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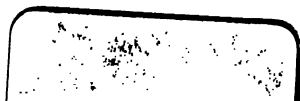
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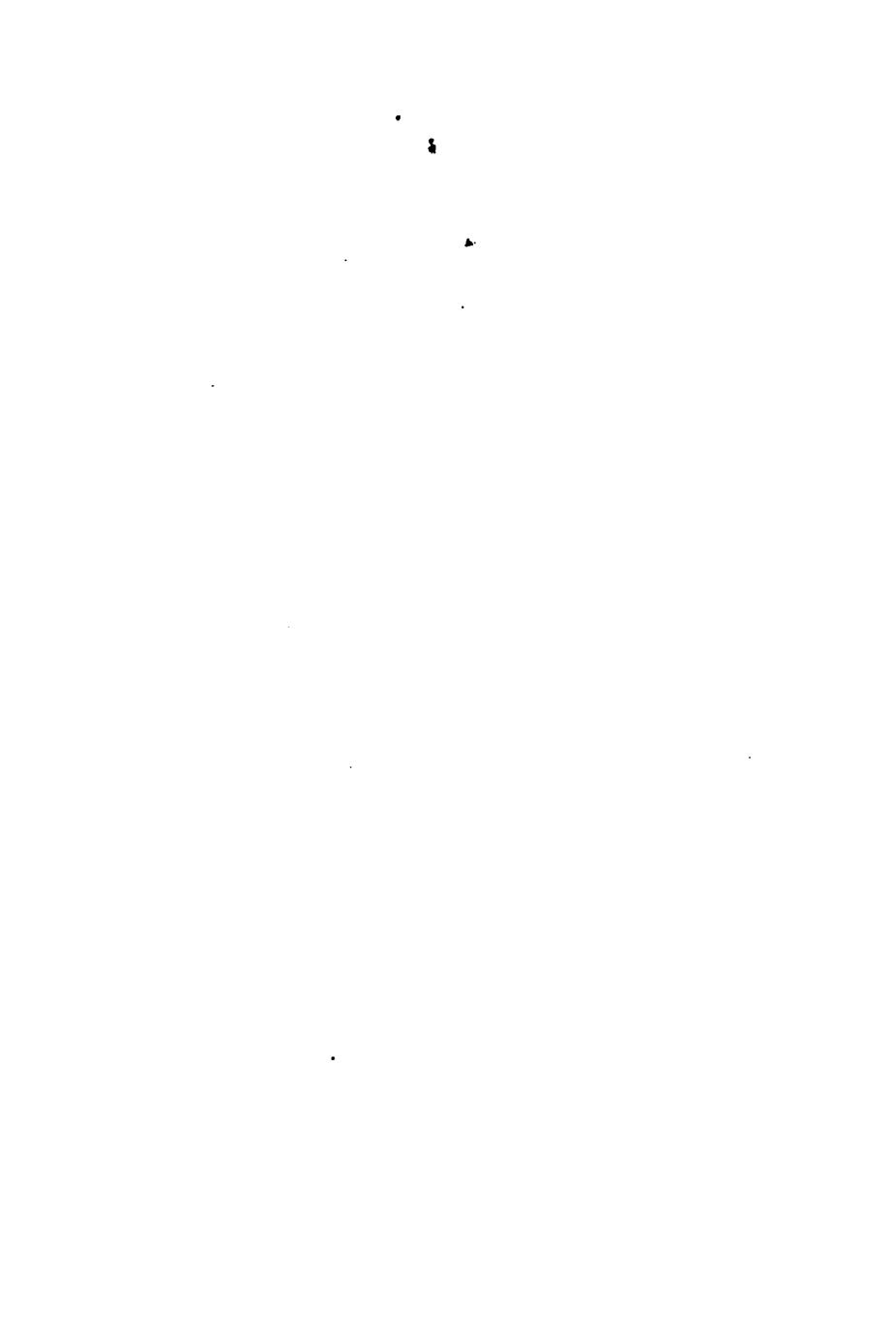
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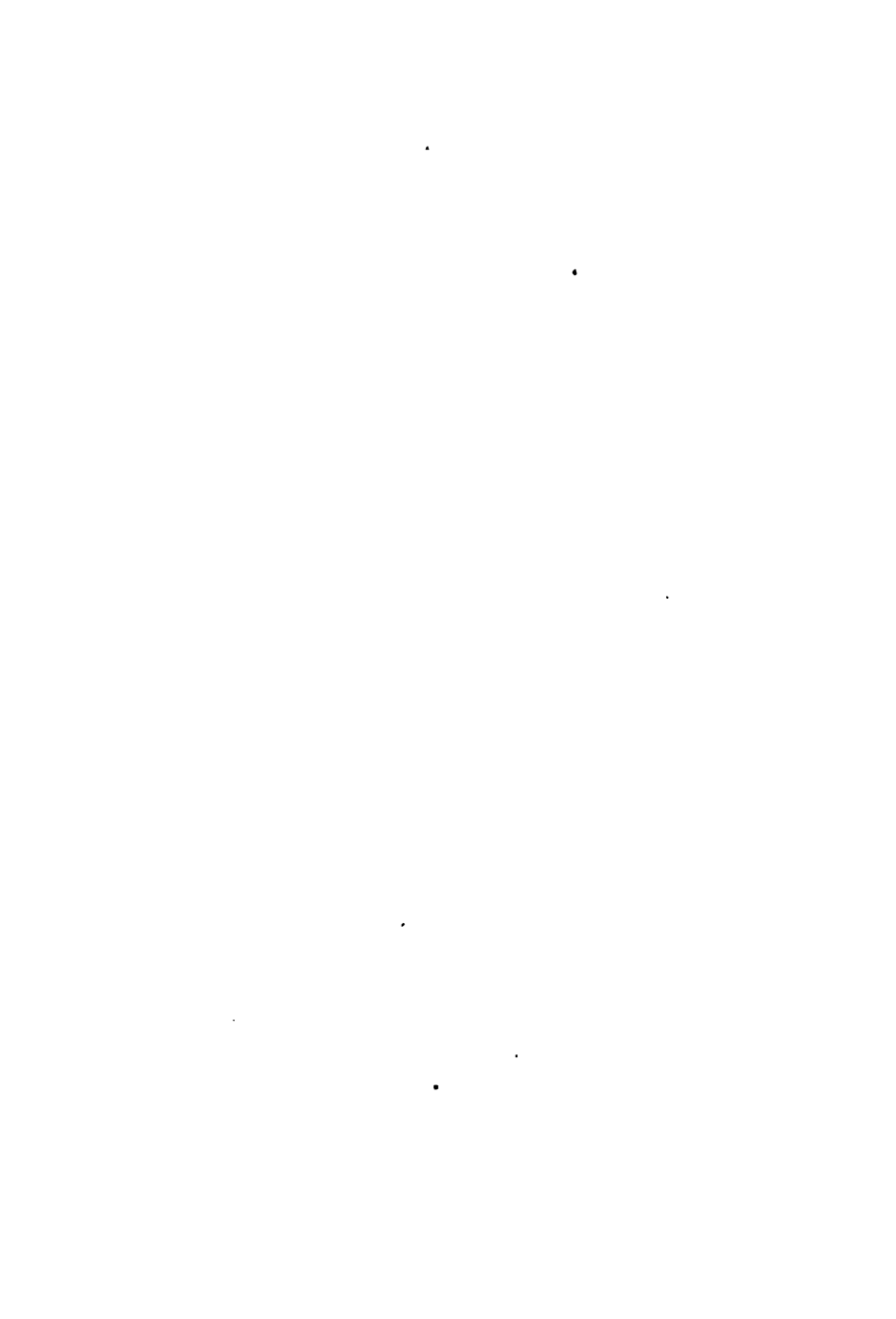












A  
PLAIN COMMENTARY  
ON  
The Four Holy Gospels,

INTENDED CHIEFLY  
FOR DEVOTIONAL READING.

—  
VOL. IV.—PART II.

S T. J O H N.

CHAPTERS XII.—XXI.  
—

ASK FOR THE OLD PATH, WHERE IS THE GOOD WAY, AND WALK  
THEREIN; AND YE SHALL FIND REST FOR YOUR SOULS.

*JEREMIAH VI. 16.*

GRANT, O LORD, THAT IN READING THY WORD, I MAY NEVER  
PREFER MY OWN SENTIMENTS BEFORE THOSE OF THE CHURCH  
IN THE PURELY ANCIENT TIMES OF CHRISTIANITY.

*Bishop Wilson.*

LONDON,  
JOHN HENRY PARKER.

M DCCC LV.

101. d. 259.



## PLAIN COMMENTARY

ON THE TWELFTH CHAPTER OF

**St. John's Gospel.**

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

XII. THEN JESUS six days before the Passover came to Bethany, where Lazarus was which had been dead, whom He raised from the dead.

‘As the time approached at which our LORD had resolved to suffer, He approached the place which He had chosen for the scene of His suffering\*.’

St. John proceeds to describe the Supper at Bethany; restoring that incident to its actual historical place, namely, the Sabbath before the Passover; from which St. Matthew<sup>b</sup>, (and St. Mark<sup>c</sup> after him,) had displaced it. They did so for an excellent reason, which has been pointed out in the note immediately preceding St. Matth. xxvi. 6; but which, as the attentive reader will

\* Alcuin.    <sup>b</sup> St. Matth. xxvi. 6 to 13.    <sup>c</sup> St. Mark xiv. 3 to 9.

perceive, would not have been discoverable, but for the statement of the present Evangelist below, in ver. 4. . . . From this period, the sacred Writers do not suffer us to lose sight of our LORD, until the dawning of the first Easter-Day.—He had now come to Bethany; and it follows,—

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

Take notice, that to eat and drink proves the reality of a corporeal, as distinguished from a merely spiritual presence. Thus St. Peter, to demonstrate the truth of our LORD's Resurrection from the dead, appeals to having, (with the Twelve,) 'ate and drank with Him<sup>d</sup>' after that event. Our SAVIOUR, in like manner, on the evening of the first Easter-Day, to convince the Apostles that they beheld no spectral appearance, partook of food in their presence. 'While they yet believed not for joy, and wondered, He said unto them, Have ye here anything which may be eaten? And they gave Him a piece of broiled fish, and some honey-comb. And He took it, and did eat before them<sup>e</sup>.'

The incident here recorded took place 'in the house of Simon the leper<sup>f</sup>,'—who is mentioned only on this occasion, and about whom nothing else whatever is known. . . . Both sisters serve the

<sup>d</sup> Acts x. 41.

<sup>e</sup> St. Luke xxiv. 41 to 43.

<sup>f</sup> St. Matth. xxvi. 6: St. Mark xiv. 3.

LORD faithfully and well. Martha, (like Simon Peter's mother-in-law, at the beginning of our LORD's Ministry<sup>g</sup>;) waits upon Him, as He reclines at the table; which had also been her chosen office on a former occasion<sup>h</sup>. Mary does Him honour in the way next described.

Then took Mary a pound of ointment<sup>3</sup> of spikenard, very costly, and anointed the feet of JESUS, and wiped His feet with her hair :

The two first Evangelists omit the name of the author of this famous, and, (as our SAVIOUR Himself testified,) mysterious action : famous,—for it enjoyed the immediate prophecy that it should be spoken of throughout the World ; mysterious,—for Mary was declared to have, unconsciously, 'come beforehand to anoint' the LORD's 'Body to the burying<sup>i</sup>.' They relate however that she poured the ointment *on His Head* ; and St. Mark relates that, in the impatience of her love, Mary 'brake the box<sup>j</sup> :'<sup>k</sup> brake it,—'so that nothing should be spared, and that nothing should remain behind for any other purpose<sup>k</sup>.' . . . Can we wonder at her Love? Lazarus was at the table!

Refer back to chapter xi. 2, and see the note there.—It need not, surely, be remarked that this transaction is not to be confounded with

<sup>g</sup> St. Matth. viii. 15.

<sup>h</sup> See St. Luke x. 38 to 42.

<sup>i</sup> St. Mark xiv. 8.

<sup>j</sup> See the note on St. Mark xiv. 3.

<sup>k</sup> Williams.



*that* recorded in St. Luke vii. 36 to 38,—however strikingly like it. . . . St. John adds,

and the house was filled with the odour of the ointment.

