless manner showed that they had toiled in vain, and, perhaps with tone or gesture of unwillingness to confess their failure, they replied in the negative. **Then he said**[1] **to them, Cast the net on the right side of the ship;** the side opposite to that on which they were dragging it along. Moreover, the "right hand," the "right eye," the "right ear," the "right side," are proverbially the more useful, fruitful, or honourable. The imagery is preserved throughout Scripture. **And ye shall find. Therefore they cast** *it*. And in order to do this they would probably have had to haul a considerable portion of it into the boat for the necessary transference from left to right. They at once obeyed the summons, remembering what they had previously found to have been their experience (Luke v.), **and no longer were they able, or had they strength, to draw it into the boat.** Ἑλκύσαι is here quite a different process from the σύροντες of ver. 8, which describes the hauling, tugging, of the net to shore. **The difficulty arose from** (or, *because of*) **the multitude of the fishes.** The miracle here is a simple indication of the higher knowledge which the Lord possessed. This huge shoal may, humanly speaking, have been perceived in its approach; so that the event is more impressive in its analogical force than in its supernatural machinery. It suggests the surprising results that would accompany their labour when they should under the Lord's own injunction and inspiration, become veritable fishers of men. The parabolic teaching of this miracle is unusually obvious.

Ver. 7.—**Therefore, as a distinct conse-**

R.T., Westcott and Hort, and Tischendorf (8th edit.) for γενομένης of T.R., Lachmann, and Alford, on the authority of A, B, C, E, L, though the latter has ℵ on its side. ℵ, A, D, L, etc., read ἐπί instead of εἰς [τὸν αἰγιαλόν]; R.T. and T.R. read εἰς; Westcott and Hort place ἐπί in the margin, Lachmann and Tischendorf (8th edit.) in the text.

[1] Tregelles (margin) reads ἔγνωσαν in place of ᾔδεισαν.

[1] Tischendorf (8th edit.) reads λέγει instead of εἶπεν.

quence of the vivid reminiscence of the past, with sudden intuition given to him by the event, and a fresh realization of the identity of the risen Lord with the Master Jesus, that **disciple therefore whom Jesus loved**—who must have been either one of the sons of Zebedee or one of the two unnamed disciples. The latter supposition is inapposite from the intimacy between Peter and John, which the synoptic narrative, and references in the Acts and Gal. ii., have recorded; that disciple and no other, the one so often referred to, one of the seven, **saith unto Peter, It is the Lord.** Had he not again and again done wondrous things of power, wisdom, and love on this very spot, in these very waters? So John comes intuitively and with true insight to the sacred truth and reality, and his conduct is again contrasted wonderfully with the energetic and impulsive Peter (ch. xx. 5, 6). The same relative characteristics of the two apostles have been preserved throughout the fivefold narrative. Such a contrast so delicately and persistently sustained lends certainty to the objective reality. **Accordingly Simon Peter, when he heard, It is the Lord**—for the words flashed conviction into him—hurried at once to put his new idea to practical proof. The word of John satisfied him, and, not seeing for himself what John saw with mental eye, he accepted the joyful news, and was the first to spring into the sea, and, with his usual energy, to cast himself at his Master's feet. He girt **his coat about him (for he was naked).** The word γυμνός does not mean perfectly nude. A man who had simply the χιτών or tunic upon him was practically thus regarded. The word γυμνός occurs in Isa. xx. 2; 1 Sam. xix. 24; Job xxiv. 10 in the same sense. The proper name for the tunic, or garment next the skin, was ὑποδύτης, and that which was put *over* the tunic was ἐπενδύτης and ἐπένδυμα (Meyer and Wettstein, *in loc.*). The Talmud has Aramaized the word, calling it אפנדיתא (*ependetha*), and used it for the workman's frock or blouse, often without sleeves, and fastened with a girdle. Dr. Salmond truly says that this reference to an act which to ordinary men would have suggested a different arrangement of dress, reveals the eye-witness. Hengstenberg suggests that Peter simply girded his upper garment for the purpose of swimming more easily; but, as Luthardt observes, with this ἐπενδύτης already upon him, he would not have been "naked" **And he cast himself into the sea,** intending, whatever might be the fate of the laden net, to be the first to greet and worship the Lord. Of the reception he met with John says nothing: he knew nothing. The Lord had some special instruction for him a little later. It is not in harmony with the words, as Gerhard supposed, that Peter walked triumphantly upon the waters. Not a hint of it occurs. The hundred yards were rapidly covered, either by swimming or wading to the shore meanwhile.

Ver. 8.—**But the other disciples came in the little boat.** Either what was first described as τὸ πλοῖον is now more minutely described as πλοιάριον, "the (same) little boat," or else they had transferred themselves from the more cumbrous fishing-smack to the smaller craft which was tethered to the larger one. The reason why the other disciples came in the boat is given in the parenthesis: **(for they were not far from the land, but as it were two hundred cubits off);** *i.e.* about three hundred feet, half a stadium, a hundred yards. Ἀπὸ to denote *distance from*, is used in this Gospel (see note, ch. xi. 18) and the Revelation (xiv. 20). The disciples came in the boat over this distance, **dragging the net (full) of fishes.** The net was not broken, though filled. They did not further attempt to lift it; they hauled it to the shore as it was. Strauss, who tries to show that we have a glorifying myth framed out of an amalgam of the narratives of the first miraculous draught and that of Peter walking on the water, is singularly unfortunate; for there is less of the supernatural in the story than in either of the two narratives to which he refers.

Ver. 9.—**So when they were come to land** (literally, with Revised Version, *got out of the boat upon the land*; ℵ reads ἀνέβησαν instead of ἀπέβησαν), **they see a fire of coals there.** The word ἀνθρακία occurs only in ch. xviii. 18 and in this place. It is derived from ἄνθραξ, a "coal of fire," or burning charcoal. Observe the form κειμένην (cf. ch. ii. 6), which implies that the burning brazier was placed there for a purpose. **And fish laid thereon, and a loaf.**[1] (Ὀψάριον and ὀψάρια, used both in the singular and the plural for the roast relish eaten with bread, and, by reason of the customary food of the people, is often used for "fish" or "fishes.") Our Lord was regarding the whole of this proceeding from the standing of one who would meet their hunger, and was conscious of power to feed the world in its utmost need. So the provision which was thus made in advance for the need of the disciples becomes symbolic of Christ's power to meet all the wants of the dying world. Numerous speculations have been hazarded about the method employed by our Lord to prepare this meal. The early Fathers, Chrysostom, Theophylact, with Grotius, have appealed

[1] "A fish" and "a loaf" are put in the margin of the Revised Version, in contrast with the many fishes which are now at their disposal.

to Christ's creative power. Luthardt thinks of the ministry of angels. Some have suggested that Peter prepared the hasty repast during the interval that elapsed between his landing on the shore and the approach of the boat. Our Lord, who knew how to arrange for the last supper with his disciples, and who had all the resources of Providence, and hosts of disciples along the shore, would, with superlative ease, and without revealing himself to strangers, have made this simple meal; and, with his knowledge of the case, would have still delighted to act towards his beloved ones as at once their Host and their Minister. He simply prepared for his own what he has been doing ever since.

Ver. 10.—**Jesus saith to them, Bring of the fish (ὀψάρια) which ye have now taken** (see note on ver. 3). It is not exactly said what was done with this fish. The implication is that to the scanty meal already provided, the new supply was added, and that the Lord permitted his disciples to join his repast, and to rejoice with him at the success of their labour. They and he shared in the travail, and were satisfied therewith. The circumstance is highly parabolic of the common joy which would fill his heart and theirs when the fulness of the Gentiles should be brought in, and all Israel be saved.

Ver. 11.—**Then Simon Peter went up.**[1] Here again Simon is first in action, as John is the more rapid and real in his mental processes. The other disciples may have aided him, following his lead; but the singular verbs are used on both occasions (ἀνέβη and εἵλκυσε). In like manner, though the twelve apostles took part in the transactions of Pentecost, Peter opened his mouth to speak. On other occasions, while John spake by the eloquent glances of his eye, and the rest of the disciples joined their leader in testimony and prayer, Peter's voice was that which conveyed the mighty exultation of their common heart (Acts iii. 12, etc.; iv. 8, etc.; viii. 20, etc.; x. 34—xi.; xv. 7—11). The word ἀνέβη, "went up," must be explained by the fact that ἀναβαινεῖν is used of embarking in a vessel (ch. xxi. 3; Mark vi. 51; Acts xxi. 6), though in each case there is some difference in the manuscripts, with reference to the text, as there is also here. If the vessel was drawn up on the shore, with the net attached to it, the form of expression is explicable. Peter went up into the boat for the lines of the net, and, having secured it, **he drew the net to the land,**[2] **full of great fishes, a hundred and fifty and three.** Various efforts have been made from early times to give some symbolic meaning to this enumeration. Canon Westcott has detailed several of these strange guesses. *Cyril of Alexandria* set the example, and was followed by *Ammonius* the presbyter, who both in different ways regarded the 3 as representative of the Trinity, the 100 + 50 representing, in different proportions, the success of the apostolic ministry among Gentiles and Jews. *Augustine* observes that 10 is the number of the Law, and 7 the number of the Spirit, 10 + 7 = 17; and the numbers from 1 + 2 + 3 . . + 17 = 153; so that the number represents all who are brought to God under every dispensation of grace. *Gregory the Great* reaches the value 17 in the same fashion as Augustine, but, says he, it is only by faith in the Trinity that either Jew or Gentile ever reaches the fulness of salvation; 17 is therefore multiplied by 3 = 3 × 17, which produces 51, which is the number of true rest; multiplied again by 3, which completes the glory of the perfected, it is 153. Hengstenberg, following *Grotius*, supposes a reference to the 153,600 Canaanitish proselytes who were received into the kingdom in Solomon's day (2 Chron. ii. 17)! though the odd 600 certainly confuse the reckoning. *Jerome* refers to the opinion of a learned naturalist of the second century, Oppian, who is said to have ascertained that there were 153 different kinds of fish in the seas, and that the apostles took of every kind, revealing the ultimate success of the fishers of souls with every kind of man—an allegory based on false science and insecure data, and involving a stupendous miracle, if it be meant for an historical fact. Several of the modern Tübingen school, in various but unsatisfactory ways, see in the number one made up by the letters composing the name of *Simeon* (71) *bar* (22) *Jonah* (31) *Kephas* (29); and here even Keim follows suit. Thoma finds the number in the mystic ΙΧΘΥΣ, "Jesus Christ the Son of God, Saviour." Reuss discourages mystical or occult meaning. The remark of Baumgarten-Crusius, that the number is simply an index of the authenticity of the narrative, and of the fact that the fishes *were* counted on the occasion, is eminently sensible (so Godet and Meyer). The fact that it is not a round number adds to the probability of this statement, and enters a caveat against allegorical interpretation. And for all they were so many, the net was not rent. This is obviously a point of contrast with the first miraculous draught of fishes, when the nets brake and the boats began to sink. This does form a probable

[1] ℵ and L read ἐνέβη instead of ἀνέβη.

[2] Ἐπὶ τῆς γῆς of T.R. has been replaced by R.T., Tischendorf (8th edit.), Tregelles, Alford, and Westcott and Hort, by εἰς τὴν γῆν, with ℵ, A, C, and numerous cursives.

allegory of the success with which the final ingathering of souls shall be effected.

Ver. 12.—**Jesus saith to them, Come and break your fast.** A word is used which does not denote the principal meal of the day (not δειπνέω, but ἀριστάω, from ἄριστον), but a slight refreshment that was taken in early morning, or at least before noon, and answers to our breakfast at the dawning of the day.[1] He calls them to the repast. He becomes once more their Host and their Minister. Even still, metaphorically, he washes their feet. He attends to their requirements. He feeds them from this strangely bestowed supply. He joins them in their hunger for souls. He inspires their methods. He shares in their victory, after painful fruitless toil. **Now**[2] **not one**—*i.e.* not even Thomas—**of the disciples durst inquire of him**—put to him the interrogatory—**Who art thou? knowing**, each one of them, **that it was the Lord.** The use of ἐξετάσαι instead of ἐρωτῆσαι, John's own word, is not to be wondered at, as he does not think of a simple inquiry, but of such an examination as would furnish them with facts. These they possessed. A feeling of awe and reverence possessed them. They were of one mind about the marvellous revelation of himself to them. Some strange emotion sealed their lips. He had not manifested himself to the world, but to his disciples, and to them by "the interpretations they were putting upon their own experience" (Westcott). They knew it was the Lord. They looked into that other world. They were lost in silent amaze, and received the revelation once more of their risen Master and Lord.

Ver. 13.—**Jesus cometh,**[3] **and taketh the bread, and giveth them, and the fish likewise.** It would seem that the specific bread and fish already referred to (ver. 9) was the material of at least the first part of this sacramental meal. No benediction or prayer is mentioned. If this may not be presupposed, his presence made the feast, and was the blessing. Meyer says, however, that ἄρτον and ὀψάριον, as in earlier verses, are simply generic. On either supposition, it is clear from ver. 15 that more fish were prepared and used by the seven disciples than the solitary loaf and ὀψάριον which were first seen upon the fire. The Lord gave them symbolically the entire gift of his love by that which he came forward at this moment to supply.

Ver. 14.—**This is now**—or, as Meyer puts it, *this time already is*—**the third time that Jesus was manifested** (passive, not active, as in ver. 1) **to the**[1] **disciples, after that he was risen from the dead**; or, *when he had been raised from the dead.* The implication is that there had up to this time been no other manifestation to groups of his disciples than those which John had related. Therefore those other occurrences mentioned by Luke, Matthew, and Paul must be supposed to lie still in the future. That there were other manifestations is not obscurely hinted by the word ἤδη. The appearances to the women, to Cephas and James, are not of the class so carefully described by John. The εἶτα τοῖς δώδεκα of 1 Cor. xv. 5, etc., might be regarded as this third manifestation to the disciples (Luthardt). Godet agrees that the two appearances in Luke (Emmaus and Peter) are not reckoned by John, any more than that made to Mary Magdalene. The statement, "to the disciples," is clearly the explanation. Paul mentions the appearance (1) to Simon Peter; (2) then to the twelve (ch. xx. 19, 26); (3) to the five hundred, at the head of whom may have been the eleven of Matt. xxviii. 16—20; (4) James; (5) the twelve (the ascension not described by John). Since Luke and Paul (Godet) *omitted* the narrative before us, John is here repairing the omissions of tradition. It seems quite as reasonable to place this third revelation to a group of apostles as the third of Paul's enumerations. John is explicit in recording appearances to the special, combined, and chosen witnesses, while he not only *implies*, but mentions, other manifestations. Paul recites the special manifestations of various kinds, and gives most important details dropped by other traditions. The apocryphal 'Gospel according to the Hebrews,' as related by Jerome ('Cat. Script. Eccl. "Jacobus"'), quotes the passage which refers to the interview between James and the risen Lord. *Gregory* of Tours ('Hist. Francorum,' i. 21) refers to the tradition as though he had taken it from some analogous but not identical source (see a full discussion of the passage in Nicholson's 'Gospel according to the Hebrews,' pp. 62—68). If the previous manifestations of the risen Lord were made

[1] See 'Dict. Bible,' art. "Meals." The substantial (δεῖπνον) meal took place in the evening (Josephus, 'Vita,' § 44; 'Bell. Jud.,' i. 17. 4), called by our translators "dinner" or "supper."

[2] Authorities for the δέ after οὐδείς are much divided. Tischendorf (8th edit.) and R.T. retain it; but Alford and Westcott and Hort reject it.

[3] ℵ, B, C, D, L, X, Tischendorf (8th edit.), Tregelles, Alford, Westcott and Hort, and R.T. omit the οὖν of A, Γ, Δ, and T.R.

[1] Tischendorf (8th edit.), Tregelles, Alford, R.T., and Westcott and Hort reject the αὐτοῦ, with ℵ, B, C, L, and numerous cursives.

to love, to thought, to earnest though trembling inquiry, to spiritual vision only, so here we find that, amid the ordinary duties of life and the activities and disappointments of daily service, the Lord manifests himself. The eye of love and the heart of rock are made ready for special assurances of the Master's presence and power to help and guide disciples throughout that mysterious future in which they are to feel and realize his words, "Lo! I am with you alway, even to the end of the world."

Vers. 15—19.—(2) *The revelations to be made in the services dictated by love and issuing in martyrdom. The confession made by Simon Peter, and the charge given to him.*

Ver. 15.—**When therefore they had breakfasted, Jesus saith to Simon Peter.** His full name and Christ-given appellation is in the mind of the evangelist; but he, with marked emphasis, shows that our Lord went back to his relations with Simon before the latter's first introduction to him (see ch. i. 42, etc.), and recalls the attitude Christ had taken to Simon on more than one memorable occasion (Matt. xvi. 17; Luke xxii. 31). On two of these occasions the simple humanity of the apostle was the basis on which the Lord proceeded to confer upon him the high official designation. The grace of God, in the first instance, selected Simon of Jonah to be a *rock*. In the second, "not flesh and blood," but the Father's grace, revealed the mystery of the Divine Sonship to him, and won the name of *Peter*. In the third, the utter weakness of Simon's own flesh reveals the power of the prayer of Jesus for him, so that he might ultimately convert his brethren; and now "Simon" is reinstated after his fall into his apostolic office. **Simon, son of Jona**—or, *John*[1] (see ch. i. 42, note)—**lovest thou me more than these?** *i.e.* more than these other disciples love me? Thou hast seen more of my compassion, farther into my heart, deeper into my Person, my position, and my work, than they have done; thou hast dared again and again to ask for higher service and more conspicuous distinction. Thou hast made louder protestations than any of these of thine unworthiness to serve me, and in the deep consciousness of humiliation thou hast been more emphatic than any of them in refusing grace which thou thoughtest it might dishonour me to give. Thou didst indeed say, "Though all men should be offended at me or should deny me," thou wouldst never be offended and never deny me. "Dost thou *love* me more than they do?" There is no positive reference to the denial and fall of Peter; but the implication and suggestion cannot be hidden, though Hengstenberg and others fail to appreciate it. The circumstance that Peter was "grieved" because the Lord put this question to him a *third* time makes the reference very little less than explicit. The real significance of the narrative is the reinstitution of Peter in the position of importance he had filled throughout, and an indication of the nature and quality of that service. **In Simon's reply, Yea, Lord; thou knowest that I love thee,** three things are very noticeable. (1) Peter says nothing of the superiority of his affection for his Lord over that of his colleagues. Had they not in outward act been more faithful than he? He could not arrogate any sweeter, dearer, more abounding affection than he was willing to believe that they felt for their Master. It is scarcely worth while to notice the miserable translation that some few commentators have suggested: "Lovest thou me more than (thou lovest) these fishing-smacks and this thriving business on the lake?" Observe (2) Peter's admission that the Lord knew his inmost heart, concedes, therefore, that the question was merely intended to test his faithfulness, and force him to a more salutary and binding acknowledgment. Notice (3) Peter's change of phraseology. The word used for "love" by the Lord is ἀγαπάω, but that which is used in response by the apostle is φιλῶ, the love of natural emotion, and even tender, intimate, personal affection. The Latin language, by rendering φιλῶ by *amo* rather than *diligo*, expresses the subtle shades of meaning between φιλεῖν and ἀγαπᾶν. There is, however, no English word but "love" for them both. The admirable remarks of Archbishop Trench ('Synonyms of New Testament,' § xii.) find special illustration in these verses. Many passages occur in which *amo* and φιλέω seem to mean more and have deeper intensity than *diligo* and ἀγαπάω. *Amari* is the affection which a friend may desire from a friend, even more than *diligi;* but the latter denotes choice, mental conviction, and self-recognition of the fact. Antony, in his funeral oration over Cæsar (Dion Cassius, xli. 48, quoted by Trench), says, Ἐφιλήσατε αὐτὸν ὡς πατέρα καὶ ἠγαπήσατε ὡς εὐεργέτην. Thus in the New Testament we are continually told of the ἀγαπᾶν τὸν Θεόν, but never of the φιλεῖν τὸν Θεόν. God is himself said to ἀγαπᾶν and φιλεῖν τὸν υἱόν.

[1] The authorities are much divided as to the readings. (1) Ἰωάννου is given in ℵ², B, C*, D, L, *a*, *b*, *d*, Vulgate. Meyer here and ch. i. 42, with Westcott and Hort, R.T., and Tischendorf (8th edit.), thus read. (2) Ἰωάνου, on the authority of some corrected manuscripts, is adopted by Lachmann, Alford, Tregelles, and Bâle Revisers. (3) Ἰωνᾶ, by T.R., with A, C², X, Δ, and other manuscripts, numerous versions and quotations; and this is still retained by Lange.

When, therefore, the Lord here asks Simon, Ἀγαπᾷς, "Dost thou esteem me worthy of thy love?" Simon, with a burst of personal affection, says, yet with a certain humility, "I love thee"—meaning, "Such love as I can lavish upon thee, such as I may dare in my humility to offer thee, O my Master, Brother, Friend!" This being the case, **Jesus saith, Feed my lambs.** Love to Christ is the first, high, main condition of faithful service. The chief of the apostles will have this as his prime, chief, and most laudable service. Each of the terms of the commission, in its threefold repetition, resembles the other; and Meyer says the whole duty of the pastor of souls and earthly shepherd of the flock is involved in each of the three expressions. Our Lord commences, however, with providing true food, seasonable nourishment, for the "lambs" of the flock. The tender emotion involved in the term cannot be excluded, but it is a comprehensive and suggestive one, and embraces the young converts, the first believers, those who with impetuosity and gladness receive the Word; the little children who will literally crowd into the Church become the highest and sacredest care of the chiefest apostles and most honoured of pastors. The first, the main thing they need, is the milk of the Word, and the sweetest pastures. This consideration of the next generation, and gracious care for the children and the child-like of every successive age, is one of the sacred signs of Divine revelation. Our Lord is represented in the synoptics as "suffering the little children" to "come to" him, as "blessing them," and rejoicing in their hosannas. St. John preserves and glorifies the whole conception by recording this commission of the risen Lord to the greatest of the apostles. If the babes and sucklings had "held their peace, the stones would have cried out," is the pathetic approval of the rejected Lord. "Feed my lambs" is the gracious, unexpected summons of the triumphant Christ and Lord of all.

Ver. 16.—**He saith to him again the second time, Simon, son of Jonas (*John*), lovest thou me?** Here our Lord omits, as Peter had done, the "more than these," but he again, with perhaps deeper meaning, uses the word ἀγαπᾷς. Dost thou render me even more in one sense, though less in another, of thy heart's reverence? Dost thou treat me with the confidence and esteem, submission and admiration, which are my due? Again Peter, with his heart bursting with personal affection, feels that he can and must say, Yea, Lord; thou knowest that I love thee (φιλῶ σε; *i.e. love thee dearly*). The commission that follows is the second stage of pastoral office. **He saith to him, Tend** ("act the part of shepherd") **my sheep.** Christ is the "good Shepherd," and, as Peter puts it in 1 Pet. v. 4, the "chief Shepherd." He has laid down his life with a view of taking it again, and ever after discharging the functions of the Shepherd. He means to bring all the "sheep" into one flock. They shall all hear his voice, and receive from him everlasting life. Meanwhile the leader of the apostles is made to appreciate that love is the condition of all healthy guidance. Faculty for rule is part of the very nature of the pastoral care. The sheep will need this even more than the "lambs;" the old disciples will require, even more than the young converts, both direction and command In this respect the subsequent career of Peter was more conspicuous than that of the rest of the apostles (see Rev. ii. 27; vii. 17; Acts xx. 28; 1 Pet. v. 2 for the use of the word). But the shepherding of the sheep is an essentially necessary and integral portion of every pastor's care. When assailed by the wolf of heresy, by the hostile marauder, by new conditions of any kind, by special danger, unless he can in self-forgetting love pilot and protect his flock, he is no true shepherd.