Not that 'house' only, but the universal Church of CHRIST, has been filled with the fragrance of her action. See the beautiful allusion of Ignatius to it, quoted in the note on St. Matthew xxvi. 7. The Fathers often point out that the House at Bethany was a type of the Church,—wherein the Name of CHRIST 'is as ointment poured forth!'

A modern writer remarks, in an ancient spirit,—'Here then was CHRIST sitting at supper with the Leper who was cleansed, and with the dead man whom He had raised to life: and what is this but a figure of His Church, where he who is cleansed, and he who is raised from the death of sin, sit with CHRIST, and eat and drink in His Kingdom, which is filled with the odour of His Death<sup>m</sup>?'

The fragrance of the precious ointment proved an offence to Judas. As it follows:—

- 4 Then saith one of His Disciples, Judas  
 Iscariot, Simon's *son*, which should betray  
 5 Him, Why was not this ointment sold  
 for three hundred pence, and given to the  
 poor?

Take notice that St. John, by that short clause,—'*which should betray Him,*'—guides us to con-

<sup>1</sup> Song of Solomon i. 3.

<sup>m</sup> Altered from Williams.

nect the crime of Judas with the present transaction. St. Matthew and St. Mark, as we have seen, even place the Supper at Bethany, and the Betrayal of our SAVIOUR, side by side, in their Gospels<sup>a</sup>. What now took place seems to have provoked the traitor to his accursed crime.

Pliny has a remark which is very much in point here, on the extravagant price which used to be paid for certain ointments. He informs us with indignation that 'there were some ointments in the shops, made of such costly ingredients, that every *pound* weight was sold at *four hundred Roman pence*; which by computation,' (remarks Bishop Sanderson,) 'allowing to the Roman penny sevenpence-halfpenny of our coin, cometh to above twenty-two pounds English.' This Roman writer thus, without intending it, bears witness to a fact which we might have suspected indeed, but which we could not else have certainly known; namely, that the sister of Lazarus, when she was intent on shewing honour to her LORD and ours, purchased *the most expensive offering she could procure*. Let it be remarked without offence, that our SAVIOUR'S emphatic commendation of her action becomes the abiding warrant for munificence on every similar occasion; and the perpetual rebuke of those who seem to think that anything is good enough for the House of God, while they yet deny themselves in no single luxury at home. The same lesson is unmistakably con-

<sup>a</sup> See the note on St. Matth. xxvi. 5.

veyed by the words which fell from the same gracious lips in commendation of the Widow's mite. See the note on St. Luke xxi. 4. Surely, the faithful service of God must have a wonderful tendency thus to unlock the heart, and make it liberal. Consider the language of David<sup>o</sup>, and of Zacchæus<sup>p</sup>. In the meanwhile, take notice that 'the evil eye of the wicked serves only to do honour to God's servants; for had it not been for the reproof of Judas, the costliness of Mary's offering had not been thus known and honoured<sup>q</sup>.' It is ever thus. The malice of Man is always overruled to the glory of God.

Judas Iscariot, it was, who presumed to assail this pious woman with the reproach of wasteful extravagance; in which, it seems certain from St. Matthew's language, that others of the Disciples inadvertently joined<sup>r</sup>. It has been suggested, indeed, that the plural is here used by St. Matthew for the singular, according to a known idiom of the language; but observe that he records the Divine *reply* as addressed to *many* also<sup>s</sup>.—Judas affects to lament the loss of such an opportunity of shewing kindness to the poor: but, (as St. John proceeds to declare,)—

6 This he said, not that he cared for the

<sup>o</sup> 2 Sam. xxiv. 24. See also 1 Chron. xxix. 14.

<sup>p</sup> See St. Luke xix. 8, and the note there.

<sup>q</sup> Williams.

<sup>r</sup> See St. Matth. xxvi. 8.

<sup>s</sup> St. Matth. xxvi. 10, and St. Mark xiv. 6.

poor; but because he was a thief, and had the bag, and bare what was put therein.

Judas thus becomes the type of those who make Religion a cloak for Covetousness. CHRIST yet suffered this man to retain his place among the Apostles; thereby teaching us not to look for a Church where *all* shall be Saints<sup>t</sup>.

Awful discovery of motives the vilest, for words which must have seemed to all who heard, brimful of sweetest Charity! . . . 'Not that *he* cared for the poor!'—though all the Disciples, to the very last, thought that the poor were uppermost in his regard<sup>u</sup>: 'but because he was *a thief*; and *had in his keeping the money-box*<sup>x</sup>; and *was in the habit of pilfering* from the moneys which from time to time were cast into it.' . . . And thus we are, as it seems, let into the secret of what led to this man's final downfall. O mystery of iniquity, too little attended to! Ought not the terrible history of Judas Iscariot to be more in our thoughts, and on our lips, than it is to be feared is the case? If he had fallen by the commission of some splendid crime, men would have put his history away, as something which was altogether above and beyond them. Is he then beneath us also, because he sinned on so petty a scale, and lost his soul for a bribe so exceedingly paltry?

<sup>t</sup> Grotius.

<sup>u</sup> Consider St. John xiii. 29.

<sup>x</sup> The word is uncommon. It is the translation of 'a chest,' in the Septuagint version of 2 Chron. xxiv. 8, 11.

Take notice that there is reason for supposing that the 'bag,' or 'money-box,' which held the common fund of the Twelve and their LORD, (and which we are *twice* told was entrusted to the keeping of Judas<sup>r</sup>,) did not generally contain so large a sum of money as this single offering was supposed to be worth. Consider St. Mark vi. 37, and the note there.—Observe also, how large a sum this must have seemed to the Traitor, who could betray his Master for perhaps one eighth of the amount! Since, at the time when the Gospel was written, 'a penny a day' was the hire of a labouring man<sup>s</sup>, we cannot be far wrong in regarding three hundred pence as equivalent to about 25*l.* of our money.

- 7 Then said JESUS, Let her alone: against the day of My Burying hath she kept this.

Not that Mary need have *known* what she did. It cannot be supposed that she had been preserving this precious offering against the day of our SAVIOUR'S Burying; or that she suspected that she was now 'anticipating,' (to use St. Mark's expression<sup>s</sup>,) an act which it was usual to perform immediately after death. But 'the humble actions of good Christians, done for God, and with a kind of instinctive sense of what may be pleasing to Him, bear onward to the future with some secret significancy; and because they are re-

<sup>r</sup> Also at St. John xiii. 29.

<sup>s</sup> St. Matth. xx. 2.

<sup>s</sup> St. Mark xiv. 8. See St. Matt. xxvi. 12.

proved by the World, are magnified and honoured by CHRIST<sup>b</sup>. It was not fitting that our SAVIOUR'S 'precious Death and Burial' should have wanted this mark of reverence and honour: and pious Mary was allowed the life-long satisfaction of reflecting that *her* hands had bestowed, in this marvellous and unexpected manner, what others, seven days later, sought to bestow upon the sacred Body of our LORD, in vain<sup>c</sup>.—He adds,

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

'The poor shall never cease out of the land<sup>d</sup>,' saith Almighty God in either Testament. They will be with the Church of CHRIST to the end,—in order that His people may shew them kindness for His sake<sup>e</sup>.—'The Day of *My Burying*,'—'Me ye have *not always*.'—by such allusions, prophetic of His near departure, did the Holy One seek to move and soften Judas; even while His words must have melted every other person whom He addressed. For who ever entertained a grudging thought under such a prospect? Nay, what mourner's heart has not ached through sorrow that he had not himself a timely warning given him, in order that he might have done more!

St. John will be found to exhibit our LORD'S rebuke, and very memorable reply to the assailants of this holy woman, more briefly than the

<sup>b</sup> Williams.

<sup>c</sup> St. Mark xvi. 1, 2 : St. Luke xxiv. 1.

<sup>d</sup> Deut. xv. 11.

<sup>e</sup> St. Matt. xxv. 40, 45.

two first Evangelists. He also omits the striking prophecy which followed, and which has already found, (as we ourselves are witnesses,) such ample fulfilment in the Church of CHRIST; namely, that the fame of this act should become as widely spread as the very Gospel itself<sup>f</sup>. That it was published among 'those who inhabit the British Isles,' was remarked even in the days of Chrysostom. In this prophetic announcement, then, on the part of our LORD, was there not abundant comfort provided for Mary, under the rebuke of Judas, and a consideration suggested which might well have roused the Traitor's fears?

A transaction of this very remarkable nature should not be lightly dismissed. 'Let us observe what the nature of the action is which our LORD selects as the one of all others that shall receive an earthly memorial. It is one done as it were in secret, in a private room: an expression, not of want, nor of personal need; but a free and spontaneous act of thanksgiving. It has no purpose but that of doing honour to our LORD; being not only not done to please men, but even done in spite of their reproof,—the free-will offering of deep, reverential love. It seeks not human fame, and therefore shall receive it<sup>g</sup>.'

In the meantime, the news that our SAVIOUR had returned from Ephraim, the scene of His

<sup>f</sup> Compare verses 7 and 8 with St. Matt. xxvi. 10 to 13, and St. Mark xiv. 6 to 9.

<sup>g</sup> *Williams.*

retirement<sup>b</sup>, and had re-appeared at Bethany, quickly spread to the Capital; and the consequence might have been foreseen. As it follows:—

Much people of the Jews therefore knew 9 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.

These were Jews *from Jerusalem*<sup>1</sup>. 'Curiosity brought them, not Love:' curiosity to see the Physician and His Patient together. 'The news of this great miracle had therefore spread everywhere; and was supported by such clear evidence, that the Rulers could neither suppress nor deny the fact<sup>1</sup>.' The reader is invited to refer to the latter part of the Commentary on verses 17, 18.

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

Rather,—'But the chief priests *determined to put,*' &c. — 'Lazarus *also,*' as well as CHRIST; against whom the Sanhedrin had conspired ever since the day when He raised Lazarus from the dead<sup>k</sup>. Notice the rapid *growth* of Sin. Apt disciples these in the school of Caiaphas<sup>1</sup>!—'O blind rage!' (exclaims Augustine;) 'as if the

<sup>b</sup> See St. John xi. 54.

<sup>1</sup> See St. John xi. 18, 19, and the notes there.

<sup>1</sup> Augustine.

<sup>k</sup> See St. John xi. 53.

<sup>1</sup> See St. John xi. 49, 50.



LORD who raised the dead could not raise the slain. Lo, He did both. He raised Lazarus, and He raised Himself.' . . . They conspired against Lazarus then,

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

'Went away from their former teachers, the Scribes and Pharisees. The word is the same as that used in chap. vi. 67, where our LORD asks His Disciples if they were inclined to 'go away' from Him.' . . . The reader is requested to refer to the note on St. John xi. 54. — 'No other miracle,' (says Chrysostom,) 'excited such rage as this. It was so public, and so wonderful, to see a man walking and talking after he had been dead four days. And the fact was so undeniable. In the case of other miracles, they had charged Him with breaking the Sabbath; but here there was nothing to find fault with, and therefore they vent their anger upon Lazarus.'

The event which follows belongs to 'Palm Sunday,'—as the Sunday next before Easter was anciently, and is sometimes still, called. 'It was a precept of the Law that on the tenth day of the first month, the lamb or kid was shut up in the house until the fourteenth day of the same month, when it was slain in the evening\*. Wherefore also the True Lamb, chosen without spot out of all the flock to be slain for the sanctification of

\* Exodus xii. 3.

the people, five days before, that is, on the tenth day, goeth up to Jerusalem<sup>m</sup>.'

On the next day much people that were 12 come to the Feast, when they heard that JESUS was coming to Jerusalem, took 18 branches of palm-trees, and went forth to meet Him, and cried, Hosanna : Blessed is the King of Israel that cometh in the name of the LORD.

Thus was prefigured the time, of which St. John speaks in the Book of Revelation, when lo, a great multitude, which no man can number, will stand 'before the Throne, and before THE LAMB, clothed with white robes, and *palms in their hands* ;' and will cry 'with a loud voice, saying, Salvation to our GOD which sitteth upon the Throne, and unto THE LAMB<sup>n</sup> !'

All this is related in a manner somewhat explanatory of the same incident as described by St. Matthew xxi. 8, 9, and St. Mark xi. 8, 9,—to both of which places the reader is requested to refer, as well as to the Commentary thereon.

It is observable that our SAVIOUR now approached Jerusalem in a manner different from any former occasion. Hitherto, His coming had been 'as it were in secret :' but His hour had at length come ; and He does all things openly, and without reserve. See the note on St. Mark x. 32. The news of the SAVIOUR'S intended approach

<sup>m</sup> *Chrysostom.*

<sup>n</sup> Rev. vii. 9, 10.

to the Capital seems to have spread rapidly; and it brings forth a multitude, at once, to meet Him. Very royal, surely, even in its lowliness, is the mysterious pageant thus set before us!

- 14 And JESUS, when He had found a young ass, sat thereon;

This is very concisely related by St. John. The curious and careful search which our LORD ordered two of His Disciples to make for the colt on which He was to enter Jerusalem in triumph, is recorded by the three first Evangelists in the places mentioned at foot<sup>o</sup>, where the notes on St. Matthew and St. Mark may be consulted. 'When He had found' this creature, 'He sat thereon:'

- 15 as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

These are not precisely the words of Zechariah ix. 9; but they exhibit the meaning of the prophecy referred to, and preserve *its substance*. Let us be on our guard against the flagrant absurdity which, on occasions like the present, can suggest that St. John 'quoted *from memory!*' Such a suggestion, if it proceeds from a Teacher of Divinity, must make the Angels weep. Let us be well assured that St. John's memory was perfectly trustworthy as often as he saw fit to trust it.

<sup>o</sup> St. Matth. xxi. 1 to 7: St. Mark xi. 1 to 7: St. Luke xix. 29 to 35.

but, in truth, these blessed writers 'neither spake or wrote any word of their own, but uttered syllable by syllable as the SPIRIT put it into their mouths'.—The suppression, in two of the Gospels, of the language of exultation with which the ancient prophecy commences, is probably a circumstance full of mysterious meaning. See St. Matthew xxi. 5, and the note there.—The present Evangelist,—because he is silent about the 'ass,' which we know that our SAVIOUR commanded the Disciples to bring Him, as well as the foal on which He was to ride,—omits that clause of Zechariah's prophecy which notices the elder animal, whereby the Jewish nation was typified<sup>q</sup>.

These things understood not His disciples at the first: but when JESUS was glorified, then remembered they that these things were written of Him, and *that* they had done these things unto Him.

Take notice, therefore, that there is something to be '*understood*' in all this\*; something which the Disciples themselves did not understand until the Day of Pentecost. Then, according to their LORD's true prediction, 'the HOLY GHOST taught them all things, and brought everything which CHRIST had spoken to their remembrance'. Consider in illustration of that statement, St. John ii. 17 and 22: viii. 28: xiii. 7: xvi. 12, 13; and St. Luke

\* Hooker.

<sup>q</sup> See St. Matth. xxi. 2, and the note there.

• Consider St. Matth. xvi. 9: St. Mark viii. 17.    † St. John xiv. 26.

xxiv. 8 and 45; on each of which places the notes should be read.—‘The HOLY GHOST was not yet given, because JESUS was not yet *glorified*.’ on which expression, as well as on the doctrine involved by what precedes, the reader is referred to the Commentary on the latter part of St. John vii. 39: also, on xiii. 7.

Besides that, hereby, the words of Zechariah found their accomplishment, may not the Disciples have perhaps afterwards ‘understood’ that, when our LORD thus entered Jerusalem, *that* ‘binding’ of ‘his foal unto the Vine, and his ass’s colt unto the choice Vine’, took place, of which dying Jacob spoke, when he foretold what should befall Judah ‘in the last days?’ Now, of a truth, was CHRIST binding the Gentiles, (the colt,) unto Himself, ‘*the True Vine*’, and, (singular to relate,) an ancient Jewish Commentary on the words of the Patriarch last referred to, declares that Jacob thereby ‘sheweth us that when the CHRIST shall come to save Israel, He shall make ready His ass, and ride upon him, and come unto Israel with poverty’.

‘But we may well ask,’ (observes Williams,) ‘How could a sensation so great as this be at this time occasioned? And St. John himself proceeds to explain it. It was from that great type of the Resurrection which had occurred among them so lately: the great miracle which our LORD had re-

• Gen. xlix. 11.

† St. John xv. 1.

‡ Bereshith Rabba.

served for the last of all, as so divinely suited to the dispensation which was now to follow.\*

The people therefore that was with Him 17 when He called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met Him, for 18 that they heard that He had done this miracle.

Two distinct multitudes are here spoken of. 'The people that was with Him when He called Lazarus out of his grave,' is the multitude whose presence is noticed in St. John xi. 31, (where see the note,) 42, and 45. The people who 'met Him,' (and who are the multitude also mentioned above, in verses 12, 13,) knew of the miracle only by hearsay from the others. The former are said to have 'borne record;' that is, they bare renewed witness to the truth of the miracle which they had witnessed with their own eyes. (The reader is invited to refer back to the remarks which were offered in the Commentary on St. John xi. 31, 42.) It is evident that the raising of Lazarus was *felt* to be one of those stupendous acts of Divine Power which admitted not of suspicion, much less of denial. The miracle had been wrought in broad daylight,—before a crowd,—with evident care to preclude all doubt as to its reality<sup>z</sup>. Moreover, Lazarus was before them, alive,—whom they *knew* to have been four days dead! Their amazement may be inferred from a well-known assertion of

\* See the notes on St. John xi. 39, and on ver. 44.

the elder Pliny: 'It is some consolation to poor human nature,' (he remarks,) 'that God cannot do all things. He cannot bestow upon mortals the gift of Immortality, *nor recal the dead to life.*'

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

The endeavours of the Pharisees, already noticed<sup>7</sup>, to prevent the people from following CHRIST, had proved an utter failure, and they were compelled to confess it. More than is here set down, these hypocrites said,—as may be seen in St. Luke xix. 39, 40; where the memorable rebuke which our LORD addressed to them on this same occasion, is also recorded.

And thus, St. John takes leave of our LORD's triumphal entry into Jerusalem; concerning which, it is necessary to refer to the three earlier Gospels, if we would know more<sup>8</sup>. At this place, indeed, the present Evangelist suspends his History of Holy Week altogether, with the memorable exception of the incident which immediately follows, (the Greeks brought to CHRIST;) not resuming that History, until he describes the washing of the Disciples' feet, which took place at the Last Supper. This will be found more fully pointed out in the note at the end of the present chapter.

An incident of the highest interest follows: as

<sup>7</sup> See St. John ix. 22: xi. 47, 48: xii. 42.

<sup>8</sup> *St. Lu. xix. 41 to 44*: *St. Mat. xxi. 10, 11*; and *St. Mark xi. 11*

it were the first streak of dawn, announcing the coming Day of the Gentiles. Certain Greeks are brought to CHRIST: proselytes, as it seems, who had come up to Jerusalem to worship<sup>a</sup>:—

And there were certain Greeks among 20 them that came up to worship at the Feast: the same came therefore to Philip, which 21 was of Bethsaida of Galilee, and desired him, saying, Sir, we would see JESUS.

Rather, '*We wish to see.*'—What may have been the object of these men in thus desiring to be brought to CHRIST? for it is certain that they desired to do *more* than 'see' Him. Had they perhaps heard of the acclamations with which He had been lately greeted on entering the Capital; and of the waving branches of palm which, as Greeks, they well understood to be emblematic of royal rank? . . . . They were destined to be strangely disappointed when they were brought into the presence of JESUS of Nazareth, and heard, (as it is reasonable to suppose they did,) the tenour of His wondrous Discourse, which follows.

The name 'Philip,' is of Greek origin. Does this perhaps explain why these Greeks addressed themselves to *him*? Or were they perhaps Syro-Phœnicians<sup>b</sup>, and therefore not unlikely to know an inhabitant of Bethsaida of Galilee?

<sup>a</sup> Consider Acts xvii. 4. Also Acts viii. 27. The case was contemplated at the Dedication of the Temple: see 1 Kings viii. 41 to 43.

<sup>b</sup> Consider St. Mark vii. 26. So Grotius.



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

Take notice, here, of the respectful conduct these lowly men, in their approaches to CHRIST the deference, and form, with which they proceeded on an occasion like the present. This circumstance has been already pointed out, in note on St. John iv. 27. It is obvious however suspect, as well from the formal request of strangers, as from the hesitation of the two Apostles, that the desired interview was of no ordinary kind. Our LORD's prohibition, in St. Matthew x. 5, affords no sufficient clue to the conduct of His servants, here recorded.

Philip singles out *Andrew*, — perhaps because Andrew was his fellow-townsman<sup>c</sup>; and it may have been in order to suggest this inference, St. John states, in ver. 21, that Philip '*was of Bethsaida of Galilee.*' The names of these Disciples are found connected also in St. John 5 and 8; and they are doubtless the 'two' who are omitted in chap. xxi. 2.

It has been pointed out that 'as there were Apostles sent for the colt which represented Gentiles, so there are two who now tell JESUS the approach of the first-fruits of the Gentiles. Our Blessed LORD sees therein the sign of His own approaching Death; for the calling in of

<sup>c</sup> See St. John i. 4

Gentiles could not take place until the Jews had rejected and crucified Him.'—'Listen we to the voice of the Corner-stone<sup>d</sup>:'—

And JESUS answered them, saying, The 23 hour is come, that the Son of Man should be glorified.

'Glorified,'—as above, in verse 16; where the reader is requested to read the note.—'Did He think Himself glorified, because the Gentiles wished to see Him? No. But He saw that after His Passion and Resurrection the Gentiles in all lands would believe on Him; and He took occasion from this request of some Gentiles to see Him, to announce the approaching fulness of the Gentiles: for that the hour of His being glorified was now at hand, and that after He was glorified in the Heavens, the Gentiles would believe<sup>e</sup>.' It is certain that this reply was made in the presence of a large assemblage of persons<sup>f</sup>; and it is reasonable to suppose that the 'Greeks' themselves heard it. The object of the Divine Speaker 'appears to have been to correct the wrong notions as to the glories of His Kingdom, which His triumphant entry into Jerusalem had led these Greeks, in common with many others, to entertain<sup>g</sup>.'

That 'hour,' therefore, so often mysteriously spoken of as 'not yet come<sup>h</sup>,' had at length ar-

<sup>d</sup> Augustine.

<sup>e</sup> Augustine.

<sup>f</sup> See below, verses 29 and 34.

<sup>g</sup> Lonsdale and Hale.

<sup>h</sup> For instance, in St. John ii. 4: vii. 30, and viii. 20.

rived. Consider the following places, where the same announcement is repeated:—St. John xiii. 1 : xvii. 1 : St. Mark xiv. 41 : St. Luke xxii. 53.

‘But it was necessary that His Exaltation and Glory should be preceded by His Humiliation and Passion : wherefore He says,—

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit.

‘CHRIST Himself, of the seed of the Patriarchs, was sown in the field of the World ; that, by dying, He might rise again with increase. He died alone : He rose again with many<sup>k</sup>.’ ‘In the ears of those who heard Him, however, His words contained a simple intimation that although the time had arrived when He should ‘be glorified,’ yet must He first die before He could ‘enter into His glory<sup>l</sup>.’ And He proceeds, in the two next verses, to declare that they who would share that glory with Him<sup>m</sup>, must shew themselves His servants by following Him in His sufferings, and giving up ‘life in this world’ for ‘Life Eternal<sup>n</sup>.’

‘Except a corn of wheat fall into the ground and die.’ How do such words on the lips of the CREATOR, serve to remind us that the whole World is but one mighty Parable, to which the Gospel supplies the clue ! Compare with the present place,

<sup>k</sup> Bede.—Consider St. Matth. xxxii. 52, 53. <sup>l</sup> St. Luke xxiv. 26.

<sup>m</sup> St. John xvii. 24.

<sup>n</sup> Lonsdale and Hale.

the process described in St. Luke xiii. 19; and take notice that St. Paul, when discoursing of the mystery of Death and Resurrection, derives his language from the decay, and subsequent growth of seeds; as 'bare grain,—*it may chance of wheat.*' The body, 'raised in power,' is 'sown,' (he says,) 'in weakness<sup>o</sup>.'