Ver. 17.—And now Peter seems to have conquered, by his persistence, the heart of his Lord, and Jesus adopts the very phrase which Peter twice over had substituted for that which he had himself used; for **he saith unto him the third time, Simon, son of Jonas (*John*), lovest thou me?** (φιλεῖς με); as if he had said, "Dost thou indeed love me dearly, love me as a friend, love me with the earnestness and fervour that twice over has corrected my word into one more congenial to thee, and more ample and true than that used by myself?" This trait of Peter's character, which John has hinted on several occasions, is abundantly illustrated in the synoptic narrative and in the Acts of the Apostles. **Peter was grieved because he said unto him the third time, Lovest thou me?** The grief was natural. The repeated question suggests some doubt about his sincerity, and the adoption of the apostle's own word cut him with a more poignant heart-thrust? He may have thought thus: Jesus seems to distrust the reality of my personal affection, and will not accept my implication that this is more to me than the most thoughtful ἀγαπή, the most deeply meditated and measured reverence. He was grieved because a third time seems like an infinite repetition, and, if repeated thus a third time, it may be asked me again and again every day of my life. He was grieved from the irresistible analogy between the threefold denial of which he had been guilty, and this threefold interrogatory. He does not say as before, "Yea, Lord;" but commences, **Lord, thou knowest** (οἶδας) **all things.** Omniscience

is freely conceded to the Lord. All things that Peter did, thought, or felt, all his bewilderment, all his mistakes, all his impulsiveness and mixture of motive, all his self-assertion, all his weakness and disloyalty, are known; but so also all the inner springs and lines of his nobler nature, and that though he played the fool, he was a hypocrite in his denials. The Lord knew that his faith did *not* really fail, though his courage did; and in virtue of this breadth of the Lord's knowing, he must have come to full cognizance of the entire meaning of Peter's life. **Thou (seest) hast come fully to know that I love thee!** Just because thou intuitively knowest all things. The play on *οἶδας* and *γινώσκεις* is obvious (see ch. x. 14; xvii. 3, etc.). **Jesus saith to him, Feed my little sheep.**[1] It is said by some that, even if this be the true reading, we have simply a renewal of the tenderness and strong emotion which led the Lord to speak of the *ἄρνια* on the first occasion. Doubtless deep and glowing affection pervades the use of these epithets; but if this be the sole explanation, then the reason of the adoption of *πρόβατα* in the second commission is not evident, *ἄρνια* would have answered the purpose. There is distinct progress in the ideas: (1) "Feed my *lambs;*" (2) "Rule (shepherd) my *sheep;*" (3) "Feed my *little sheep.*" First, let Peter, let the apostolic company, let any one of the successors of the apostles, learn the delicate duty of supplying the just and appropriate nourishment to those that are young in years or in graces; then let him also learn to guide, direct, protect from outward foes, the mature disciples, and preserve the discipline of the flock, seeking the lost sheep until it be found; and he will find that then a third duty emerges. The sheep that are young in heart, the old men that are childlike in spirit, the trembling sheep that need even more care than the lambs themselves, are specially thrown upon the shepherd's care. Was not Peter himself a *προβατιόν*? Had he not shown that he was a most imperfect master of himself? He was mature in years, but childish as well as childlike in character. He could (for a while) only see one thing at a time, and he was impatient of the future. Mark well his characteristic words, "Depart from me, for I am a sinful man, O Lord!" "That be far from thee, O Lord!" "Why cannot I follow thee *now*?" "Thou shalt never wash my feet!" "Not my feet only, but my hands and my head!" "Let us build for thee three tabernacles!" "Not so; I have never eaten anything common or unclean!" These are familiar illustrations of the childishness and infantile simplicity, babyish audacity, of the old disciple. Even after the Lord has risen from the dead, Peter ventures to correct his language. Christ, moreover, accepts his persistent alteration of the word for "love" from the lips of this *προβατίον*. Thus the Lord summons him to undertake a duty which he would on reflection be specially able to appreciate.

Ver. 18.—**Verily, verily, I say unto thee.** This form of address links the pre-resurrection life to that which follows, proclaims the identity of the being and the unity of the Person of the Christ under new conditions. More than that, much solemnity is conferred on this final word of the Master. **When thou wast younger than thou art now**; *i.e.* before thou camest under my sway; when thou wert supreme ruler of the fishing-fleet of Capernaum, with wife and family dependent on thee; when Andrew, James, and John (thy partners) were in a measure all doing thy will, following in thy train, submitting to thy behests,—**thou girdedst thyself** for whatever task was set before thee; thou hadst the choice of duties and pleasures; thou hadst time at thy disposal, thy method of service in thine own hands, even as now it was thy will to gird thee for the task of swimming to my feet (see Isa. xlv. 5; Prov. xxxi. 17; 1 Kings xviii. 46; ch. xiii. 4, 5, *διαζώννυμι*; Luke xii. 35—37; xvii. 8; Acts xii. 8, *περιζώννυμι*; 1 Pet. i. 13, *ἀναζώννυμι*. The simple verb is used here in reference to *all* kinds of "girding"). So that the Lord reminds him of his natural self-will, so conspicuous and prominent, the secret of all his weakness and much of his individuality. **And thou walkedst whither thou wouldest**; or literally, *thou wert in the habit of walking whithersoever thou wert willing* or *desiring to do*; i.e. thine outward conduct, and the whole line of thy daily enterprise and duty, was not only an utterance of thine own self-mastery, but even thy wishes, the momentary waywardness of thy purposes, found immediate gratification. But a great change has come over thee; thou hast passed through a new experience. Already thou feelest that thou art not thine own; thy heart and strength, thy hands, thy feet, thy very girdle and sandals, are beginning to seem to thee no longer at thine own disposal. Thy self-will is checked, thy natural audacity and power of initiation are repressed into much narrower limits. Thou hast found thyself weaker than a little child; thou art in need of this Divine principle of "*love*," deep and fervent, reverential as well as personal, not only to utter bold expressions of regard,

[1] Πρόβατα is the reading of ℵ, D, and many manuscripts; but προβατιά is in A, B, C, both the Syriac versions, and is accepted by R.T., Westcott and Hort, Tischendorf (8th edit.), Tregelles, Godet, and Meyer.

but to form the very focus and new central force of thy whole being; and so it will come to pass that this new force will more than master thee; and **when thou shalt be** old and gray with years, thy service to that other and higher will shall be complete: thou wilt **stretch forth thy hands** in token of entire submission to the will of another, however it may be revealed to thee—whether at the instance of "the angel" or "Herod," of "Cornelius" or Nero's executioner! This remarkable phrase has often been supposed to mean the "stretching forth of the hands of the crucified" on his being appended to the cross. But such a process would *follow* rather than *precede* the "girding," which is, on such an interpretation, taken literally of the girding that preceded the nailing. There can be no doubt, from the language of St. John, that this was the final and forcible illustration of the new principle that would take full possession of Simon Peter. But meanwhile it was a long life of willing surrender to the Supreme Will which gives its highest meaning to these words. **And another shall gird thee, and carry thee**[1] (or, *bring thee*) **whither thou art not wishing** to go. The old self-will, though it be indeed mastered, will not have utterly vanished. If it be not so, where would be the sacrifice? Even the blessed Lord himself said, "Not my will, but thine be done." Verily, even the sanctified nature of the sinless Man, prepared in the spotless womb of the blessed Virgin by the Holy Ghost, anointed by the Spirit, and in living absolute union with the only begotten Son,—even *he* was, in human consciousness, disposed to cry, "If it be possible, let this cup pass from me," etc. We need not wonder, then, that to the very last, when the supreme will was manifested to Peter in the approaches of violent death, he should feel the will of the flesh thwarted. The exquisite legend embodied in the "Domine, quo vadis?" (see ch. xiii. 33) confirms the entire representation of the character of Peter. So also does the story, preserved by Tertullian ('De Præs.,' 35; 'Ad Scorp.,' 15) and Eusebius ('Hist. Eccl.,' iii. 1), that the apostle preferred crucifixion with his head downwards, on the plea that to be crucified as his Master was too great an honour for one that had denied his Lord.

Ver. 19.—**This he said,** adds the evangelist, **signifying by what manner of death,** not necessarily crucifixion (Godet), but that violent and martyr-death to which the prince of the apostles was called. How many anticipations, partial beginnings, of the final scene must Peter have passed through before, in utter human helplessness, but in Divine, supernatural strength, *he stretched out his hands,* allowed *another* to gird him, prepare him for the day's work, and *carry* him whither all his nature would shrink to go! There is no other hint whatever of literal crucifixion than this phrase of "stretching out the hand," which is nowhere else applied to the peculiar method in which the crucified ones suffered. Doubtless the transposition of the two phrases must not be pressed too much, since the *stretching of the arms* might possibly bear the literal interpretation of the action which was forced upon the victim, and the subsequent "girding" refer to the *subligaculum,* by which he was fastened to the instrument of torture; while the "*being carried whither he would not*" *might,* though by some forcing of the phrase, be supposed, though enigmatically and obscurely, to refer to the uplifting of the cross with its living burden. The phrase, "signifying by what manner of death he should glorify God," is peculiarly Johannine (ch. xii. 33; xviii. 32). This sublime term for the suffering of the great saints, taken from the light which the Lord's agony had cast upon holy death, became a permanent Christian idea (Suicer, 'Thes.,' i. 949). When John wrote, the fact of Peter's death must have been well known throughout the Church. There is every probability that he had long since been crucified, and the solemnity of the utterance was augmented and pointed by the well-known *manner* of the death of the illustrious apostle. This was, however, by no means the only meaning that naturally flows out of the warning; nor is Peter's experience the only illustration that it bears. **And when he had spoken this, Jesus saith to him, Follow me.** There may have been a primary interpretation derived from Christ's removal to a distance from the rest of the disciples, and the intention of conferring upon Peter, there and then, special and further instructions. But from the context, in which the contrasts of life, character, and service are conspicuous, it would seem impossible (Meyer) so to restrict the meaning, as Tholuck and others do. The command is the concentration into one burning utterance of all that is meant by Christian life—that coming into relation with the living Lord, that imitation of his principle of action, which, as St. Paul in Phil. ii. has shown, was capable of imitation in the narrower and smaller circle of our human experience. If it be rational for the Lord to have said, "Be ye perfect, as your Father in heaven is perfect," and for Paul to have pressed upon

[1] Lachmann, Tischendorf, T.R. and R.T. put *σε* before *ζώσει.* ℵ, D, Π, read *ἄλλοι ζωσοῦσι.* ℵ, for *οἴσει ὅπου,* reads *ποιήσουσι σοι ὅσα,* "shall do to thee whatsoever," etc.

his converts, "Be ye followers of *God*, as dear children;" "Be ye followers of me, as I am of Christ,"—then the Lord gathered all the rules of conduct which were involved in his previous discourses into one word, when he laid upon the man who should be a fisher of souls, a feeder of lambs, a shepherd of sheep, a feeder of the little sheep of the flock, the comprehensive duty, "Follow me." Those interpretations which make the words mean "Follow me as universal bishop and pastor," as that of Chrysostom does, are incompatible with the narrative; or if we suppose them to signify, "Follow me into the invisible world," or "Imitate me in my martyrdom," this would be unpractical, and by no means in obvious harmony with the kind of injunctions just given. We give the passage from James Innes' translation of Aug., 'Tr.,' cxxiii. 4, which Westcott justly implies is beyond translation: "Such was the end reached by that denier and lover; elated by his presumption, prostrated by his denial, cleansed by his weeping, approved by his confession, crowned by his suffering,—this was the end he reached: to die with a perfected love for the Name of him with whom, by a perverted forwardness, he had promised to die. He would do, when strengthened by Christ's resurrection, what in his weakness he had promised prematurely. The needful order was that Christ should first die for Peter's salvation, and then that Peter should die for the preaching of Christ." Our Lord, when appealed to with reference to John, does not merely repeat the injunction, "Follow me," but forces upon Peter the original summons. This undoubtedly gives a solemnity and specialty to the work of Peter, to which the subsequent career of John was not an exact parallel. It cannot be said that our Lord in any sense forbids John to follow him, but says that, though John may abide, may rest, may meditate, may see visions and dream dreams, until he the Lord should come, that would in no respect alter the direct advice given to Peter. On referring to the earliest scene described in this Gospel between Jesus and his disciples, we find that "Follow me" was addressed to Philip. Moreover, Andrew and John were, on their first introduction to Jesus as "the Lamb of God," already (ἀκολουθοῦντας) "following him," and they were even then asking for power or permission to "abide" (μένειν) with him. But Peter was *not then* told to "follow him," but was simply invested with the great name of Cephas (ch. i. 42). These details are obviously supplemented by those before us. The entire phraseology is borrowed from the earlier narrative. The true solution of the problem of the paragraph is that John had followed the Master from the first, and clung to him (ἔμεινε), abode with him, from those early days till the moment at which these memorable words were uttered. In the journeys to Jerusalem, at the interview with Nicodemus, in Samaria, at the pool of Bethesda, in the hall of the high priest, and in Pilate's prætorium, at the upper chamber, and in the garden, to the cross, and to the grave of Joseph, the beloved disciple had "followed" his Master. Peter's devotion was intense and at times passionate, but it was marked with a striking disposition, from first to last, to *lead* as well as "*follow*," to advise as well as to be guided, to stretch forth his hands, and to gird himself for his own enterprises. But with all his extraordinary peculiarities, he had never really broken the bond or relinquished his faith; and now the Lord in one word corrects every one of his failings anew, and institutes him into his sublime mission by the call, "Follow me." But even yet, Peter's extraordinary characteristic, to guide rather than to follow, leads him once more to take the initiative. For whatever gesture it was that our Lord made, which induced Peter to think of immediate action, we cannot say; but it would seem that, even before he began to follow, he gave another intensely vivid characterization of himself.

Vers. 20—23.—(3) *The revelations made to patient waiting for the coming of the Lord, with correction of a misunderstanding touching the disciple whom Jesus loved.*

Ver. 20.—**Having turned himself round**, instead of keeping every glance for his Lord, **Peter seeth the disciple whom Jesus loved following** (ἀκολουθοῦντα), obeying the command without offering one suggestion. The writer adds, by way of further identification, **he who also leaned back at the supper, upon his breast, and said, Who is he that betrayeth thee?** (see notes on ch. xiii. 23). The note is here introduced to show the close connection of Peter and the beloved disciple. It was Simon Peter who had beckoned at the supper to the beloved disciple to ask this very question.

Vers. 21, 22.—**Peter then,**[1] **seeing this man, saith to Jesus, Lord, and this man, what?** What is the duty, place, fate, or honour of this man? Paulus and Tholuck suggest in the words the inquiry, "May not this man come now and hear our intercourse, share in my travail and the like?" Meyer supposes it to be dictated by a certain jealousy or curiosity, a consciousness of contrast between his own impetuosity and the

[1] This οὖν, on the authority of ℵ, B, C, D, 33, and Vulgate, Coptic, and Syriac, is introduced by Tischendorf (8th edit.), Tregelles, and R.T. T.R. omits it.

beloved disciple's quietude and self-possession. Clearly the inquiry was not altogether pleasing to the Lord, and led him once more to reiterate the original injunction, *If I will that he abide until I come, what is that to thee? Follow thou me.* Do *thou* follow *me*, and cease to inquire after another's duty. Meyer considers that the *μένειν* is the opposite to *ἀκολουθεῖν*—that the latter word means "following unto death and martyrdom," while the former means "to be preserved alive," and turns to Phil. i. 25 and 1 Cor. xv. 6 in vindication. Doubtless that was the crude explanation which led to the subsequent legend of his immortality on earth, and the apostle's own disclaimer; but the word *μένειν* seems to be used in ch. i. 37, 39, 40, and in many other places, of the complement and entire fulfilment of the idea and practice of *ἀκολουθεῖν*—of that abiding in Christ which is the full result of heartfelt following and unquestioning submission to the Saviour's will (ch. xv. 4. 5. 10; see also 1 John ii. 6, 17, 24, 26; iii. 24; iv. 15). Taking with these passages the corresponding and alternative use of the word to express the manner in which God, truth, or love "abides" in the child of God, it would seem as though it were the keynote of much of John's most mature experience—a fact which is very remarkably elucidated by the passage before us. Baur, Hilgenfeld, Schwegler, Strauss, have urged from this passage that the writer was contending against the Petrine tendency in the Church, by representing John as the higher and more distinguished apostle; and, according to Köstlin, a precisely opposite expression was conveyed by the unknown writer, who meant to flatter the Roman primacy, in the second century, by the dignities thus conferred upon the chief of the apostles. Both hypotheses are baseless. The beloved disciple quietly accepts here the *rôle* of "abiding," "waiting," "resting in the Lord," and admits the superior energy and constant initiation which Peter was, as a man, constrained to pursue. There is no jealousy between them, nor the hint of it. John receives more than he asks. "If I will that he abide till I come," etc., has been variously interpreted (the condition is not a simple supposition, there is a probability or uncertainty in the period of the "abiding"—the apodosis declares the as yet unuttered condition to be without bearing on Peter's immediate duty). Some have said that it means, "If I will that he enjoy the long life and the natural death of one who rests with Christ until he comes to take him home by a quiet departure, until he comes to receive him to himself" (ch. xiv. 3. So Ewald and Olshausen). This view is improbable, because most certainly in that sense, Peter too followed and tarried and abode with Christ till the day when he was taken home. Luthardt suggests that the saying, as here given and interpreted by John himself, not of physical immortality, but of the coming itself, is John's way of asserting that the Lord *has* come; that in the fall of Jerusalem, A.D. 70, the destruction of the theocracy, and the obvious establishment of the true kingdom in all the world was the "coming," the *παρουσία*, the *ἔρχομαι*, of which the Saviour had always spoken. John "sees the coming of the Lord in that event." In this general interpretation, Stier and Hengstenberg concur. Westcott throws more light upon it by wisely emphasizing (*ἕως ἔρχομαι*) the coming, not as one great event, but that continuous realization of his return which is the lofty privilege of faith; and shows that in numerous places *ἕως* points, not so much to the ultimate consummation, as to the interval which will elapse between the commencement and the consummation of the coming (cf. ch. ix. 4; xii. 35; Mark vi. 45 (with *ἀπολύει*); 1 Tim. iv. 13; Luke xix. 2; Matt. v. 25). How frequently has Christ spoken, in the latest discourses, of coming again, to fill the sorrowing with joy, to teach in the power of the Comforter, to judge the prince of this world, to raise and quicken the dead! Such abiding is the full issue of faithful following. Surely two types of character pervade the whole dispensation—the Martha and the Mary types; the faithful servant who *works* and trades with his talents, and the virgin who *waits* for the Bridegroom; and these two types both meet with appropriate advice. Simon is bidden to follow, and, occupied with busy cares of the Church, leave results to Christ; but John, who has passed into the sanctuary of holy love, is encouraged to rest patiently, and in obscurity and silence, to glory and serve by "standing and waiting."

Ver. 23.—We need not be surprised that the sublime meaning of these words, "Wait while I am ever coming to him," should have been misunderstood. Therefore this word went forth to the brethren. The designation, "brethren," only occurs in ch. xx. 17 and Luke xxii. 32. The more familiar names of "disciples" and "children," "servants" and "apostles," are used in the Gospels. The Acts and Epistles introduce a new group of titles, *e.g.* "believers" as well as "brethren," "saints" as well as "disciples," "Christians," "slaves and soldiers of Christ," "sons of God," "priests and kings," and "little children;" but now, acting on the Divine hint of the Lord's own words, John speaks of his fellow-disciples who are called into the sacred fellowship as "brethren." The word went forth that that disciple dieth not (*ἐκεῖνος*, equivalent

to "the disciple whom Jesus loved"). This was not an unnatural supposition, as his age advanced, and he was regarded as the "great light of Asia," the depositary of the latest traditions, as the link between the days of our Lord's ministry and two succeeding generations of believers, the seer of mighty visions, the enemy of all unrighteousness, and the apostle of love to the last. In virtue of this very tradition, three hundred years later it was said that the holy apostle was still sleeping in his tomb at Ephesus, and that the dust moved lightly on his heaving breast (Augustine, 'Tr. on John,' cxxiv. 2). Here was the beginning of a genuine myth, which, having no real root in fact, failed to establish itself. "John the Baptist is risen from the dead," exclaimed Herod Antipas, "and therefore mighty powers energize in him." But there was no life and no truth in the story, and even among the disciples of St. John Baptist it did not take any place as a supposed fact. It is interesting to see that here a myth was started without positively bad faith, and based itself upon a recorded saying of the Lord; but it perished! The aged apostle strikes the folly dead with one stroke of his pen. The language is remarkable, as helping to prove that John wrote this chapter as well as the rest of the Gospel. **Yet[1] Jesus said not unto him, that he dieth not; but, If I will that he abide while I am ever coming, what is that to thee?** Meyer, who always insists on the apostolic idea of the nearness of the παρουσία, thinks that John does not decide here whether the rumour was true or false, and simply says it must, when he wrote, have been left still uncertain and unsettled (so Luther). The tradition is not authoritatively condemned; but it is shown to be a mere inference, one inference out of many, from words partially understood. The Epistles of John show how deeply John pondered the idea, and how much he crowded into the words, "abide in him," until the coming, and before and during and after the various comings of the Lord to him. Mr. Browning, in 'A Death in the Desert,' makes St. John say in his last hours—

"If I live yet, it is for good, more love
Through me to men: be nought but ashes here
That keep awhile my semblance, who was John,—
Still when they scatter, there is left on earth
No one alive who knew (consider this!)
—Saw with his eyes and handled with his hands
That which was from the first, the Word of life.
How will it be when none more saith, 'I saw'?
Such ever was love's way: to rise, it stoops.
Since I, whom Christ's mouth taught, was bidden teach,
I went, for many years, about the world,
Saying, 'It was so; so I heard and saw,'
Speaking as the case asked: and men believed.

* * * * *

"To me that story—ay, that Life and Death
Of which I wrote 'it was'—to me it is;
—Is, here and now: I apprehend nought else.
Yea, and the Resurrection and Uprise
To the right hand of the throne— . . .
I saw the Power; I see the Love, once weak,
Resume the Power; and in this word 'I see'
Lo, there is recognized the Spirit of both
That moving o'er the spirit of man, unblinds
His eye and bids him look. . . .
Then stand before that fact, that Life and Death,
Stay there at gaze, till it dispart, dispread,
As though a star should open out, all sides,
Grow the world on you, as it is my world."

In ver. 23 we find the significant close of the Fourth Gospel, and there is much to make it highly probable that the two remaining verses were added by the Ephesian elders, as their certificate of its authorship, and their identification of the beloved disciple with the author of the Gospel. It differs from the similar passage, ch. xix. 35, where the writer himself gives his own autoptic testimony to the great miracle of the spear-thrust; and where that testimony is declared by himself to be ἀληθινή, "veritable," *i.e.* answering to the very idea of testimony. Here the person and verb are plural.

Vers. 24, 25.—(4) *Note of subsequent editors with reference to the authorship and the fulness of unrecorded traditions touching the words and deeds of Jesus.*

Ver. 24.—**This is the disciple who testifieth concerning these things**—whether those narrated in the twenty-first chapter or in the entire Gospel. He is still testifying. He has not yet departed. He still proclaims

[1] On the authority of ℵ, B, C, 33, etc., οὐκ εἶπε δὲ is proferred to καὶ οὐκ εἶπε, by Westcott and Hort, Tregelles, and R.T.; but not by Tischendorf (8th edit.), Lachmann, or Alford.

his gospel of the love of God, his memories of "the Word made flesh," of "the Light of the world," his doctrine of the "eternal life which was with the Father, and has been manifested unto us." **And wrote these things**—compare "these things write we unto you, that your joy may be full" (1 John i. 4)—**and we know** (as a matter of fact, *οἴδαμεν*) **that his testimony is true** (*ἀληθής*), "veracious." We know him; we believe in his representation; we know without any shadow of doubt upon our mind that what he has said answers to the fact. It does not need that any of the elders should have seen the Lord to justify the use of *οἴδαμεν*. Meyer supposes that these words, notwithstanding their plural form, simply show that John identifies himself with his readers, and, from the peculiar delicacy of his mind, hides himself and his individuality among them or behind them. Alford compares it with ch. i. 14, "We have seen his glory," and 1 John iv. 14, 16; v. 18. Chrysostom and Theophylact read, in place of *οἴδαμεν, οἶδα μέν*, "I indeed know that his testimony is true." This ingenious method is rejected by modern scholars, on the principle that the writer would not thus have passed from third person to first. This does not seem to be insuperable: Paulus adopted this solution. The chief difficulty of admitting that these words are a note by the Ephesian presbyters, and of ignoring Chrysostom's suggestion, is that ver. 25 contains an unquestionable reintroduction of the first person in the *οἶμαι*. This difficulty is, however, surmounted by Meyer, on the supposition that the last verse is not Johannine. Meyer and Tischendorf (who excludes it from his text) suppose it to have been a gloss by later hands, one which departs from the gravity and dignity of an apostle by its strong hyperbole. Still no codex but the Sinaiticus omits it, and the omission may be due to the loss of the last folio, on which it may have been written; while every other codex contains it. Godet thinks the writer was one of the elders who had joined in the previous authentication, and refers to "the strange notice which Tischendorf records from a manuscript in the Vatican, that Papias was the secretary to whom John dictated the entire Gospel," and imagines that the hyperbolic style of some of the extant fragments of Papias might account for the extravagance of the statement it contains. Lange and Alford regard the whole verse, together with ver. 24, as Johannine, and suppose that John here speaks *in propriâ persona* when the fulness of his memory baffled all expression. Some treat the *οἶμαι*, etc., as a possible saying of *John's* which was added by the authors of *both* verses. We think that the presence of the *οἶμαι* (a very unusual word in the New Testament) is possibly accounted for by the recollection which some of those who had often heard the beloved apostle speak may have had of his way of describing the superlative richness of the life of our Lord, and that the brief appendix by those who bore this testimony to the veracity and authenticity and apostolic origin of the whole narrative is of priceless value. Undoubtedly it asserts with perfect clearness that John the son of Zobedee was the author of the Gospel. If, nevertheless, the work be that of a forger, who secured an accomplice in his deed of imposition, he is a moral anomaly; for, while acting so unworthily, he was nevertheless glorifying the doctrine that God is *true*, and that every lie is of the devil (ch. viii. 44), and has produced a work which turns from end to end on a realization of *the truth*. The words on which so many speculations have been raised are—

Ver. 25.—**There are also many other things which Jesus did, the which, if they should be written one by one** (or, *each by itself*), **I suppose even the world itself would not contain the books which would** (then) **be written.** Some have suggested the idea that *χωρήσειν*, or *χωρῆσαι*, means "morally contain," "bear with," "endure." This is unsatisfactory. The writer, by the use of the name "Jesus," is not going back to the pre-existing, premundane activity of the Logos, but is simply conveying his enthusiastic sense of the inexhaustible fulness of the human life of the blessed Lord. The whole redeeming life, word, and work of the Word made flesh had a quality of infinity about it. The entire evangelic narrative has only touched the fringe of this vast manifestation, a few hours or days of the incomparable life. Every moment of it was infinitely rich in its contents, in its suggestions, in its influence. Every act was a revelation of the Father, of the Son, of the Holy Spirit, giving vistas into the eternities, and openings into the heart and bosom of Deity. Let all that thus was done take thought-shape in human minds, and word-shape in human speech, and book-shape or embodiment in human literature, and there are no conceivable limits to its extent. We use such expressions continually, without feeling that we are adopting any unnatural or unhealthy hyperbole. The infinite abundance of the teaching and significance of the blessed life of the Son of God is ample justification of the apostolic enthusiasm.[1]

[1] The "Amen" is no part of the original text, says Westcott; *i.e.* it is not found in ℵ, B, C, D, and several important versions and cursives. A very large number do, however, contain it.