The lesson derived from seeds in the present place, however, is not the change from dishonour to glory, which takes place when they are sown into the earth; nor the change of body with which the plant at last appears. The *prodigious increase* which follows upon their decay, is the one circumstance to which attention is directed. A seed, unless it dies, 'abideth *alone*,' our LORD says: it continues 'bare grain<sup>p</sup>;' 'but if it die, it bringeth forth much fruit.' The figure may have been suggested by the circumstance that these Greeks were the 'first-fruits.' 'CHRIST Himself, on His rising on Easter-Day, was the offering of the first sheaf 'on the morrow after the Sabbath<sup>q</sup>;' and the coming in of the Gentiles, on the Day of Pentecost, was the gathering in of the harvest<sup>r</sup>.'—It follows:

He that loveth his life shall lose it; and 25  
he that hateth his life in this World shall  
keep it unto Life Eternal.

'He loves his life in this World, who indulges

<sup>o</sup> 1 Cor. xv. 36, 37, 42, 43.

<sup>p</sup> 1 Cor. xv. 37.

<sup>q</sup> Levit. xxiii. 11.

<sup>r</sup> Williams.

its inordinate desires: *he* hates it, who resists them<sup>a</sup>. 'It were harsh to say that a man should hate his life; so our LORD adds '*in this World*;' that is, for a particular time, not for ever. And we shall gain in the end by so doing; for we shall thereby enter into Life Eternal<sup>t</sup>.'

This is one of those almost proverbial sayings which are of most frequent recurrence on our LORD's lips. It is repeated, with small varieties, no less than four distinct times<sup>u</sup>: and, on the two first, it is found connected, (as here,) with the 'following of CHRIST.'

- 26 If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will *My* FATHER honour.

This, then, is the Christian's great reward; to be, throughout the Ages of Eternity, in that blissful region where his Master is! After Death, will come the Glorious Resurrection to Eternal Life, of as many as have been faithful followers of CHRIST in this World. By making them partakers thereof, the FATHER will 'honour' them: 'for what greater honour can God's adopted sons receive than to be where the Only SON is<sup>x</sup>?'

- 27 Now is My Soul troubled; and what shall

<sup>a</sup> Chrysostom.

<sup>t</sup> Theophylact.

<sup>u</sup> St. Matth. x. 39; St. Matth. xvi. 25, (which is St. Mark viii. 35, and St. Luke ix. 24:;) St. Luke xvii. 33; and the present place.

<sup>x</sup> Chrysostom.

I say? FATHER, save Me from this hour :  
but for this cause came I unto this hour.

'Thus did our LORD draw us near to Himself by shewing how deeply He partook of our human fears and sorrows ; as if thereby to lead us on to something better.' Take notice, that in these sayings, (which are a kind of foretaste of the scene in the Garden of Gethsemane<sup>a</sup>;) we have a striking evidence of the reality of His Human Nature ; which shrank, (as our Nature ever must shrink,) from Pain and Death. The Humanity of our LORD,—*Soul* as well as *Body*<sup>a</sup>,—becomes more and more apparent, as His Cross draws nearer in sight. But, besides partaking all our natural instincts and infirmities, (not one of which is in itself sinful,) the present trouble of our SAVIOUR'S Soul may well be thought to have mainly arisen from the prospect of the terrible conflict with the Power of Darkness which was now close at hand. Consider all that follows, down to verse 32<sup>b</sup>, inclusive : and interpret the last words of ver. 27, by comparing them with 1 St. John iii. 8.

Having exhorted His Disciples to endurance, and the patient treading in His own footsteps, He straightway reveals Himself as 'a Man of Sorrows, and acquainted with grief<sup>c</sup>.' His soul is full of agony at the prospect of all that awaited Him ;

<sup>a</sup> Williams.

<sup>a</sup> Consider St. Luke xxii. 42, &c.

<sup>b</sup> See the note on St. John xiii. 21.

<sup>b</sup> See especially the note on verse 31.

<sup>c</sup> Is. liii. 3.

and His affecting language in the text is that reasoning whereby He calms His troubled soul, setting us thereby an example. . . . On this, Augustine exclaims:—‘Thou biddest my soul follow Thee; but I see Thy soul troubled. What foundation shall I seek, if the Rock gives way? LORD, I acknowledge Thy mercy. Thou, of Thy love, wast troubled, to console those who are troubled through the infirmity of nature; that the members of Thy Body perish not in despair. The Head took upon Himself the affections of His members.’

‘It is as if our LORD had said,—I cannot say why I should ask to be saved from this hour; for, for this cause came I unto this hour. . . I am troubled, yet I ask not to be spared. I do not say, ‘Save Me from this hour;’ but,—

## 28 FATHER, glorify Thy Name.

‘To die for the Truth was to glorify GOD, as the event shewed: for, after His Crucifixion, the World was to be converted to the knowledge of GOD<sup>d</sup>.’

Then came there a Voice from Heaven, *saying*, I have both glorified *It*, and will glorify *It* again.

‘‘I have glorified it,’—that is, when Thou wast born of a Virgin; didst work miracles; wast made manifest by the HOLY GHOST descending in the shape of a dove: ‘and I will glorify it again,’—

<sup>d</sup> Chrysostom.

that is, when Thou shalt rise from the Dead ; and, as GOD, be exalted above the Heavens, and Thy Glory above all the Earth<sup>e</sup>.’ Supremely was the FATHER ‘glorified’ by the proofs which the SON gave of His Divinity, as He hung upon the Cross ; as well as by the stupendous miracles which followed upon His Ascension. See the notes on St. John xiii. 31. . . . Chrysostom points out that our LORD’s announcement in verse 31 ‘fits on to the preceding words ; as shewing *the mode* in which GOD was glorified.’ The remark seems just ; and reminds us that as GOD had been already glorified by the issue of the Temptation in the Wilderness, so was He now about to be glorified again by the entire and final conquest over the same Enemy, which our LORD obtained on the Cross<sup>f</sup>. For ‘through Death,’ (as we know,) He destroyed ‘him that had the power of Death, that is, the Devil<sup>g</sup>.’

Thrice was the Divine Voice heard from Heaven : first, at our LORD’s Baptism<sup>b</sup>, when He seems to have been specially designated to His *Priestly* Office : next, at His Transfiguration<sup>i</sup>, when, by the departure of Moses and Elijah, He was discovered as the great *Prophet* of His People : lastly, on the present occasion, when He is not only revealed to Sion, as her *King* ; and beholds the first-fruits of those Gentiles who

<sup>e</sup> Augustine.

<sup>f</sup> See below, the note on ver. 31.

<sup>g</sup> Heb. ii. 14.

<sup>b</sup> St. Mark i. 11.

<sup>i</sup> St. Matth. xvii. 5.



should hereafter press so largely into His Kingdom : but is invested, although in mockery, with all the insignia of Royalty ; and wears His title ('the King of the Jews,') upon the very Cross.

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

Take notice that when God speaks, His voice is now, loud as the sound of many waters<sup>k</sup> ; and terrible, as the thunder\* : now, it is 'a still small voice<sup>l</sup>,' like that of Infancy, or Age<sup>m</sup>. And to some, it is but a confused sound<sup>n</sup> ; while, to others, it is distinctly audible, and articulate.

- 30 JESUS answered and said, This Voice came not because of Me, but for your sakes.

'As He had said, at the Grave of Lazarus, that for the sake of others He spake aloud unto the FATHER<sup>o</sup>, so now also, for their sakes,' (not for His own, who needed no such testimony,) 'did the FATHER speak aloud to Him<sup>p</sup>.' And Augustine points out that 'as that Voice did not come for His sake, but for theirs, so was His Soul troubled for their sake, not for His own.' . . . We look narrowly at the next words which our SAVIOUR is recorded to have spoken, in order to discover whether they supply any clue to this supernatural manifestation : nor are we disappointed.

<sup>k</sup> Rev. i. 15.

\* Ps. xxix. 2 to 9.

<sup>l</sup> 1 Kings xix. 12.

<sup>m</sup> 1 Sam. iii. 5.

<sup>n</sup> As here, and in Acts ix. 7 : xxii. 9.

<sup>o</sup> St. Jehu xi. 42.

<sup>p</sup> Williams.

Now is the judgment of this World : now 31  
shall the Prince of this World be cast out.

Is it possible to read such an announcement, —(duly considering *by* whom, and *of* whom, and *when* it was spoken,)—without the deepest awe, curiosity, and wonder? The miraculous Voice which had been just heard, is declared to have marked the juncture at which '*the Prince of this World*' was about to be '*cast out.*' The expression '*Prince of this World,*'—(which derives singular illustration from the boastful, and certainly not altogether vain, language of St. Luke iv. 6,)—is found in two other places, and denotes unmistakably the arch-fiend, Satan ; who is elsewhere called '*the god of this World*,' and '*the Prince of the Power of the air*.' Thus, in St. John xiv. 30, our SAVIOUR speaks of '*the Prince of this World*' as coming, and finding nothing in Him. But the most remarkable place, in connexion with the present, is chap. xvi. 11,—to which the reader is requested to refer. By that expulsion of the Prince of Evil, therefore, God was about to '*glorify His Name.*' Was not this, in fact, the fulfilment of the first great prophecy, that the promised Seed should '*bruise*' the Serpent's '*head*'\*?

The Cross of CHRIST, now full in view, was doubtless the scene of the mighty Triumph here proclaimed beforehand. The Enemy, repulsed in his threefold assault in the Wilderness, had de-

\* 2 Cor. iv. 4.

† Ephea. ii. 2.

• Gen. iii. 15.

parted from the Holy One, (as we there read,) 'until a [future] season<sup>†</sup>,'—which season had now at length arrived. The attack was therefore about to be renewed, with all the violence which the desperation of Devils can suggest, and which infernal malice can call to its aid. As *then*, through every avenue of Pleasure, so *now*, through every avenue of Pain, the Devil will seek to shake the Almighty One from His stedfastness, and gain some advantage over Him. With what chance of success,—he may have heard our LORD declare beforehand. Yet will he persevere, and at least do his worst. By the contradiction of sinners; by the blasphemy of the multitude; by the blindness of the Jewish Rulers, wilfully persevered in to the very last; by the treachery of Judas<sup>‡</sup>; by the Agony in the Garden, resulting it may be in part from a conflict with the Power of Darkness; by the desertion of the Apostles; by the multiplied cruelties, and prolonged tortures of His Passion; finally, by His sufferings on the bitter Cross;—by all these means, the Enemy will seek to avert his own threatened doom, and to defeat GOD. But he is destined to be hopelessly foiled in every endeavour. He falls, as Lightning falls from Heaven<sup>‡</sup>: and the Cross, which was to have been the instrument of his victory, proves, (as we have elsewhere shewn,) the very means of his own dis-

<sup>†</sup> See the note on St. Luke iv. 13.

<sup>‡</sup> See the note on St. John xiii. 20: p. 562-3.

<sup>‡</sup> See St. Luke x. 18, and the note there.

## ON ST. JOHN'S GOSPEL.

iture and downfall. 'All the Fathers, from Irenaeus to Bernard, represent Satan as snared by his own success; and by taking away the life of the One Immaculate human subject, losing for himself that proprietary right over the lives of all men, which had been his through the penal consequence of the first sin.\*' He will henceforth be to be 'the Prince of this World,' except in an inferior sense. He is about to be defeated, and 'cast out.' Our Race had indeed yielded themselves to him: (and although we had ought to do so, seeing that we are not our own, as the contract binding, as far as men were concerned :) 'our act then barreth us. And yet cannot bar the right Owner from challenging his own wheresoever He finds it. And therefore may be well assured that God will not suffer the Devil, who is but an intruder and cheater, to enjoy what is God's, and not his: but will eject him, and recover out of his possession that which he hath no right at all to it.' — On this great subject, the reader is invited to read the notes on St. Matthew xxvii. 38, and 40: St. Luke xxii. 43, 44; xxiii. 25. He is also invited to refer to the observations annexed to St. Matthew iv. It must be almost superfluous to point out that the Parable of 'the man armed keeping his goods' should be considered in connexion with all that goes before. See the note on St. Luke xi. 22.

\* Dr. W. H. Mill.

† Bp. Sanderson.