HOMILETICS.

Vers. 1—8.—*The fishing in Galilee.* This chapter is an appendix to the Gospel written by the Apostle John.

I. THE SCENE OF OUR LORD'S NEXT APPEARANCE TO THE DISCIPLES. "After these things Jesus showed himself again to the disciples at the sea of Tiberias." 1. *It was not at Jerusalem, which was now forsaken and, in a sense, abandoned to its own delusions.* 2. *It was at the scene of our Lord's opening ministry.* (1) Galilee was the place to which he had ordered the disciples to repair, with a promise that he would meet them. (2) It was the place from which he had drawn all his disciples save Judas Iscariot. (3) It was the scene of his greatest popularity and acceptance.

II. THE DISCIPLES TO WHOM OUR LORD APPEARED. "There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples." There were, therefore, but five of the eleven apostles and two disciples.

III. THEIR OCCUPATION. "Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee." They resumed their old mode of life as fishermen, awaiting the sign that should fix their future course. 1. *This step was necessary for their daily subsistence.* 2. *The apostles give us an example of diligence in their calling.* They do not care to eat the bread of idleness. 3. *The scenes around the Galilæan sea would vividly remind them of many a miracle and many a discourse of their blessed Lord.* Quiet recollection is part of our education for duty.

IV. THE LORD'S HELP IN THE PROSECUTION OF THEIR CALLING. 1. *The disciples passed a fruitless night upon the waters.* "That night they caught nothing." 2. *The appearance of Jesus to them.* "But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus." (1) They were, perhaps, so preoccupied that they did not recognize him. (2) Jesus may be near to his people, in their extremity, though they may not know it. 3. *His directions to the wearied and dispirited fishermen.* "Cast the net on the right side of the ship, and ye shall find." (1) The want of former success must not discourage from fresh efforts. (2) The first duty of disciples is to obey the Divine command. (3) Two factors are needful to success—the faithful work of the disciples, and the blessing of the Lord upon it. (4) The success of their fresh effort. "They cast therefore, and now they were not able to draw it for the multitude of fishes." What a proof of our Lord's omniscience and power!

V. THE GLAD RECOGNITION OF OUR LORD THROUGH THE MIRACLE. 1. *John is the first to know him.* "It is the Lord!" His penetrative, contemplative insight is quick to make the discovery. 2. *Peter's eagerness to reach his Lord.* "Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea." What an instance of the characteristic impetuosity and affection of Peter!

Vers. 9—14.—*The repast on the sea-shore.* I. THE LORD MAKES PROVISION FOR THE IMMEDIATELY PRESSING WANT OF THE DISCIPLES. 1. *They must have been hungry and exhausted with the long and fruitless efforts of the night.* Mark our Lord's consideration for their bodily comfort! "Thou shalt eat the labour of thy hands." "Come and dine." 2. *Mark the awe of the disciples.* "None of the disciples durst ask him, Who art thou? knowing that it was the Lord." There was something mysterious in the appearance and manner of the Lord that kept them in awe.

II. THE OBJECT OF THIS REPAST. 1. *It was partly to make the disciples feel their continued dependence upon the Lord.* 2. *It was partly to afford an opportunity for his significantly important dealing with the Apostle Peter.*

Vers. 15—17.—*The restoration of Peter.* Though the Lord had already appeared to his disciple (Luke XXIV. 34; 1 Cor. XV. 5), he had not yet formally restored him to the place he had forfeited by his three denials.

I. THE SOLEMN QUESTION OF OUR LORD TO PETER. "Simon, son of Jonas, lovest thou me more than these?" 1. *The question is thrice repeated, that it may elicit a threefold confession answerable to the threefold denial of our Lord.* 2. *The question in*

its first form seems to remind the apostle of the presumptuous superiority he had claimed for himself above all the disciples. "Though all men forsake thee, yet will not I." "Lovest thou me more than these?"—these other disciples. It is a suggestive fact that Peter's assertion of extreme devotion had occurred in immediate connection with the promise of our Lord to meet his disciples in Galilee. 3. *The question is concerning the higher love of veneration and confidence which is the spring of the Christian life* (ἀγαπᾷν); not the feeling of mere natural affection or simple personal attachment (φιλεῖν). 4. *The question makes an appeal to personal experience.* (1) It is not an appeal to faith, but to love; for love is a far more practical test than faith. (2) It is implied that love is that of which a man may be conscious. It may be known by itself, and not merely by its doings. (3) It is that feeling which—first to come, last to go—tells most surely the heart's relation to Christ. Hence the Apostle Paul girdles the whole Church with this girdle when he utters the catholic blessing, "Grace be with all them that love our Lord Jesus Christ in sincerity." Hence also he fences off the Church from the world by the terrible anathema, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."

II. PETER'S THREE ANSWERS TO OUR LORD'S THREEFOLD QUESTION. 1. *The first answer is,* "Yea, Lord; thou knowest that I love thee." (1) He appeals to our Lord's omniscience. Experience had taught him to distrust his own judgment in a matter so personal and so solemn. (2) There is deep humility in the answer. (*a*) He does not now boast of his superiority to the other apostles, as if to say, "I love thee above them all;" he now merely ranks himself with true lovers of Christ. (*b*) He does not adopt the higher term (ἀγαπᾷν) used in the question, but contents himself with the mere term of simple and friendly relationship (φιλεῖν). 2. *The second answer is,* "Yea, Lord; thou knowest that I love thee." (1) The Lord had dropped the words, "more than these," from his second question, because the answer to the first showed that the words in question had done their work. (2) The apostle repeats his appeal to the Lord's omniscience. (3) He still shrinks from using the higher word (ἀγαπᾷν). 3. *The third answer.* "Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee." (1) The grief of the apostle was excited by the remembrance that his past conduct might well suggest a doubt of his present love. (2) Our Lord drops the higher term and adopts the lower (φιλεῖν), as if to test the truth of the feeling now twice expressed by the apostle. The change of term must have touched Peter to the quick. (3) The answer is, accordingly, a passionate appeal to our Lord's absolute omniscience, in which is included his special knowledge of Peter's heart. The variety of the terms employed is very significant: "Thou knowest all things"—οἶδας, with the knowledge of Divine intuition; "thou knowest that I love thee"—γινώσκεις, with the knowledge of direct observation.

III. THE SOLEMN CHARGES GIVEN TO PETER BY OUR LORD. They imply that our Lord accepted the apostle's answers in all their deep and touching sincerity. 1. *First charge.* "Feed my lambs." This is shepherd's work. (1) The young members of the flock are to be cared for. They prepare the generations following. (2) They need to be fed with "the sincere milk of the Word" (1 Pet. ii. 2), as well as guarded against false seductions and kept from wandering. 2. *Second charge.* "Lead my sheep." (1) The more mature Christians are to be cared for. (2) They need watchful guidance. 3. *Third charge.* "Feed my sheep." (1) Our Lord returns to the word "feed," as if to emphasize the importance of instructing the whole flock in the pure Word of God. (2) We hear the echo of our Lord's charge in the voice of this under-shepherd long after: "Feed the flock of God which is among you" (1 Pet. v. 2).

Vers. 18, 19.—*Prediction of Peter's death.* Our Lord next announces what will be the manner of the end of his disciple's ministry.

I. THE LORD HAS FIXED THE TIME OF PETER'S END. 1. *Job speaks of the days of man being determined.* "The number of his months are with thee; thou hast appointed his bounds, that he cannot pass." 2. *Jesus has a lordship over the life and death of his saints.* "If we die, we die unto the Lord;" "He is the Lord both of the living and of the dead" (Rom. xiv. 8, 9). 3. *The Lord's disposal of his saints' lives makes them immortal till their work is done.*

II. THE LORD DETERMINES THE MANNER OF PETER'S DEATH. It was to be a death of violence. He was to become a martyr of the Christian faith. "When thou wast young"—Peter was now a middle-aged man—"thou girdedst thyself"—possessing full liberty of life—"and walkedst whither thou wouldest"—with full freedom of movement—"but when thou shalt be old, thou shalt stretch forth thy hands"—as helpless and in the power of others—"and another shall gird thee"—as a condemned criminal—"and carry thee whither thou wouldest not." A violent death, as being unnatural, is shrunk from. But these words are to be regarded solely from the standpoint of natural feeling. 1. *The apostle understood the exact nature of this prediction*, as we know by his own words, "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me" (2 Pet. i. 14). 2. *The death of the apostle was to redound to the glory of God.* "This spake he, signifying by what death he should glorify God." The martyrs glorify God (1) by their readiness to sacrifice their lives for the sake of God; (2) by their patience and resignation in death; (3) by the evidence afforded in their deaths of the sustaining and comforting presence of the Lord. 3. *The martyrdom of Peter took place in the year* A.D. 64. It was, therefore, now a past event which the evangelist records.

III. PETER'S DUTY HENCEFORTH IN LIFE. "Follow me." 1. *It was a solemn thought to the apostle to know the destined end of his apostolic labours.* 2. *This knowledge would intensify his eager zeal to work without pause during the term of life that remained to him.* 3. *The command to follow Christ implied* (1) that Peter should cast in his lot with Christ, and make common cause with him; (2) that he should learn his will and do his commands; (3) that he should walk in the footsteps of his holy life.

Vers. 20—23.—*The mystery of John's future.* The Apostle Peter began to follow Jesus as he went forth, and, turning round, saw John following. He is anxious to know the future destiny of his fellow-disciple.

I. PETER'S QUESTION CONCERNING JOHN. "Lord, and what shall this man do?" or, literally, "Lord, and this man! what?" 1. *Consider the motive of this question.* (1) It was not prompted by mere curiosity; (2) nor, as some unworthily suppose, by a feeling of rising jealousy, as if the Lord had reserved for John a happier destiny and a more peaceful end than that predicted for Peter himself. (3) It was prompted by the purest love to a disciple from whom Peter did not desire to be separated in life or in death. (*a*) They were two apostles most intimately linked together in the associations of our Lord's ministry. They were two of the three honoured with the more intimate confidence of our Lord—apart with him (*α*) in the house of Jairus; (*β*) in the Mount of Transfiguration; (*γ*) in the garden of Gethsemane. (*b*) Their very variety of gifts and temperament tended to cement the relationship more closely together. The one was the man of reflection; the other, of action. 2. *Consider the meaning of this question.* "Lord, and what shall this man do?" Is he destined to suffer and die like me? Or is he destined to a still longer life and a more peaceful and natural death?

II. OUR LORD'S ANSWER TO THE QUESTION. "If I will that he tarry till I come, what is that to thee?" 1. *The answer assumes a certain tone of rebuke*, as if Peter's question lay somewhat outside the sphere of his own direct concernment and duty. 2. *It implies that the Lord exercises a Divine sovereignty over the lives and over the deaths of his servants.* The Lord can make his servants "tarry" in the world as long as it pleases him. 3. *It implies that his servants ought to tarry till the Lord comes.* The words, therefore, rebuke (1) the madness of the wretched suicide who is in haste to fling away his life; (2) and the eager longing for death, sometimes manifested even by God's saints, who are weary of the troubles of life and anxious for the rest of heaven. They ought, rather, to work on till the Lord comes, and to accept either death or life, after Paul's manner, as either may seem best to the Lord himself or best for the good of the Church (Phil. i. 24). 4. *The answer of our Lord implies that each disciple has a distinct position in the world.* "What is that to thee? follow thou me." (1) It asserts each man's individuality. Each man has (*a*) his more separate sphere of responsibility; (*b*) his separate cares; (*c*) his separate destiny. (2) Therefore each man must look primarily to himself and his own duty. (*a*) Our Lord does not censure the regard of social relations; (*b*) but the neglect of individual concern, the disposition

to interest one's self unduly in other people's concerns. 5. *The answer of our Lord implies that we are bound to follow him through all the mystery that surrounds our path.* "Follow thou me." Peter is to follow Christ whether he knows or not the future destiny of his beloved fellow-disciple. (1) Men are sometimes loth to follow Christ because of the pressure of intellectual, or moral, or personal difficulties. This is a ruinous as well as foolish policy. (2) Our duty is to follow Christ in the hope either (*a*) that he will solve our difficulties, (*b*) or that he will give us peace in presence of difficulties, in the hope of their future solution. Let us deal with the duty of the hour, and leave the future to God. 6. *The answer of our Lord implies that John would tarry till his coming.* "If I will that he tarry till I come." The words are dark enough in their meaning, yet history seems to interpret them. (1) The brethren of that day imagined that John would never die. John himself corrects this misapprehension, without, however, giving any interpretation of our Lord's mysterious words. (2) The tradition existed long in the Church—even in the third and fourth centuries—that John was even then alive, awaiting the Lord's coming. (3) The Lord meant to say that John would survive till his coming—at the destruction of Jerusalem. This event was not more than a generation distant at the time. (*a*) Scripture speaks of the Lord's coming in connection with that event, which, by sweeping away the Jewish commonwealth, would leave the ground clear for the establishment of the kingdom of God. (*b*) John did, as a matter of fact, long survive this event.

Vers. 24, 25.—*Conclusion of the appendix to the Gospel.* These last words are added, not by the apostle, but by some other hand.

I. A TESTIMONY TO THE AUTHORSHIP AND TRUTH OF THIS GOSPEL. "This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true." This language implies: 1. *That John was still alive.* 2. *That he was an eye-witness and an ear-witness of all recorded in this Gospel.* 3. *That the narratives were written by his hand in a spirit of truth, free from all exaggeration or falsehood.*

II. A COMPLETE LIFE OF CHRIST WOULD BE PRACTICALLY OF INFINITE DIMENSIONS. "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." 1. *A book of limited extent could never describe the acts of an infinite Being.* 2. *The emphatic place given to our Lord's works, including his miracles, shows the stress that is to be laid, evidentially, upon miracles as an argument for Christianity.* 3. *The passage implies a vast activity of Christ.* After all, we have but few miracles of his life recorded. He verily "went about every day doing good." What an amount of beneficial work he compressed into the three years of his public ministry! 4. *It is satisfactory for faith to know that nothing is omitted in the record of Scripture essential to salvation.* 5. *It was a sign of Divine consideration to the wants of men that the Scriptures should be suitable, in respect of their extent as well as their contents.* The Bible is large enough, but not too large for human use. 6. *Let us prize it as the exhibition of a Divine life revealed for the salvation of the world.*

HOMILIES BY VARIOUS AUTHORS.

Ver. 7.—*The cry of joyful recognition.* First uttered by John when he discerned the form of his beloved Master upon the beach of the Galilæan lake, this exclamation has passed into the hearts and the lips of all Christian people, who, amidst the various scenes of life, have recognized their Saviour's presence, and have ever been wont to acknowledge with reverential faith, "It is the Lord!" The circumstances in which the words were uttered, as well as the words themselves, are full of instruction, suggestion, and comfort.

I. HOW JESUS COMES TO BE HIDDEN. Others, beside the twelve, have for a time failed to recognize the Son of God. 1. It may be through human misapprehension. Many there are who never really see and know Jesus. They misunderstand his character and purposes, his disposition with reference to themselves; and consequently they remain altogether estranged from him. 2. It may be through human unbelief. Men may, and do, deliberately draw a veil between themselves and Christ. Their sins,

their unspirituality, are a complete barrier to their really knowing him; they are without the receptiveness and sympathy which are necessary in order to such knowledge. 3. It may be through human perplexity and despondency. In the case of the disciples this seems to have been the explanation of their failure to perceive at once that the form upon the shore was that of their Lord. Their minds were preoccupied with their own distress, uncertainty, and troubles. And thus they were for a while blind to that very presence which alone could bring them relief and blessing.

II. How JESUS COMES TO BE RECOGNIZED. He was hidden for a short season from the eyes even of his own attached friends; but the hiding was not for long. Nor will he fail to make his nearness and his grace known to those who are prepared to receive the revelation. This he does: 1. By the voice of Divine authority in which he speaks. There was command in the tones of Jesus when he bade the fishers let down their net. He never speaks—however graciously and with however much of encouragement and kindly invitation—save in a manner divinely authoritative. And the true disciples recognize that royal tone. 2. By the language of sympathy and love which he uses. As Jesus pitied the poor fishermen who had toiled all night in vain; as he addressed them as his children, and showed commiseration; so does he ever appeal to the tenderest feelings of human hearts, awakening the response which love gives to love. 3. By the provision which he makes for the needs of his own. There is a practical aspect in the spiritual ministry of the Saviour. He provided breakfast for the disciples; how could he have given them a homelier welcome? Thus does he give his flesh for the life of the world. His Deity is recognized in his devotion and sacrifice. They who once see what he has done for man can never doubt who he is.

III. How THE RECOGNIZED JESUS IS GREETED. With the cry, "It is the Lord!" This is: 1. The cry of faith, on discovering in him the Truth of God. The long-looked-for vision breaks upon the soul. He who has been desired draws near. 2. The cry of obedience, as his will is felt to be authoritatively binding. He speaks the language of command; and the obedient soldier adopts the wish as law, and does the bidding of his Captain; for "it is the Lord!" 3. The cry of submission and resignation, as his hand is discerned in the chastisements of life. Let a man say, "It is fate!" or, "It is fortune!" and how can he submit with profit? But let him say, "It is the Lord!" and he will add, "Let him do as seemeth good in his sight." 4. The cry of witness, as Christ's presence is proclaimed to all around. It is the mission of the Church to all the world, to direct attention to the world's Saviour and Lord.

IV. How THE RECOGNIZED JESUS REWARDS HIS FAITHFUL DISCIPLES. 1. With his society and friendship. 2. With his liberality and bounty, by which all their spiritual wants are supplied. 3. With his power and benediction upon the life and work of each one who acknowledges and serves him. 4. With the final vision of his face. They who have seen him by faith on earth shall see him as he is above. Blessed, rapturous, shall be the recognition, when the disciple shall open his eyes in heaven, and shall exclaim, "It is the Lord!"—T.

Ver. 12.—*The diffidence of reverent hearts.* It does at first sight seem strange that when John had exclaimed, "It is the Lord!" when Peter had plunged into the lake to swim to the shore where Jesus stood, when all the little company had indubitable evidence that Jesus was indeed with them, there should still have been this reticence, this diffidence, this awe. Yet such conduct is not inconsistent with human nature; and its analogue is still to be discerned in human experience.

I. THE SOUL RECOGNIZES CHRIST BY HIS DIVINE DEMEANOUR AND LANGUAGE. The authority and the considerateness with which Jesus addressed the disciples, and the provision which he made for their wants, were to them an assurance that they were not mistaken in their conviction that they were in the presence of their Lord. Only let the heart be open to the manifestations of the spiritual presence of the Divine Lord and Saviour of men, in his Word and in human society, and the conclusion will be reached speedily and certainly that the work witnesses to the Worker; that the light and heat are an index to the presence of the sun. The correspondence between human need on the one hand and Divine provision on the other is so marked and so perfect as to suggest, and indeed to require, belief in the authoritative mission of Christ, and in his eternal presence in human society.

II. THE SOUL MAY BE DETERRED BY ITS VERY REVERENCE FROM INTELLECTUAL INQUIRY INTO CHRIST'S CREDENTIALS. No doubt there are those who believe as they have been taught and trained to believe, and whose belief is simply the reflection of that of others. Yet there are natures, refined and sensitive, who are so perfectly convinced of our Lord's Deity and mission, that to doubt of, and even to inquire into, this matter seems almost like a scrutiny into a mother's virtue or a father's integrity. They have the witness within themselves. For some, evidences and investigation and criticism may be necessary; but for these reverent souls is no such need. Knowing "it is the Lord," they dare not ask him, "Who art thou?"

III. SUCH FAITH IS SUFFICIENT FOR HIM WHO EXERCISES IT, AND IS ACCEPTABLE TO THE LORD HIMSELF. Men may reason and argue and dispute, and yet never come to faith, whilst there are believing souls who are altogether indifferent to logical processes and insusceptible to critical doubt. The heart may be peaceful and strong in fellowship with the Saviour who has revealed himself to it. And he whose claims will endure all scrutiny, and whose right transcends all debate, is yet willing to accept the homage of the child-like, and the devotion of the congenial and the pure.—T.

Ver. 15.—"*Lovest thou me?*" To comprehend this interview and dialogue, it is necessary to look at preceding circumstances. In a conversation which took place before our Lord's betrayal, Peter had made the most ardent professions of attachment and devotion to his Master. Though all should forsake Jesus, yet would not he! He was willing even to die with him! But the events of the awful night of the Lord's apprehension and mock trial before the Jewish council, had made evident the moral weakness of spiritual fibre which was hidden by his impetuous fervour. Peter's faith had failed, and he had been led by timidity to deny the Lord he loved. That he repented of his cowardice, and that with bitter tears, was known to the Master whom he had wronged. These circumstances account for the language of Jesus when he met his disciple by the lake of Galilee. Jesus elicited from his follower the thrice-repeated expression of his love, and, having done this, treated Peter as one restored and reconciled, imparted to him his apostolic commission, and predicted his future of service and of martyrdom. Turning from the special incident which called for the question and the answer here recorded, we direct attention to what is practical and of universal application.

I. A POINTED QUESTION. "Lovest thou me?" 1. This question implies that Christ has a claim upon our love. This claim is founded upon: (1) His supreme worthiness to be loved. Who, in himself, in character, in moral excellence, can be compared with Jesus, as the Object of human affection? He was admired and loved on earth; but since his ascension he has been more intensely and far more widely admired and loved by those whom he has left behind him. In a word, he deserves love; and we "needs must love the worthiest." (2) His love to us. Christ's is no cold, elevated dignity and excellence. He is a Being of benevolence, compassion, and tenderness; and these qualities he has displayed towards us. His love and kindness to men are simply the expression of his holy, gracious nature. He first loved us; and, if we love him not, we prove our insensibility and moral debasement. There is nothing meanly interested and unworthy in the love Christ's people bear him. (3) Especially upon his sacrifice and death. "Greater love hath no man than this, that a man lay down his life for his friends;" and this proof of Divine affection Jesus gave. His was the love which is "stronger than death."

> "Which of all our friends, to save us,
> Could or would have shed his blood?
> But Immanuel died to have us
> Reconciled in him to God.
> This was boundless love indeed:
> Jesus is a Friend in need."

2. This question implies that Christ is solicitous and desirous of our love. Men often seek the friendship of those who are above them in abilities, in station, in character, in power. Jesus does just the contrary when he condescends to ask our love. It is a proof of his disinterested and benevolent affection, that Jesus should deign to address to

each hearer of His Word the question, "Lovest *thou* me?" 3. This question implies that in Christ's view our love towards himself is of vast importance to us. To love him, as he knows full well, is to man the spring of the truly religious life. It is the surest means of becoming like him. Nay, to love Christ is to be in the way of loving everything that is good. It must not be supposed that such affection is the merely sentimental side of religion; it is closely connected with practice, for love is the divinely ordered motive to duty and service. How different is Christianity from other and merely human religions! These teach men to fear God, to propitiate God, but never to love God. Jesus draws our love towards himself, and thus leads us into love to God as the element of our higher life.

II. AN ARDENT RESPONSE. In the case of Peter, the reply to our Lord's pointed question was most satisfactory. It may well be pondered as an example for us, as Christians, to imitate. It was: 1. An affirmative answer, inconsistent with coldness, indifference, and mere respect. 2. A modest and not a boastful answer. Peter had endured a bitter experience of the mischief of self-confidence and boastfulness; into this sin he was not likely again to fall. 3. A cordial and sincere answer, opposed to merely formal and verbal profession. 4. An open and public answer, such as should ever be given to the rightful Lord and holy Friend of man. 5. A consistent answer—one supported by a life of loving devotion. 6. An acceptable and accepted answer. When Jesus asks our heart, and we yield it, never need we fear lest he should reject what we offer.—T.

Ver. 18.—*The primacy of Peter.* The career of St. Peter is a striking instance of elevation from obscurity to fame. From a Galilæan fisherman he was promoted to the leadership of the college of apostles, and has for centuries been revered by a great part of the Christian world as the earthly head of the Church. The ardour of his love and the boldness of his confessions endeared him to the Master; yet his self-confidence and his temporary unfaithfulness grieved the Master's heart. In the singular alternations of feeling and conduct he reminds us of David in the older dispensation. Both have gained a position in human regard which the cold and blameless have failed to reach.

I. PETER WAS THE FIRST AMONG THE FAVOURED GROUP ADMITTED TO WITNESS CHRIST'S GLORY AND HUMILIATION. Peter, James, and John were the favoured three who beheld the glory of the Son of man upon the Mount of Transfiguration, and his woe in the garden of Gethsemane. Not only is his name mentioned first, but precedence in action is on both occasions referred to him. It was he who exclaimed upon the mount, "It is good for us to be here," proposing that tents should be reared for the illustrious visitors and for their Lord. It was he who, when the foes of Jesus would have arrested him, drew the sword in the Master's defence.

II. PETER WAS THE FIRST TO BEAR WITNESS TO THE LORD'S DIVINITY. What the others thought of Jesus at the time when he asked them, "Whom say ye that I am?" we do not know; but it is recorded that Peter promptly and boldly replied, "Thou art the Christ, the Son of the living God." His ready apprehension of his Lord's nature, dignity, and office gave rise to the cordial acknowledgments of him to whom he testified.

III. PETER WAS THE FIRST OF THE APOSTLES TO BEAR WITNESS TO CHRIST'S RESURRECTION FROM THE DEAD. When on the evening of the day the disciples met, the subject for wonder and for rejoicing was that the Lord had appeared unto Simon. And Paul tells us that after his resurrection Jesus was seen first of Cephas. It is recorded that, upon receiving tidings from the women, Peter with John hurried to the empty tomb; it must have been soon after this that this apostle was favoured with the interview twice referred to in the New Testament.