This mighty transaction, then, is called by our LORD, 'the Judgment of this World;' words which seem to imply that a sentence of condemnation was now virtually passed on Sin and Satan; the evidence whereof was that the Evil One and his wicked Angels, the 'Rulers of the Darkness of this World,' as they are termed by St. Paul<sup>a</sup>,—(and these 'Devils, or Princes of the Air,' are all one with the 'Princes of this World<sup>a</sup>;)—no longer reigned over the bodies of men as they had done in times past. For 'we learn from repeated divine testimonies, that before the price of our Redemption was paid, the World and its Kingdoms were suffered by GOD to remain under diabolical controul to a degree which we cannot now readily conceive<sup>b</sup>.' The Disciples had power given them to tread under foot 'all the Power of the Enemy<sup>d</sup>;' and this casting out of the Devils became a part of their abiding Commission<sup>e</sup>. The reader is requested to read the note on St. Luke x. 18. . . . Enough has been said, in the course of the present note, to shew the close, yet secret connexion of the words which immediately follow with those which precede. Not only is there an allusion *to the Cross*, as the instrument whereby MESSIAH was to do such wonders for His people, but it seems to be also implied that men,—from his empire

<sup>a</sup> Eph. vi. 12.      <sup>a</sup> Bp. Pearson. Consider 1 Cor. ii. 6, 8.

<sup>b</sup> Dr. W. H. Mill.—Not that Satan ever claims more than a delegated power; see St. Luke iv. 6.

<sup>d</sup> St. Luke x. 19.

<sup>e</sup> St. Mark xvi. 17.

over whom, Satan was about to be expelled,— would be the more easily drawn to Himself, when released from the tyranny of such an usurper.

And I, if I be lifted up from the Earth, **32** will draw all *men* unto Me.

Rather,—‘*when* I am lifted up:’ for the meaning of which phrase, see the note on the next verse.—It will be perceived that our SAVIOUR blends some intimation of His Greatness and GODHEAD with almost every allusion to His coming Humiliation. Thus, even while He indicates the ignominious death by which He will soon see fit to die, He delivers a glorious hint concerning the consequences to mankind of that act of self-abasement: namely, that He will thereby ‘*draw all men*’ unto Himself; cause men of all nations to become subjects of His Kingdom. . . . And what is this but looking beyond His own Resurrection from Death, and Ascension into Heaven, to the Gift of the HOLY GHOST which was to follow? What is it but to claim to Himself, as God, that marvellous operation of Divine Power whereby the hearts of men must first be effectually *drawn*, before they can come to God? Consider St. John vi. 44,—where this ‘drawing’ is ascribed solely to the FATHER. . . . The reader is requested to refer to the third paragraph of the note on St. John xi. 52. He will be reminded by the place of Scripture thus referred to, that the

‘ Consider Colossians i. 13.

found to have so prophesied of His Crucifixion, at the Feast of Tabernacles, about six months before°. The actual words, (strange to relate,) are found only in His Discourse to Nicodemus,—recorded in St. John iii. 14.

The title 'Son of Man' occurs in Daniel vii. 13,—and is thence quoted by our LORD in St. Matthew xxiv. 30, and xxvi. 64.—To the inquiry proposed to Him by the people concerning His language, the meaning of which must have been abundantly plain, our SAVIOUR vouchsafes no direct reply. The Discourse which follows, and which, (broken only by some precious remarks of the Evangelist himself,) extends to the end of the present Chapter, appears to have been the last of our LORD's public Discourses; and it has all the solemnity which might have been expected in such a leave-taking of His hard-hearted Countrymen. His very language is of Twilight, and turns on the approach of Night,—as implying that the Day of Grace was now rapidly on the wane, if it had not indeed already expired. Truly has it been remarked, however, that, in what follows, our LORD speaks 'as if His Death were but the going away for a time; as the Sun's light only sets to rise again<sup>p</sup>.'

- 35 Then JESUS said unto them, Yet a little while is the Light with you. Walk while ye have the Light, lest Darkness come upon

° See St. John viii. 28,

<sup>p</sup> Chrysostom.

you : for he that walketh in Darkness knoweth not whither he goeth.

Thus,—and for the last time!—does ‘the Light of the World’ discourse of Himself under this favourite and most instructive image ; concerning which it must suffice to refer the reader to what has been already offered in the notes on St. John i. 9 : viii. 12, and ix. 5. But the passage most in point is St. John xi. 9 & 10, which should be attentively considered. See also below, on verse 46. . . . The attentive student of St. John’s writings will recognize a reference to these sayings of our SAVIOUR, (or to St. John viii. 12,) in St. John’s first Epistle,—i. 5 to 7, and ii. 11. May it be thought that His words were intended to recal the exhortation of His ancient prophet Jeremiah ? —‘ Give glory to the LORD your GOD before He cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for Light, He turn it into the shadow of Death, and make it gross darkness<sup>a</sup> ?’ In language not dissimilar, at least, does our LORD warn the Jews, for the last time, of the spiritual Darkness which had already all but entirely overtaken them ; and which, if they refused to walk in His Light, would effectually blind their eyes, and cause them terribly to err from the right way. And so it came to pass<sup>r</sup> when they had ‘ crucified the LORD of Glory.’ *Quite* benighted were they at the time of the siege of their City.

<sup>a</sup> Jer. xiii. 16.    <sup>r</sup> Rom. xi. 7 to 10, and 25. 2 Cor. iii. 14, 15.



Such solemn words, from Him who is our Light, on the subject of 'Darkness,' seem to call for special comment. 'What then is *Darkness*? In God there is none, that is, none *to* Him, for the Darkness is no Darkness with Him<sup>t</sup>. All Darkness, then, is in the creature; in Satan, and in his evil Angels, and in Man. Men walk in Darkness 'because the god of this World hath blinded their minds<sup>u</sup>.' The Light is around them, and the Eye of God pierces through them: the Darkness is *to* them, and *within* them. The Light that is in them is Darkness, and how great is that Darkness<sup>w</sup>! They shut their eyes to the Light of God, and make to themselves a false Light; referring everything to self instead of to Him: so that all things take false proportions and false relations.

'Nor is there anything in Nature that can fully represent the perversion which takes place in the mind when it chooses to regard everything in relation to itself, and its own will. Nothing short of Blindness can express it; but in the case of Blindness, we have no *false* Light to put in the place of the *true*. Dreaming comes nearer to the image required; yet, even in Dreaming, we are usually protected by the half-conscious recollection of objects, or the unseen care of Angels, from the wreck we should work if we really acted upon the view that is in our eye. Madness does not commonly go the length of the folly and contradiction of a wicked man's Life. It is not often that

<sup>t</sup> Ps. cxxxix. 12.      <sup>u</sup> 2 Cor. iv. 4.      <sup>w</sup> St. Matth. vi. 23.

madmen so grossly mistake the nature and appearances of sensible objects, as ordinary men do daily mistake the real nature and relations of things that concern them far more nearly. Madness, Dreaming, Darkness, all combined, make but a shadow of that 'darkness which may be felt<sup>2</sup>,'—*an ungodly Will*.' . . . Our LORD concludes :

While ye have Light, believe in the Light, 36  
that ye may be the children of Light.

Rather,—'While ye have *the* Light.' No better Commentary can be desired on the rest of the verse, than is supplied by ver. 46. The phrase 'children of Light' recalls the language of St. Luke xvi. 8.

These things spake JESUS, and departed, and did hide Himself from them.

He 'hid Himself from them,' as He had done on so many former occasions; some of which will be found specified at foot<sup>2</sup>. The phrase here employed is met with also in Psalm lv. 12.—It may well have been the Evening of the Day, when our LORD addressed these solemn words to His enemies; hiding Himself at last from their gaze, as His visible emblem in the Heavens<sup>a</sup> sunk behind

<sup>2</sup> Ex. x. 21.

<sup>7</sup> Rev. C. Marriott.

<sup>a</sup> See St. Luke iv. 30. St. John viii. 59, (where the same expression occurs:) and x. 39.

<sup>a</sup> It would be interesting to collect the occasions when our LORD's discourse may be thought to have been suggested by external phenomena. Consider St. John iv. 35: vii. 37, (p. 278;) xv. i. St. Luke xiv. 1, 7, 12, 15, 16: xxi. 29, 30, &c. &c.

the western hills. . . . The Evangelist proceeds to make some weighty remarks on the unbelief of the Jews with respect to the transactions he has been describing.—And first, he shews that however strange, and even inexplicable to Human Reason, may have been the reception which our LORD'S Miracles met with at the hands of His own chosen people, that result had been clearly foreseen in the Divine Counsels, from the very beginning.

- 37 But though He had done so many miracles before them, yet they believed not on Him :  
 38 that the saying of Esaias the prophet might be fulfilled, which he spake, LORD, who hath believed our report ? and to whom hath the Arm of the LORD been revealed ?

By the first clause in this prophetic saying, the SPIRIT intended to imply the rejection of the Gospel. Hence, St. Paul says,—‘They have not all obeyed the Gospel. For Esaias saith, LORD, who hath believed our report<sup>b</sup>?’ . . . In the latter part of the sentence, Augustine saw a plain reference to the SAVIOUR. ‘It is evident,’ (he says,) that ‘the Arm of the LORD’ is here the SON of GOD Himself<sup>c</sup>: who is so called, because all things were made by Him<sup>d</sup>.’ The reader is invited to read what has been offered in another place on the kindred expression,—‘The finger of

<sup>b</sup> Rom. x. 16.

<sup>c</sup> Compare Is. li. 9 : also Acts xiii. 17.

<sup>d</sup> Consider St. John i. 3, and the note there.

1000<sup>c</sup>. Isaiah's words have thus been paraphrased :—**LORD**, who will believe the testimony of us Thy prophets respecting **CHRIST**? and to whom will Thy power, put forth in Him, be so revealed that they will see and acknowledge it to be Thine?'

A few words will perhaps be expected on the very difficult subject which is opened by the form of speech employed by the Evangelist, in this and so many other places<sup>g</sup>. It must suffice to point out that, as far as the usage of the original language goes, the expression in verse 38, ('that the saying of the prophet might be fulfilled,') *need not* mean anything more than, '*So that* the saying of the prophet *was fulfilled.*' Utterly absurd, of course, would be the supposition that an inspired writer could wish to imply that a spirit of unbelief had been forced upon the nation of the Jews in order to save the credit of one of God's ancient Prophets. The ambiguity of the original expression, when received into 'an honest and good heart,' will perhaps occasion no real difficulty. Doubtless, (it will be felt,) when God hath spoken, the thing *must* come to pass. On the other hand, unless the thing had been *certainly* destined to come to pass, God would never have spoken. The prophecy *depended* on the event: it did not *make* it. Where this truth is borne in mind, and God's perfect Justice together with Man's Free-will is

\* See the note on St. Luke xi. 20.      † Lonsdale and Hale.

‡ For instance,—St. Matth. ii. 15: iv. 14: xxi. 4, 5: xxvii. 35, &c.

fully admitted, more words on this confessedly difficult subject, will not perhaps be wished for.

Having thus brought forward the well-known beginning of the liii<sup>rd</sup> of Isaiah, the Evangelist proceeds to quote from the vi<sup>th</sup> chapter of the same prophet; not setting down the words exactly, but rather giving their sense and substance.

39 Therefore they could not believe, because  
40 that Esaias 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.

'The Evangelist says '*could not*,' to shew that it was impossible that the Prophet should lie; not that it was impossible that they should believe<sup>h</sup>. 'If any ask *why* 'they could not believe,' I answer, *Because they would not*<sup>i</sup>.' See on St. Matt. xiii. 15.

Verse 40 should not begin 'He hath blinded their eyes,' &c.,—but '*They have* blinded:' as when our SAVIOUR<sup>k</sup>, and St. Paul<sup>l</sup>, quote the the same place. An aspirate makes all the difference<sup>m</sup>! . . . . The few words of explanation thus offered will be felt to remove the apparent harshness of the expression. At the same time, it is not meant that *never* does GOD blind the

<sup>h</sup> Chrysostom.

<sup>l</sup> Augustine.

<sup>k</sup> St. Matth. xiii. 15.

<sup>l</sup> Acts xxviii. 27.

<sup>m</sup> The learned reader will perceive that 'This people,' (not 'God,') is the nominative to the verb.

eyes, and harden the hearts of men. If men resist the motions of His Good Spirit, He will certainly withdraw that blessed influence; and, (as in the case of Pharaoh,) will *harden* the heart at last. 'For He does not leave us, except we wish Him to do so. . . . It is plain that we begin to forsake first, and are the cause of our own perdition<sup>o</sup>.'

St. Mark, instead of, 'And I should heal them,'—gives (from the Chaldee Paraphrase) 'And their sins should be forgiven them<sup>p</sup>.'

These things said Esaias, when he saw <sup>41</sup> His Glory, and spake of Him.