IV. PETER WAS THE FIRST, AFTER THE DESCENT OF THE HOLY SPIRIT, TO PREACH THE GOSPEL TO HIS FELLOW-MEN. The record in the Book of the Acts is explicit upon this point. Peter, standing up with the eleven, lifted up his voice and spake forth to the people, proclaiming the Lordship and Messiahship of the Risen One, and announcing through him remission of sins to the penitent and believing. In this he was the mouthpiece of the Christian community, and the leader of the great company who published the Word of the Lord.

V. PETER WAS THE FIRST AMONG CHRISTIAN CONFESSORS TO ENDURE AND DEFY THE RAGE OF THE PERSECUTOR. In the fourth and fifth chapters of the Acts we have the record of this apostle's boldness when confronted with the enmity of the rulers among the Jews. How dignified was his demeanour, how faithful was his testimony, how patient was his endurance of hostility and of persecution for Christ's sake, the author of that book makes abundantly apparent to every reader.

VI. PETER WAS THE FIRST AMONG THE TWELVE TO WELCOME THE BELIEVING GENTILES INTO THE CHRISTIAN CHURCH. First in the case of Cornelius, and then upon the occasion of what is called the Council of Jerusalem, Peter proved himself to be possessed with the Spirit of his Lord, in whom there is neither Jew nor Gentile. It was he, occupying a position of peculiar authority and advantage, who may be said to have thrown open the gates of the Church to those of Gentile descent. Paul was indeed the apostle of the Gentiles; but if we turn aside from the speculations of the "higher criticism," and confine our attention to historical facts, we shall see it was Peter who made it possible to widen the foundations of the Church, and, without endangering unity, to receive the believers in Christ from every race and nation into the enjoyment of equal privileges and hopes.

VII. PETER WAS THE FIRST CONCERNING WHOM IT WAS FORETOLD THAT HE SHOULD SUFFER A DEATH OF MARTYRDOM FOR THE SAKE OF CHRIST. It is certainly very singular that our Lord should choose the moment when Peter made protestation of his love and devotion, and when he himself formally entrusted Peter with authority to feed the spiritual flock, as the moment for predicting his martyrdom, particularly foretelling by what death he should glorify God. His Epistles assure us that this language was not lost upon the faithful servant, but that he learned to rejoice in the prospect of partaking Christ's sufferings.—T.

Ver. 19.—*God glorified in death.* There is something startling in this language of our Lord. God is the Giver of life; and death, according to the scriptural teaching, comes by sin. In life God is glorified. Yet, as Christianity transmutes dross into gold, it is credible that even death may tend to the Divine glory. In the case of Christians we can indeed see how this should be so.

I. THE CHRISTIAN, IN ORDER TO GLORIFY GOD IN DEATH, MUST FIRST GLORIFY HIM IN LIFE. Such was conspicuously the case with Peter, with regard to whom this language was first employed. Active energies were consecrated to no personal end of self-advancement, but to the highest end of life. Similarly with every Christian, however lowly his position and however brief his career. The end crowns the work. He who lives well, dies well.

II. GOD MAY BE GLORIFIED BY THE CHRISTIAN'S DEATH, WHETHER THAT DEATH BE NATURAL OR VIOLENT. In the case of Peter, the language of Jesus evidently pointed to crucifixion as the mode of that apostle's end. And in the early age of Christianity there were evident reasons why many should be permitted to seal their testimony by their blood. But then and always the highest purposes may be secured by whatever mode of dissolution Divine providence allows. And a peaceful decease, though it may be less impressive upon men, may be equally acceptable to God, and perhaps even equally serviceable to survivors, as a triumphant martyrdom.

III. THE SPIRIT IN WHICH DEATH IS MET BY CHRISTIANS IS GLORIFYING TO GOD. This is emphatically the spirit of submission. Since men naturally shrink from dissolution, a principle of especial power is needed in order to overcome this tendency. On the part of some dying Christians there is something more than patient acquiescence; there is joy and even ecstasy in the prospect of being with Christ, which is far better. But even where such experience is wanting, there may be the manifestation of a truly submissive spirit. God is glorified in the patience of the saints.

IV. GOD IS GLORIFIED BY THE RESULTS WHICH THE CHRISTIAN'S DEATH PRODUCES UPON SURVIVORS. The consequences which flowed from the early martyrdoms have been generally acknowledged. It is proverbial that "the blood of the martyrs is the seed of the Church." Even persecutors have been touched by the exhibition of constancy, fortitude, and expectation of glory which they have witnessed on the part of sufferers. And in how many instances have children traced their new and holier life to the dying confession and victory of their Christian parents! Christ's death was the

life of the world; and the death of his followers is ever fruitful of spiritual and immortal good.—T.

Vers. 21, 22.—*Curiosity rebuked.* Peter and John were the two among the twelve who were nearest to Christ, and they were peculiarly intimate in their friendship and congenial in their disposition. It was very natural that, when the risen Jesus had uttered so explicit a prediction concerning the future of the apostle—viz. that he should live to old age, and then should glorify God by enduring a martyr's death by crucifixion—a general desire should be aroused in the breasts of the disciples to know something of the future history and the end of John. Especially it was very natural that Peter should put to the Lord the question here recorded. Yet Jesus not merely declined to comply with this request, he even rebuked the questioner for his curiosity.

I. THE CAUSES OF CURIOSITY. 1. Of these one is good, viz. the natural desire to know, with which is conjoined that sympathy that transfers to another the feelings of interest first belonging to one's self. A person utterly indifferent to the prospects of his neighbours would be regarded as morally imperfect and defective. 2. On the other hand, there is something of evil in the springs of curiosity, inasmuch as this habit of mind arises very much from the tendency to remove attention from principles, and attach it to persons. He who thinks only of principles is pedantic, and his pedantry is blamed; but he who thinks only of persons and of what happens to them is curious, and his disposition is condemned as trivial and prying. Peter's question was evidently regarded by our Lord in this latter light.

II. THE MISCHIEF OF CURIOSITY. In two respects this mental habit is injurious. 1. There is a great danger of the curious man's attention being drawn away from what relates to himself and his own true welfare. 2. There is a further danger lest the curious man should yield to the temptation to indulge in gossip, and even in scandal. It is not easy to speculate much about the circumstances and prospects of others without talking about their affairs, and surmising with regard to matters upon which we have no means of exact knowledge.

III. THE REBUKE AND CURE OF CURIOSITY. The language of the Lord Jesus was very emphatic and very just. 1. Let every man remember his own personal responsibility. "Follow thou me," said Jesus to Peter. We are not accountable for our neighbours, but we are accountable for ourselves. 2. Let every man remember that the case of others is in the hands of Divine wisdom and beneficence. "If I will that he tarry till I come, what is that to thee?" said Jesus; *i.e.* fear not; he is cared for equally with thyself; a good hand is over him, and he shall not be forsaken. There is often good reason for us to bear in mind the somewhat sharp but very needful rebuke of Christ, "What is that to thee?"—T.

Ver. 23.—*The untrustworthiness of tradition.* Tradition is the handing down from one person to another of what is not committed to writing. It is customary in those primitive societies where writing is unknown. It is practised also in communities more advanced in civilization, when there is some special reason why it should be preferred to documentary preservation and transmission. That there was traditional teaching concerning our Lord's ministry is undoubted; and it has been disputed to what extent our Gospels embody such teaching. But this passage seems to have been inserted here as if to remind us how carefully coming ages of the Church have been preserved from a fruitful source of error.

I. THERE WERE PECULIAR REASONS WHY THE SAYING HERE RECORDED SHOULD HAVE BEEN PRESERVED IN ITS INTEGRITY. 1. In this case the saying concerning John was a saying of Christ, and as such might be supposed to be treasured with the greatest care and reverence. 2. It was uttered in the hearing of the select friends of our Lord, who, if any could do so, would guard it from corruption. 3. The apostles of Christ must have been the reporters of this saying to their fellow-Christians. 4. The person concerning whom the tradition went abroad was living at the time that the misrepresentation was repeated.

II. YET AN ALTOGETHER ERRONEOUS VERSION OF THIS SAYING WAS CURRENT IN THE EARLY CHURCH. Although Jesus had simply said to Peter, "If I will that he tarry till I come, what is that to thee?" which might be simply a strong way of rebuking

curiosity, or an intimation that John should survive until the destruction of Jerusalem; yet there went abroad a notion that Jesus had expressly assured his beloved disciple that he should never die! Could there be a more remarkable perversion of the Lord's words? a more signal instance of the untrustworthiness of oral tradition? Yet, what happened then has often happened before and since. Passing from one man's lips to another's, facts may dissolve into fictions, and opinions may be reversed.

III. THIS INSTANCE SUGGESTS HOW WISE AND MERCIFUL AN ARRANGEMENT IS THAT BY WHICH THE GOSPEL IS NOT LEFT TO ORAL TRADITION, BUT HAS BEEN EMBODIED IN AUTHENTICATED DOCUMENTS. By inspiring his apostles to commit the gospel facts to writing, our Lord has secured us against the mischiefs attending tradition. The truth cannot be injured either by the zeal of friends or by the malice of foes.

PRACTICAL LESSON. Readers of the New Testament are bound in reason to accept and credit what there is no room for any candid inquirer to distrust.—T.

Ver. 24.—*Witness authenticating witness.* That the last two verses of this Gospel are not the composition of the evangelist whose name it bears is plain enough. But it is almost equally plain that this fact does not detract from their value, but, all things considered, rather adds to it.

I. IT IS EVIDENT THAT THIS GOSPEL WAS KNOWN TO THE CONTEMPORARIES OF THE APOSTLE JOHN. Whoever wrote these supplementary sentences, this appendix to the treatise, it is clear that the treatise itself was in his hands, and that he added his witness in the earliest age, and in all likelihood while the aged John was still living.

II. JOHN HIMSELF WAS KNOWN BY THE WRITER OF THIS APPENDIX TO BE THE AUTHOR OF THE GOSPEL. No one who is unprejudiced can suppose that this addition was made long after the writer was dead, and longer still after the death of the great Subject of the memoir. We have not here the record of an opinion; it is not the case of an anonymous Christian giving expression to his judgment that, as a matter of criticism, John was probably the author of the Gospel. "We *know*," he says—speaking for others as well as for himself—"that his [the beloved disciple's] testimony is true." They had doubtless heard many of the contents of the book from the lips of John himself, and they had doubtless heard the aged apostle acknowledge the authorship.

III. THE VERSE CONTAINS A GUARANTEE OF THE VERACITY OF JOHN. In stating that they knew that John's testimony was true, the guarantors and attestors must have been deliberately laying claim to independent sources of information. What more reasonable than to believe that they had seen and listened to some who had been witnesses of the Lord's death and of his resurrection-life? They may not only have entertained other apostles at Ephesus; they may have visited Jerusalem, and have seen those who in their youth had seen the Lord. In many ways they may have satisfied themselves that the records of John were not "cunningly devised fables;" that he had spoken what his eyes had seen and his ears had heard of the Word of life.

IV. THE WITNESS THUS BORNE TO THE GOSPEL CONFIRMS ITS CLAIM UPON OUR REVERENT ATTENTION AND FAITH. This was the intention with which the appendix was added. And as the interest and value of the document centre in the Being to whom it mainly relates, we may justly acknowledge that we are under a moral obligation to study the testimony borne. The Gospel of John is to be treated as an ordinary book in so far that its acceptance as credible depends upon evidence of an appropriate and convincing character. But its contents are far from ordinary; they are so extraordinary that it is reasonable and right for the reader to look for a valid foundation for his credence. And inasmuch as the manifest purpose, the professed purpose, for which the Gospel was written was to produce faith in the Lord Jesus Christ, we shall only receive the testimony of this unnamed but credible and veracious attestor so as to secure our highest enlightenment and welfare, if we are convinced that Jesus Christ is indeed the Son of God and the Saviour of mankind. Even assent to historical truth is insufficient; for this is the means to an end, and that end is "saving faith."—T.