'He saw *His Glory*,' not *Him*. The Eternal SON is 'equal to the FATHER, as touching His Godhead,' and therefore invisible. Not until He took our nature upon Him, was it possible that He should be 'seen of Angels<sup>q</sup>,' or of Men. When He appeared to the Patriarchs of old, it was in the person of a created Angel<sup>r</sup>.

Take notice, in the meantime, that Isaiah declares that his eyes had 'seen the King, JEHOVAH Sabaoth,'—that is, 'the LORD of Hosts<sup>s</sup>.' But St. John declares that it was the Glory of *CHRIST* which the prophet Isaiah saw, and that he 'spake

<sup>a</sup> Exodus ix. 12: x. 20, 27: xi. 10.

<sup>b</sup> Chrysostom,—quoting Hos. iv. 6.

<sup>c</sup> St. Mark iv. 12. Consider St. Luke v. 17: and compare the 20<sup>th</sup> verse of the same chapter with the 23<sup>rd</sup> and 24<sup>th</sup>.

<sup>d</sup> 1 Tim. iii. 16.<sup>q</sup>

<sup>e</sup> See the note (k) at foot of vol. i. p. 389,—on St. Matth. xv. 27.

<sup>f</sup> Is. vi. 5.

of *Him*.' CHRIST is therefore JEHOVAH<sup>t</sup>. . . . The entire chapter of Isaiah should be here referred to exhibiting, as it does, a magnificent picture of the Glory which He, of whose humiliation we are reading, had with the FATHER before the World was To CHRIST, therefore, do the Seraphim cry ' Holy, Holy, Holy !' . . . The Evangelist proceeds :

42 Nevertheless among the chief Rulers also many believed on Him ;

The warning conveyed in so many other parts of Scripture is not wanting on the present occasion,—when, from the sweeping condemnation which went before, it might be supposed that there was no exception to the general rule. Unbelief which the Evangelist has been noticing Even 'among the Rulers<sup>x</sup>,' that is, in the very Sanhedrin itself, there were 'many' who believed in CHRIST. Nicodemus and Joseph of Arimathea are not here specially intended ; for these men boldly confessed CHRIST. St. John speaks of others ; who believed indeed,—

but because of the Pharisees they did not confess *Him*, lest they should be put out of the synagogue : for they loved the praise of men more than the praise of God.

Concerning the love of human Praise, as

<sup>t</sup> So Pearson, following Athanasius, and the ancients generally.

<sup>x</sup> St. John xvii. 5.      \* Not 'the chief rulers,' in the original.

ndrance to Faith, consider our LORD's saying recorded in St. John v. 41 and 44. On the form of intimacy here alluded to, see chap. ix. 22 and 34.

The Evangelist proceeds with what we suspect have been part of *the same* Discourse which was interrupted above, at ver. 36.—Take notice that **ESUS** is said to have '*cried*,' when He spake the words which follow. This was probably for the reason assigned in the commentary on St. John vii. 7; namely, because it was 'the last time'; and because 'the time was short<sup>a</sup>.' See the second paragraph of the note referred to.

**JESUS** cried and said, He that believeth on **44** Me, believeth not on Me, but on Him that sent Me. And He that seeth Me, seeth Him **45** that sent Me.

'So little difference is there between Me, and Him that sent Me, that he that beholdeth Me, beholdeth Him. . . . He does not hereby withdraw the believer's faith from Himself, but gives him a higher object for that faith, than the form of a servant<sup>b</sup>.' This is one of the places of Scripture from which the ancients proved the SON'S Divinity; since to believe in Him, is to believe in the FATHER. Notice here the difference between '*believing*' a person, and '*believing in*' a person. The former is said of *men*: the latter of *GOD*. . . . Chrysostom remarks that, 'It is as if our SAVIOUR had said, He that

<sup>a</sup> St. John ii. 18.

<sup>b</sup> 1 Cor. vii. 29.

<sup>c</sup> Augustine.



taketh water from a stream, taketh the water not of the stream, but of the Fountain.' Then, to place the matter out of all doubt, and to shew that the Nature of the FATHER and of the SON is strictly one and the same, our SAVIOUR adds that to behold the SON is to behold the FATHER. Compare this with St. John xiv. 9 . . . 'I and My FATHER are <sup>c</sup> *One*,'—said our LORD on a former occasion<sup>c</sup>.

It can scarcely be necessary, with reference to the mode of expression in ver. 44, to do more than request attention to the note on St. John vii. 16.

46 I am come a Light into the World, that whosoever believeth on Me should not abide in Darkness.

'Whereby it is evidently implied that He found all the World in Darkness.' Consider Genesis i. 2. 'In which Darkness if men wish not to remain, they must believe in the Light which was come into the World,' and was now so near its setting. 'He once said to His Disciples, 'Ye are the Light of the World<sup>d</sup>:' but He did not say, '*Ye are come* a Light into the World, that whosoever believeth on you should not abide in darkness.' All Saints are lights; but they are so by Faith,—because they are enlightened by Him, from whom to withdraw is Darkness<sup>e</sup>.' . . . On this great subject, the reader is referred to the note on verse 35. He will also profitably call to mind St. Paul's strik-

<sup>c</sup> St. John x. 30.

<sup>d</sup> St. Matth. v. 14.

<sup>e</sup> Augustine.

ng declaration, that GOD 'hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of His dear SON<sup>f</sup>:' called us out of Darkness into His marvellous Light<sup>g</sup>.'

Take notice that the very form of the expression, ('I am come a LIGHT into the World,') shews, 1st, that CHRIST existed before His Incarnation<sup>h</sup>; even as the Sun exists before it appears above the Eastern hills. 2ndly, It is implied that He was the one SAVIOUR of the World, as there is but one Sun. Lastly, that He came not to one nation only, but to *all*<sup>i</sup>; even as the Sun's 'going forth is from the end of the Heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof<sup>k</sup>.'

And if any man hear My Words, and believe not, I judge him not: 47

'That is, I judge him not now. He does not say, I judge him not at the Last Day, for that would be contrary to what is elsewhere written<sup>m</sup>. The reason follows, why He does not judge *now*.'

For I came not to judge the World, but to save the World.

'Now is the time of Mercy: afterward will be the time of Judgment<sup>n</sup>.' Compare St. John iii. 17.

<sup>f</sup> Coloss. i. 13.    <sup>g</sup> 1 St. Pet. ii. 9. Consider 1 Thess. v. 4, 5.

<sup>h</sup> See the second paragraph of the note on St. John x. 36.

<sup>i</sup> Consider St. John i. 9.

<sup>k</sup> Ps. xix. 6.

<sup>m</sup> St. John v. 22, and 27 to 29.

<sup>n</sup> Augustine.

48 He that rejecteth Me, and receiveth not My Words, hath one that judgeth him : the Word that I have spoken, the same shall judge him in the Last Day.

That is,—A Judge will nevertheless not be wanting, at the Last Day, who shall condemn those unbelieving ones whom yet CHRIST did not condemn. The Word, namely, which the Jews had heard spoken by His own Divine Lips, and which they had refused to believe, will rise up in judgment against them, (our LORD says,) and declare them to be deserving of everlasting punishment. For, (as it is elsewhere written,)—‘ If I had not come and spoken unto them, they had not had sin : but now they have no cloak for their sin<sup>o</sup>.’ . . . ‘ They could not but know that that Word was true, confirmed as it was by the evidence of so many mighty Works : wherefore that Word shall judge them, and accuse them, and condemn them. Where then will be the tribunal of such a Judge ? From what judgment-seat will he pass his awful sentence ? He will be very nigh the culprits. His throne will be within each guilty breast. He will speak fearfully to the conscience of each terror-stricken unbeliever<sup>p</sup>.’ . . . This prophecy is therefore more alarming than that in chap. v. 45 ; where *Moses* is declared to be the great accuser of the nation.

It is striking to notice in how many respects the attributes of CHRIST Himself are ascribed to His

<sup>o</sup> St. John xv. 22.

<sup>p</sup> Rupertus.

Word also. It is declared to be 'a discerner of the thoughts and intents of the heart<sup>†</sup>:' it is eternal, and 'will never pass away<sup>‡</sup>:' it is 'the Power of God unto Salvation<sup>§</sup>:' it shall 'judge' mankind<sup>¶</sup>.—Pursuing the train of thought thus opened, it is well worthy of observation how strictly the Gospel of CHRIST resembles its Author,—in its nature, (at once Human and Divine); in its unattractive aspect<sup>‡</sup>; in its hidden sweetness<sup>¶</sup>; and in the reception which it daily meets with at the hands of men. It bears the very name of its Object and Author,—'The Word<sup>‡</sup>.' No fanciful statement therefore, is it, but a simple *fact*, that, in *that* Word, CHRIST is for ever truly present with Mankind. St. Paul surely implied no less, when he reproached the Galatians with inconstancy,—'*before whose eyes* JESUS CHRIST hath been evidently set forth, crucified among you.' (Gal. iii. 1.) . . . If this be a digression, the reader will forgive it.—Our LORD proceeds:

For I have not spoken of Myself; but the 49  
FATHER which sent Me, he gave Me a com-  
mandment, what I should say, and what I  
should speak.

Thus, then, the reason is assigned why CHRIST'S  
Word should judge those who did not believe;—

† Hebr. iv. 12.

‡ St. Matth. xxiv. 35.

§ Rom. i. 16. See also 1 Cor. i. 18, compared with 24.

¶ St. John xii. 48.      ¶ Is. liii. 2, and 1 Cor. i. 18, 21, 23.

¶ St. John vi. 68, and Pa. cxix. 103.      \* Rev. xix. 13.

namely, because He spoke not from Himself, but from the FATHER. By which saying, our LORD adapts His argument to the powers of His hearers. It is as if He had said,—‘Supposing even that I were a mere man, as ye suppose; yet, even thus, ye ought to believe My Word; since it is not Mine, but the FATHER’s who sent Me.’ . . . By which words however, take notice that it is by no means to be assumed that our SAVIOUR speaks of Himself *as He was the Son of Man*. Whether as God, or as Man, the eternal SON would refer all His Wisdom to the Eternal FATHER. This has been already explained in the commentary on St. John vii. 16, to which the reader is requested to refer. Compare also, and consider the following places:—St. John iii. 32: v. 19, 30: vii. 16: viii. 38: xii. 50: xiv. 10, 24: xvii. 8.

‘What I should *say*, or what I should *speak*,’ seems intended to comprehend every class of Discourse,—as well the words of familiar intercourse, as the grave and solemn addresses of the SAVIOUR. The entire sayings in the two last verses seem clearly intended to recal the famous prophecy concerning MESSIAH in Deuteronomy xviii. 18, 19.

50 And I know that His Commandment is Life Everlasting: whatsoever I speak therefore, even as the FATHER said unto Me, so I speak.

‘This is Life Eternal,’ (saith our LORD in another

place:) 'that they might know Thee, the only True God, and JESUS CHRIST whom Thou hast sent.' The sense, in both cases, is evidently the same: namely, that the keeping of God's Commandment, is the path which leads to Life. This, our SAVIOUR declared that He 'knew,' with all the fulness of Divine knowledge: and He probably said it, in order yet further to arouse, and attract the sluggish hearts of His auditory. . . . 'I know, (He says,) that the end for which I received this authority from My FATHER is, that Life Everlasting may be given to as many as believe My words\*.'

It will be perceived by those who read the Gospel with any degree of attention, that with the exception of a single incident of uncertain date, viz. *that* recorded above, (ver. 20 to the end,) St. John proceeds at once from Palm-Sunday, to the evening of Thursday in Holy Week; beginning his next chapter (the xiii<sup>th</sup>), with the washing of the Disciples' feet, which took place at the Last Supper. The present Evangelist, therefore, is silent with respect to a period of the Ministry concerning which the three first Evangelists are singularly full and particular. Especially may it be thought deserving of notice, that the prophetic discourse delivered on the Mount of Olives, so elaborately recorded by St. Matthew, St. Mark, and St. Luke, is not even alluded to by St. John. 'It has been

† St. John xvii. 3.

\* Lonsdale and Hale.

said that these prophecies are recorded by the three first Evangelists because they concerned an event which had not taken place when they wrote; viz. the taking of Jerusalem: but that St. John abstains from recording those prophecies because he composed his Gospel after the destruction of the City.' This however, is shallow criticism indeed; for it would imply that the scope of our LORD's Discourse on the Mount of Olives was limited by the events of the Siege of Jerusalem; whereas, His far-sighted words are found to reach on even to the end of the World.