Vers. 15—17.—*The pastoral office.* Notice—

I. THE LOVE REQUIRED. 1. *In some of its leading features.* (1) It is the highest order of *love*. "Lovest (ἀγαπᾷς) thou," etc.? Love varies in its quality, from the common love of man to man up to the most spiritual and Divine love of the soul to

God. The love required of the shepherd is the latter, although the former is by no means to be despised, but is advantageous. (2) It is the highest order of *love to Christ.* "Lovest thou *me?*" This high honour, devotion, and attachment must be felt towards Jesus—his Person, his character, his cause, and grand purposes of salvation. Christ in his Person and character demands the highest devotions of the heart and soul. (3) It is the highest order of *personal love to Christ.* "Lovest *thou,*" etc.? It must not be merely historical, but experimental. Not the love of some one else, but that of the individual himself—the fire of his own heart, the glow of his own affections, the enthusiasm of his own soul, and the warm devotion of his own feelings. There is much that is borrowed and second-hand in religious experience and Christian love. Christ requires the really experienced love of the individual. (4) It is the highest order of *love to Christ in the greatest degree.* "More than these"—more than the other disciples love me. This doubtless has a retrospective reference to Peter's profession of love, and serves as a rebuke; but it has a prospective reference to the fulfilment of personal love in the future, and serves as a guide and inspiration. Love to him is not only to be of the best quality, but also of the greatest quantity. It should strive to excel. Christ is to be supreme in the heart, and occupy the throne without a successful competitor. 2. *In its supreme importance.* (1) It is important *to the disciple himself.* (*a*) As the test of his Christian character. The possession or non-possession of love decides at once his relationship to Christ. Without love he is none of his; with it he is Christ's disciple. (*b*) As the sum of his Christian being. What a man's love is, he is to Christ. Love only weighs in the Christian balance. A man may be all things, but without love he is nothing; in the absence of love every excellence goes for nothing. It is the sum and soul of our Christian being. (*c*) As the essential qualification for Christian service. It is the only basis, inspiration, and support of Christian work and usefulness. Great faith may make a great hero, great intellect may make a great scientist; but great love alone can make a great preacher and missionary. (2) It is important *in relation to Jesus.* (*a*) He is anxious that all should love him. Hence the question. A cold Stoic cares not for the love of others; but a loving nature craves to be loved. He who is love, and came on an errand of infinite love, is anxious to be loved of all. (*b*) He is anxious to know how all feel towards him, especially his disciple and candidate for apostleship. He is anxious to learn from his own lips the true sentiment of his heart. (*c*) Only those who specially love him can be of special and real use to him. He wants shepherds, workers, preachers, and soldiers; but only those who love him supremely are eligible for his service, especially to be shepherds of his flock. 3. *In its special trial.* (1) It is *tried by Christ.* He asks his all-important question. He is the Examiner and Judge, and he alone is fit for this office. He alone knows what is in man. (2) The trial is *personal.* Christ stood face to face with Peter, and asked him, "Lovest," etc.? The trial of love is still between the soul and Christ. The personal Christ comes to the soul and asks, "Lovest thou me?" The candidate for the ministry may be questioned by the Church through some of its officials; but the real examination is that in the human heart by the ever-living and present Saviour. (3) The trial is *most searching.* The question is thrice repeated, almost in the same words. It rang in his ears, penetrated his heart, went through and through his whole moral being, and stirred his soul unto its very foundation. 4. *In its satisfactory evidence.* (1) The evidence of his *inward consciousness.* He felt in his very heart that he loved him. His inmost spirit testified to this. (2) The evidence of his *public confession.* He emphatically answers to the question, "I do love thee." There is no hesitation, but, with every repetition of the question, his affirmative answer is growingly earnest. (3) The evidence of the *perfect knowledge of Jesus.* At each answer he appeals to this. "Thou knowest," etc. He is willing to be judged by his past conduct in spite of his denial. He had confidence in his Judge. He was conscious of his omniscience, and still to this he confidently appeals. (4) The evidence of his *modest self-distrust.* He had more confidence in the knowledge of Jesus than in his own. He finally leaves the matter with his Judge. This is unlike old Peter; there must have been some inflow of new life and light. At his third repetition of the question he was grieved; if he was not, we should be inclined to grieve for him. It was human and Christian to feel so. It was the natural pain of sincere love at being questioned, its blush at being apparently doubted—a strong evidence of its sincerity.

(5) The *direct evidence of Jesus.* "Feed my lambs." This was a final proof that his love was genuine. Christ would not entrust his lambs but to the bosom of genuine love, nor his sheep but to the arms of warm affection. His employment in his service was the strongest proof of the sincerity of his love.

II. THE SERVICE DEMANDED. 1. *This service is special.* "Feed my lambs," etc. (1) *Christ has his lambs and sheep.* He has his little, weak, young, helpless, ignorant and wayward ones; and he also has some that are more mature and strong. (2) *These require feeding.* Neither the weak nor the strong can live without food. The weak are not too weak to take it, the strong are not too strong to require it. Food is as essential to the health and growth of spiritual life as it is of the physical. (3) *It is the special duty of the pastor to supply them with food.* The provision must be appropriate and suitable in quality and quantity. It must be spiritual, and not carnal and material. It must be real, and not illusive. Souls will starve if they have to breakfast on mere rhetoric, dine on mere words, and sup on empty ceremonies. The food must be appropriate, plentiful, and timely; otherwise the sheep and lambs of Christ will not thrive. 2. *The service is various.* (1) Some portions of it are *comparatively easy and simple.* "Feed my lambs." Compared with other portions of the pastoral office, this is simple. It embraces the first elements of knowledge, the first principles of truth, the alphabet of Christianity, and the milk of the Word. (2) Some portions of it are *more difficult and honourable.* "Tend and feed my sheep." This requires great wisdom, intellect, and spiritual power and penetration to dive down for the hidden treasures, and climb some of the higher branches of the tree of life for the ripest fruits. (3) The various portions of the office *demand all our energies.* Food must be provided and wisely administered. This will involve thought, search, energy, and tender care, and will demand all the vitality of head and heart; and this must be supplied by the great Shepherd. (4) *Those who faithfully perform the simplest duties of the service are fitted and allowed to perform the most difficult and honourable.* He who is willing and able to feed the lambs is allowed to feed the sheep. Those who teach the young in the Sunday school are specially trained to teach the more advanced in the congregation. Those who are faithful over a few things shall rule over many. If you will not feed the lambs, who will entrust you the sheep? (5) *The performance of the simplest portions of the service requires the most love.* After the answer to the question, "Lovest thou me more than these?" Jesus said, "Feed my lambs." To feed and nurse the little, weak, and invalid ones requires tenderer and more patient love than to satisfy the strong and healthy. If the latter require more wisdom and eloquence, the former require more love. The father will rule and instruct the healthy and robust of his family; but the mother alone will nurse the babe, and watch over the invalid child. The more honourable portions of Christian service may be performed from the love of fame, popularity, and self-interest; but its drudgery can scarcely be inspired by anything but the pure love of Christ. If you wish to manifest disinterested love for Christ, feed his lambs, and this is the only training for advancement. 3. *This is a service which can only be properly performed by supreme love to Christ.* (1) This alone can make it *possible.* It involves physical, mental, and spiritual energy, and self-sacrifice, tender and patient care and watching; and these can only be inspired and sustained by supreme love to Christ. (2) This alone can make it *valuable* to the shepherd, to the sheep, and to Christ. (3) This alone can make it *pleasant and delightful.* Otherwise it will be a burden and an unbearable drudgery; but love will make its most unpleasant duties a sweet delight. (4) This alone can make it *really successful.* The food provided and administered in love will alone be multiplied and blessed; and in its participation the lambs and sheep of Christ will lie down in green pastures, beside the still waters.

LESSONS. 1. *It was proper that Peter's love should be severely tried.* This was required by the nature of the case. He denied Christ thrice, and thrice was the question of love put to him. A damaged vessel must be well examined and repaired before being sent to sea again. 2. *The omniscience of the Master is a great comfort to the sincere servant.* On account of his essential failings and shortcomings at best, he is liable to be upon the whole misguided by men; but from their petty court he can appeal to the "King's bench," and, if right there, he has a consolation in the duties of his office, which will inspire him in all difficulties, and which no man can take away.

8. *Let the pastor ever remember that the sheep are not his own, but Christ's.* Although he is the shepherd, the provider, and the feeder, yet he is not the owner. Their owner is Christ, and let them be treated as such in all their peculiarities and failings for his sake. 4. *Those who love Christ are commissioned by him to do his work.* Let the fact of personal, genuine love to him be established, and their commission follows as a matter of course. Love to Christ is entitled to work for him, and will work for him. It will ever find employment, and the fidelity with which it performs its duties is the final proof of its power and sincerity. In the degree we love Christ we shall feed and tend his lambs and sheep.—B. T.

Ver. 1.—*A new manifestation on an old scene.* I. THE OLD SCENE. This verse gets all its suggestiveness just as we remember the place which Jesus chose for this particular manifestation. Persons and time and place were all combined together into one complete lesson of truth. Capernaum stood on that sea, the one place that came nearest to a home for him who all the years of his public life had no true home. While walking on the margin of its waters, Jesus called his first disciples to become "fishers of men" (Luke v. 1—11). To the disciples of Jesus gathered on the shores of this lake everything should have been eloquent with stirring memories of their Master. Everything in the way of circumstance and association was made, as far as it could be, into a hook and a help.

II. WHAT WAS CHANGED SINCE THE COMPANY HAD BEEN THERE BEFORE? The interval could not have been very long; yet what momentous things had happened in it! There was no change to speak of in the scene; a spectator from some coign of vantage would have seen pretty much the same as before. Nor would there be much change in the disciples. A great preparation was going on; but the change itself had yet to come. But in Jesus himself, what a glorious change! The mortal had put on immortality, the corruptible had put on incorruption. A great gulf separated him and his disciples—an immense difference added on to all the differences existing before. Best of all, the difference was laden with hope and encouragement for all who could look at it in the right way. The change in Jesus heralded and initiated a change in every one of these disciples, and through them a change in many with whom they would have to deal.

III. THE ESSENTIAL JESUS STILL REMAINED. He had not to make confession of former errors and new discoveries. The change in Jesus was but a metamorphosis; the change in the disciples was a regeneration. Jesus would look different, for he had put on the body of his glory. Before long, the disciples, looking outwardly the same, would have been profoundly changed.

IV. THE NEED OF A NEW MANIFESTATION TO US IN THE OLD SCENES OF OUR LIFE. Most people have to spend their days among scenes that are as familiar to them as ever the shores of Galilee were to these seven disciples. Life may become very dull and monotonous in these circumstances. But a manifestation of Jesus will make a wondrous change. Then, and only then, will there be sense and comfort in the utterance, that "old things have passed away, and all things become new." The Galilæan cities are gone long ago; but humanity remains, needing all the manifestations of Jesus as much as ever it did.—Y.

Ver. 15.—*An under-shepherd's great necessity.* Reasons based on previous experiences of Peter will at once suggest themselves as explaining why the question of Jesus was addressed to Peter rather than another disciple. But the best reason of all is that Jesus knows best whom to ask, and when. There was need why Peter should be especially addressed; but the other listeners were not shut out. Love to Jesus was as much a necessity and a duty to the other six as to Peter.

I. LOOK AT THE QUESTION IN THE LIGHT OF THE "THOU." "Lovest *thou* me?" Jesus addressed no stranger, no occasional acquaintance, but the constant companion and servant over a very considerable time. Jesus cannot come to a stranger with this question. But who of us should be able to plead the stranger's plea? Have we not heard the forerunner's voice, "Repent"? Have we not heard the Master's voice, "Follow me"? What a solemn reminder this question contains of the headway some of us may have to make up! It is very plain that such a question must be preceded

by dealings leading up to love. A mother can say, "Lovest thou me?" to a child that never remembers the time when that mother's face was not the most familiar object. But the same woman cannot say to a strange child, on her very first meeting with it, "Lovest thou me?" She will have to do something before love can spring up. If we have not had experiences of repenting and of endeavouring to follow Jesus, it is vain for us to listen and wait, as if love to Jesus would spring up mysteriously without apparent cause.

II. LOOK AT THE QUESTION IN THE LIGHT OF THE "ME." In a few days Peter will have entered on a new and momentous chapter of life, where everything will depend on the completeness of his devotion to Jesus. He will not be of the slightest use if he is to be a man of divided interests and fluctuating attachments. He is to be a shepherd of the flock of Jesus, and it will take all his energy and all his care. The comparison is ever being instituted between the claims of Jesus and the claims of self. Jesus must be first and last, and all that lies between. If Jesus is just to tinge our lives with a superficial influence, and modify our selfishness a little, we shall do little indeed for his sheep. Why should we serve the world by candlelight when we can do it by sunlight? why by twilight, when we can do it by noonday? We are bound to do our very best for men, and we can only do it by being servants of Jesus. We do more than others, because we are able to do more.

III. LOOK AT THE QUESTION IN THE LIGHT OF THE "LOVEST." The feeling of love is seed and soil to everything else. Love binds the "thou" and the "me" together. Mere admiration of Jesus will do nothing. The love of Jesus is the only effectual fountain to wash away the selfishness continually rising in our hearts, and especially will the love of Jesus keep us from becoming weary of loving the loveless. The sin-stricken life, the heart polluted with evil thoughts and affections, needs love. Yet love is what such a life too often fails to get. We fall most naturally into speaking angrily and contemptuously of bad people. But a heart full of living love to Jesus, with him ever in observation, will love and pity the wicked far more than be angry with them. Whatever other good qualities we possess, love to Jesus must crown them. If only we can respond fully to this question of Jesus, we shall escape many an irritating thought, many a vexatious brooding over the meannesses and duplicities of mankind.—Y.

HOMILETICAL INDEX

TO

THE GOSPEL ACCORDING TO ST. JOHN.

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