'May it not be suggested that the true reasons why St. John abstained from recording these prophecies, were, (1st) because they were sufficiently recorded by the other three Evangelists; and, (2ndly) because he himself, in another Canonical Book, had very fully declared all that it was needful for the Church to know of her own future condition, even to the Second Advent, viz. in the Apocalypse? . . . If any thing more had been necessary to be known on this matter, St. John (we may reverently suppose) would have added it in his Gospel, as supplementary to the prophecies in the other three Gospels, and in the Apocalypse. His silence proclaims, I conceive, the *completeness* of what his three predecessors, and he himself, had written: it consummates and canonizes it\*.'

\* For these valuable remarks the writer is indebted to a MS. communication from the Rev. Christopher Wordsworth, D.D.

# PLAIN COMMENTARY

ON THE THIRTEENTH CHAPTER OF

## St. John's Gospel.

*1* JESUS washeth the Disciples' feet: exhorteth them to Humility and Charity. *18* He foretelleth, and discovereth to John by a token, that Judas should betray Him: *31* commandeth them to love one another, *36* and forewarneth Peter of his denial.

THE reader should not enter upon the present chapter of St. John's Gospel, without taking notice of the remarks which were offered at the conclusion of the Commentary on the preceding chapter. Not a word is here found about any of those august events, so numerous and so significant, — those discourses, so prolonged and so portentous, — which mark the days of Holy Week, and which the three earlier Evangelists have described with such unusual minuteness of detail. St. John passes on at once to the Last Supper; which, however, he does not describe; but contents himself with narrating an occurrence which the other three Evangelists had omitted to narrate. He alone further subjoins the heavenly Discourses of our SAVIOUR when the solemnity of the Last Supper was ended.

Let us beware, however, how we speak of these Divine Writings. Let not reference be made to the structure of the Gospels as if they were ordinary narratives. We may not say that one supplies



what the other omits, as if we thought that there had been *incompleteness* in that other. Still less may it be supposed that the supplementary parts of St. John's Gospel impart to his entire narrative a fragmentary character,—as if the study of another Evangelist were required for the completeness of St. John. It is not so. Each of the Gospels is complete in itself. St. John was divinely guided to begin, at this place, *his* history of Our SAVIOUR'S Cross and Passion; and he enters upon it, by describing one highly symbolical transaction,—of which, hereafter: and the date of it, he solemnly fixes to the eve of the feast of the Passover.

It may be pointed out however, in passing, that 'the Disciple whom JESUS loved,' by his silence concerning the Institution of the LORD'S Supper, sets his seal in the most emphatic manner to the accounts thereof, given by St. Matthew, St. Mark, and St. Luke. And it may further be suggested, concerning his silence, that just as he has supplied in the Book of Revelation what may very well be regarded as an equivalent to the prophecy delivered by our LORD on the Mount of Olives<sup>a</sup>, so did he furnish in his vi<sup>th</sup> chapter, a full equivalent to his silence concerning the Holy Eucharist, now.

XIII. Now before the feast of the Passover, when JESUS knew that His hour was come that He should depart out of this World unto the FATHER,

<sup>a</sup> See the note on the last verse of St. John xii.

The last of the four Passovers within which the Ministry of our Blessed LORD was contained, had at last arrived; a Feast which derived its name from GOD'S promise that when He saw the blood of the Paschal Lamb 'on the two side-posts and on the upper door-post of the houses' of the Israelites, He would *pass over* them and spare them<sup>b</sup>. 'All was now to take place in reality, of which the Jewish Passover was the type. CHRIST was led as a Lamb to the slaughter; whose blood, sprinkled upon our door-posts, (that is, the sign of whose Cross marked upon our foreheads,) redeems us from the dominion of this World, as from Egyptian bondage<sup>c</sup>;' at once cleansing us from all sin, and delivering us from the Divine wrath<sup>d</sup>.—St. John says '*before* the Feast of the Passover,' because he relates what happened on the evening of the 14<sup>th</sup> day of the month; at which time the Passover was eaten: but, (as it is expressly mentioned in the Law,) '*the Feast*' was '*on the fifteenth day*'<sup>e</sup>.

Here, then, every word is full of great and awful interest. We seem at first to be reading of an ordinary transaction, in that Washing of the Disciples' feet which follows; but, on closer inspection, it is found that it cannot have been such. Neither, in fact, may any of our LORD'S sayings be passed by as if they were ordinary. *He*, probably, explains those words and actions best, who sees in either the greatest depth of meaning.

<sup>b</sup> Exod. xii. 7, 13.

<sup>d</sup> 1 St John i. 7, and 1 Thess. i. 10.

<sup>c</sup> Augustine.

<sup>e</sup> Lev. xxiii. 6: Numb. xxviii. 17, &c.

The 'hour,' so often mysteriously alluded to by our SAVIOUR<sup>f</sup>, and described by Himself in the former chapter as the hour when 'the Son of Man should be glorified<sup>g</sup>,' had now at length arrived. The holy Evangelist speaks of it in terms different indeed, but in terms of quite the same import; namely, as the hour when JESUS 'should depart out of this World unto the FATHER.' Take notice therefore that, in the view of the SPIRIT, *Death* is but a 'departure;' and remember what has been already offered on this head in the note on St. John xi. 26, and St. Luke xvi. 9. The Evangelist may have used this particular expression, in order to recal the signification of the Chaldee word 'Pascha' (*Passover*) which precedes. We noticed a specimen of the same method in St. John's first chapter<sup>h</sup>; and a yet more apposite example is supplied by St. Luke ix. 31,—where our SAVIOUR's Death is called His 'Exodus' . . . St. John here declares that our LORD 'knew' that His hour was come, to remind us of His Divinity. From all Eternity, He knew that the present hour awaited Him: by His Divine Knowledge, He knew that His hour was at last *come*.—Hence, it is added,—

having loved His own which were in the World, He loved them unto the end.

<sup>f</sup> St. John ii. 4: vii. 30: viii. 20: xii. 23, &c.

<sup>g</sup> St. John xii. 23.

<sup>h</sup> See the note on St. John i. 14,—vol. iv. p. 17, 18.

*'His own—which were in the World.'* The Apostles of CHRIST are here called 'His own,' partly on account of the love He bare them, whereby they became His 'brethren<sup>1</sup>;' partly because of the intimate<sup>k</sup> relation in which the true Disciple stands to his LORD,—which was noticed at some length in the commentary on St. John x. 3, 14, 15. And the clause, 'which were in the World,' is added in order to explain and account for the unbounded condescension and love which our SAVIOUR displayed towards His Disciples on the present occasion. He Himself, indeed, was about to exchange 'this troublesome World' for the immediate presence of the FATHER. All Peace and Joy, therefore, awaited Himself. But they,—the men whom He had chosen out of the World, yet now was about to leave behind Him 'in the World,'—could He fail at such a moment to pity *them*? They, on the eve of orphanhood, were objects for His compassion indeed!

The Evangelist says therefore, that Jesus, who had all along so fondly loved 'His own,' now that the hour of His departure was at hand, still loved them on, to the very last; leaving nothing undone which might witness to them the boundless extent of His Love. One great example follows,—namely, the unspeakable act of condescension which the Evangelist proceeds to describe; and which was only preliminary to another crowning act of Love,—namely, the Communion of His Body and Blood.

<sup>1</sup> See the note on St. Matth. xxviii. 10.    <sup>k</sup> So far, Chrysostom.

## 2 And Supper being ended,

Rather, 'And at supper-time;' or, 'And during supper,'—

the Devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray Him ;  
 3 JESUS knowing that the FATHER had given all things into His hands, and that He was  
 4 come from God, and went to God ; He riseth from Supper,

The 'Supper,' here spoken of, from which our LORD now arose, was not that sacred thing which we have learned, (after St. Paul's example<sup>1</sup>.) to call 'the LORD's Supper;' but that part of the Paschal Feast which consisted in the eating of the Lamb. . . The solemn Washing which follows was doubtless symbolical of that cleansing of the heart which is required by all men before they present themselves at the Table of the LORD,—as the prayer for Purity, at the beginning of our Communion service, sufficiently bears witness.

The lofty meaning of the entire passage under consideration will perhaps be best shewn by a somewhat lengthy paraphrase. St. John seems to say, that,—At a certain period of the Paschal Supper, when the Hour of our SAVIOUR'S Passion was so near at hand that Satan had already filled the soul of Judas with the intention of betraying his LORD: at that period, notwithstanding that the

<sup>1</sup> See 1 Cor. xi. 20.

familiar friend, whom He trusted, was even now sitting at the table with Him, entertaining the infernal design of compassing His Death:—even *then* it was that the Holy JESUS, fully conscious, (*'knowing,'* as it is said for the second time,) that the hour was at last arrived when 'all things,' were to be freely given into His Hands by the FATHER; all things, that is, appertaining to the Redemption and Salvation of Mankind; for *that* is what seems here to be especially meant<sup>m</sup>:—inasmuch as He was now about to 'go to God;' and therefore, about to receive the fulness of that Power and authority over 'all things<sup>n</sup>' which He had begun to receive when first He 'came from God:?'—the last evening, therefore, of His earthly Life having now arrived; the last occasion on which the SAVIOUR would be able to display the largeness of His Divine Love towards 'His own;' the season, moreover, when He was about to return to the FATHER who loved Him, — the FATHER whom He loved,—with a perfect Love; and when He must be able to say 'It is finished;' 'I have finished the work which Thou gavest Me to do:?'—He, therefore, *knowing that this period had arrived,*—'riseth from Supper.'

Hear Bishop Pearson on the latter part of this very mysterious place. 'The dominion given unto CHRIST, in His Human Nature, was a direct and

<sup>m</sup> Consider St. John xvii. 2: iii. 35: v. 21, 22. Also St. Matth. xi. 27 or St. Luke x. 22.

<sup>n</sup> Consider St. Matth. xxviii. 18.

plenary Power over all things, but was not actually given Him at once : but part, while He lived on Earth ; part, after His Death and Resurrection. For though it be true that JESUS knew before His Death, ' that the FATHER had given all things into His hands ; ' yet it is observable that in the same place it is written that He likewise knew ' that He was come from GOD, and went to GOD : ' and part of that Power He received when He came from GOD ; with part He was invested when He went to GOD : the first, to enable Him ; the second, not only so, but also to reward Him. '

The Evangelist is therefore here declaring, partly, the circumstances under which the Holy One performed the two great acts of Love which followed ; partly, he is setting forth the considerations which moved Him to perform them.—CHRIST, then, ' riseth from Supper, '—

and laid aside His garments ; and took a towel, and girded Himself.

Concerning all that follows, it is surely needless to dwell at any length on the fact, (adverted to by our LORD Himself in verses 14, 15,) that He here sets before us a wondrous *lesson of Humility*. This, (which would seem to be sufficiently obvious,) is much dwelt upon by the commentators. ' The FATHER, ' (says Theophylact,) ' having given up all things into His hands, (that is, having given up to Him the Salvation of the faithful,) He deemed it right to shew them all things that per-

tained to their Salvation ; and gave them a lesson of Humility by washing the Disciples' feet' . . . Let us beware how we *rest* in this view ; as if it really embodied all that is to be said about one of the most clearly symbolical transactions in the Bible. See below, on verses 5, 7, 8, and 15.

The first thing which here strikes us, is the Evangelist's minuteness ; and he is so minute, doubtless, only because everything here is big with mysterious meaning. He has already dwelt upon the circumstances under which the washing of the Disciples' feet took place : he now dwells upon each particular of that memorable transaction ; and every feature of his description helps to impress us more and more deeply with the immense condescension of Him who could so act. Take notice that He rose '*from Supper*' to do this lowly thing ;—the most uncongenial moment, perhaps, which could be imagined for such a service. Was it not a true representation of the Love of Him, who, 'being in the form of God,' was content to come down from the highest Heaven, in order to become like one of ourselves ? He next 'laid aside His outer garment,'—even as already, in order to be 'made Man,' He had emptied Himself of His Glory°. He 'took a towel, and girded Himself ;' and had He not already, as the first step towards the work of Redemption, 'made Himself of no reputation, and taken upon Himself the form of a Servant ?'

° Philippians ii. 7.



Doubtless, it was our SAVIOUR'S express intention, by His gesture on the present occasion,—not only observe, by performing a servile act, but by even assuming a Servant's attire<sup>p</sup> as a preparation thereto,—to exhibit in emblem the character which He had seen fit, in the fulness of His Divine condescension, to assume<sup>q</sup>. 'I am with you,' (He declared openly,) 'as He that *serveth*.'<sup>r</sup> He seems to have wished to shew them that 'the Son of Man came not to be ministered unto, but to *minister*.' Did He not also, by the act which follows, set forth in a figure that He came 'to give His Life a ransom for many'?' For we read:

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

And what was this but the act of 'Him that loved us, and washed us from our sins in His own Blood?' of Him who by His own precious blood-shedding was even now about to wash away the defilement of His Disciples; and with the flesh wherewith He was clothed, to make them clean? Thus, in our 'prayer of humble access,' we are taught to pray 'that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood.' . . . If such a commentary on the text strikes any one as fanciful,

<sup>p</sup> See St. Luke xii. 35, 37.      <sup>q</sup> Consider Isaiah xlii. 1, &c.

<sup>r</sup> St. Luke xxii. 27.      <sup>s</sup> St. Matth. xx. 28.      <sup>t</sup> Rev. i. 5.

far-fetched, let him ponder well the meaning verses 6 to 11; and he will probably see reason to reverse his judgment.

Many of the ancient writers point out that our attention is here evidently called to the fact that

SAVIOUR performed the present servile office *vice*; suffering no one to help Him, even so far as to pour the water for Him into the bason. Hence, they bid us derive a lesson of strenuous personal exertion in whatsoever labour we undertake; the lesson, in fact, which is conveyed in that precept of the Preacher, — 'Whatsoever thy hand findeth to do, do it with thy might'.<sup>1</sup> It is surely, far loftier teaching than this, awaits us here! 'Wherefore art Thou red in Thine apparel,' (asks the Prophet,) 'and Thy garments like him that treadeth in the wine-fat?' Our SAVIOUR makes answer: — '*I have trodden the wine-press alone: and of the people there was none with Me*'.<sup>2</sup>

Then cometh He to Simon Peter: and Peter saith unto Him, LORD, dost Thou wash my feet?

Many have thought from this that our LORD began first with Judas, or some other, and came last to Simon Peter. Would it not rather seem, on the contrary, that Simon was *the first* whom the Son of Man approached on the present myste-

<sup>1</sup> Eccles. ix. 10.

<sup>2</sup> Is. lxiii. 2, 3.

rious occasion? (Take notice that '*began* to wash,'<sup>2</sup> in verse 5, merely signifies '*washed*.')<sup>1</sup> Amazed at the intended act of condescension, the Disciple exclaims, 'LORD, art *Thou* about to wash *my* feet?' . . . But the language of the original is far more striking; for, first, there is a marked contrast between 'Thou' and 'my;' (the words come close together, and we are left to infer the emphasis with which the Apostle will have pronounced them:) next, all by itself, comes the question about the washing of the feet. Was such an act possible, on the part of 'the CHRIST, the SON of the living GOD,' towards one who knew himself to be 'a sinful *man*?'

- 7 JESUS answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

There was therefore more than met the eye in the lowly act which we have been hitherto considering. *What* it signified, our SAVIOUR will be found Himself partly to explain in verse 8: but the full understanding of it, we learn, was reserved until 'hereafter:' a saying which reminds us of the many intimations in the Gospel that after our LORD'S Ascension, it would be the office of the HOLY SPIRIT to bring 'all things' to the remembrance of the Apostles,—both the sayings and the actions of their Divine Master: as well as to dis-

<sup>1</sup> St. Matth. xvi. 16.    <sup>2</sup> St. Luke v. 8.    See St. Matth. iii. 14.

over the wondrous, and wholly unsuspected, meanings of either. See the note on St. John xii. 16, and the places there referred to.

St. Peter seems to have been too much con-  
founded by the largeness of the intended conde-  
scension to attend to our LORD's hint that this  
was no common service. Accordingly,—

Peter saith unto Him, Thou shalt never  
wash my feet. JESUS answered him, If I  
wash thee not, thou hast no part with Me.

Far more, therefore, than a pattern of *Humility*,  
did our SAVIOUR set forth when He performed this  
lowly office for the Twelve. Far more also was  
hereby intended than the display of His *Love* for  
His own,' when He was about to depart out of  
the World, and to leave them behind him. Simon  
'Peter hath '*no part with*' CHRIST, if CHRIST doth  
not wash Him! Further on<sup>a</sup>, we shall find the  
present washing connected with the cleanness  
which *all but one* possessed. 'There is therefore  
a deeper meaning here than the mere relief of  
offering Humanity.' 'Let those who refuse to  
allegorize\* these, and the like passages,' (says  
Origen,) 'explain how it is probable that he who  
out of reverence for JESUS said, 'Thou shalt never  
wash my feet,' would have had no part with the

<sup>a</sup> In verses 10, 11.

\* The reader, it is hoped, will not require to be reminded that  
the word is used in *St. Paul's* sense,—Gal. iv. 24.

SON of GOD ; as if not having his feet washed were a deadly wickedness.' By this symbolic action, it was doubtless intended, (as we have already hinted above, on ver. 5,) to set forth the cleansing power of CHRIST's Blood ; which, sacramentally conveyed to the souls of CHRIST's people, washes away the guilt of their souls, and renews to purest life. In the person of Simon, our SAVIOUR therefore addresses the whole Human Race, and teaches that no one can have any part with Him who is not first washed by Him.

- 9 Simon Peter saith unto Him, LORD, not my feet only, but also *my* hands and *my* head.  
 10 JESUS saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit :

Terrified at the prospect of having no part with CHRIST, but still at a loss to understand His Divine Master's meaning, — Simon, with characteristic eagerness, professes his desire for the completest possible washing, if only thereby he may obtain the largest possible interest in CHRIST. Our LORD's answer is full of sacramental import. He that hath once been *washed all over*,—(for so it is implied by our LORD's words, in the original ; whereby, doubtless, He alluded to that 'one Baptism for the remission of sins,' which may never be repeated,)—'needeth not save to wash his feet.' 'From which,' (as Augustine observes,) 'we understand that Peter was already baptized.' The

meaning of the words has been thus given by the same commentator:—‘The whole of a man is washed in Baptism; not excepting his feet. Inasmuch however as we have to live in the World afterwards, we are compelled to tread upon the ground. Those human affections therefore, without which we cannot live in this World, are, as it were, our feet, which connect us with human things; and so connect us, that ‘if we say that we have no sin we deceive ourselves; and the Truth is not in us.’ Daily therefore does *He* wash our feet who ‘maketh intercession for us<sup>b</sup>:’ and that we need this daily washing of our feet, (that is, the cleansing of our ways,) we confess in the LORD’S Prayer, when we say ‘Forgive us our debts, as we forgive our debtors<sup>c</sup>;’ for ‘if we confess our sins,’ (as it is written,) then most assuredly will He, who washed His Disciples’ feet, prove ‘faithful and just to forgive us our sins, and to cleanse us from all unrighteousness<sup>d</sup>:’ that is to say, He will cleanse us down to the very feet wherewith we hold our converse with Earth<sup>e</sup>:’ the defilement which we contract in our daily intercourse with the World will be daily done away.

‘He that is washed needeth not save to wash his feet, but is clean every whit.’ ‘Does not this warn us,’ (asks a zealous parish priest,) ‘that in every soul to whom we minister within the Kingdom of God, we should remember the Baptism of

<sup>b</sup> Rom. viii. 34.

<sup>d</sup> 1 St. John i. 9.

<sup>c</sup> St. Matth. vi. 12.

<sup>e</sup> Augustine.

and Master, have washed your feet; ye also ought to wash one another's feet.

This is one of the Blessed Speaker's most usual methods of reasoning<sup>m</sup>. 'If I, who am your LORD and your Master, have not disdained to perform this servile office towards *yourselves*, who are My creatures and My servants,—how much more should ye, who are all brethren<sup>n</sup>, do the like towards one another!'

Take notice, here, with how much delicacy and gentleness our LORD introduces the Divine precept which follows. He does not begin 'I am your LORD and Master;' but, from the confession of their own lips, He instructs them: so that His manner on this occasion becomes a sublime kind of illustration of the precept found in Prov. xxvii. 2. The place of Scripture, however, to which the reader's thoughtful attention should be especially directed, in connexion with verse 13, is St. Matthew xxiii. 8 and 10.—Let it further be observed, that when our SAVIOUR might have drawn a very different inference as to the duty of the Disciples, as servants, He is content to exact nothing more than conformity to His own example, though He is their LORD. As it follows:

15 For I have given you an example, that ye should do as I have done to you.

An example of *Humility* and *Love*; the special

<sup>m</sup> Consider St. Luke xiii. 16: xiv. 5.    <sup>n</sup> St. Matth. xxiii. 8.

act which had been singled out as a pattern of those graces, being the servile act<sup>o</sup> of Washing of the feet: just as, in the Decalogue, when the graces of Purity and Temperance, Honesty and Liberality, are enjoined, special mention is made of *Adultery* and *Theft*. 'But it is not necessary for any one who wishes to obey all the commandments of JESUS, literally to perform the act of washing feet. This is merely a matter of custom; and the custom is now generally dropped,'—says one who wrote in the beginning of the third century<sup>p</sup>. 'The washing of the feet is rather a symbol of the relief that should be given amidst the evils which settle upon man in his continual struggle with the World. All mercies centre in the Apostolical Commission<sup>q</sup>.' And 'learn of Me;' (saith our Blessed LORD); 'for I am meek and lowly of heart: and ye shall find rest unto your souls'.—How much these lowly followers of THE LAMB needed such a precept, the events of this very Paschal Supper quickly shewed. St. Luke relates that, soon after the Institution of the LORD'S Supper, '*there was a strife among them, which of them should be accounted the greatest*'.

There was a deeper purpose, however, as we have

\* To know what this act implies, consider 1 Sam. xxv. 41, and St. Luke vii. 36. Observe also our LORD'S comment upon it,—St. Luke xxii. 27.

<sup>p</sup> Origen. This ceremony, however, was observed by the Church of Milan, until the time of Ambrose.—Consider 1 Tim. v. 10.

<sup>q</sup> Rev. T. T. Carter.

<sup>r</sup> St. Matth. xi. 29.

<sup>s</sup> St. Luke xxii. 24. Consider the place, and all that follows.



seen<sup>t</sup>, in this act of our REDEEMER, than the example of lowly Love which He thereby set to His Disciples. He designed, symbolically, to prepare them for the blessed rite which was to follow; and bodily ablution had been the well-known typical means, under the Law, of attaining the purity which is requisite on similar occasions<sup>u</sup>. By such remarks we are naturally guided to the loftier intention of the present precept. 'What else can be our LORD's meaning therein,' (asks Augustine,) 'than what St. Paul plainly rejoins,—'Forgiving one another, if any man have a quarrel against any: even as CHRIST forgave you, so also do ye<sup>v</sup>.' Let us then forgive one another, and pray for one another; and thus, in a certain sense, let us wash one another's feet. GOD hath Himself committed to us a Ministry of Humility and Love: promising that He will Himself hear us; that through CHRIST, and in CHRIST, He will cleanse us from all our sins; and that whatsoever, by acts of forgiveness, we loosen here on Earth, shall by Him be loosened also in Heaven.'

- 16 Verily, verily, I say unto you, the Servant is not greater than his Lord; neither he that is sent greater than he that sent him.

A proverbial saying very like the present, (namely, 'The Disciple is not above his Master,')

<sup>t</sup> See above, the notes on verses 5, 7, 8.

<sup>u</sup> Consider Exodus xxx. 19, 20. Ps. xxvi. 6: lxxiii. 13. Also Ps. li. 2.

<sup>v</sup> Col. iii. 13.

is found on our SAVIOUR'S lips on two occasions<sup>x</sup>: being conjoined, on the second time of its occurrence, with the present saying,—‘The Servant is not greater than his Lord.’ Words full of solemn meaning, doubtless; for our SAVIOUR recurs to them in St. John xv. 20. Their purpose, in this place, seems to be, to convey to the Apostles a general lesson of warning and guidance; ‘as if to say, If *I* do it, much more ought *you*.’ ‘This was a necessary admonition to the Apostles, some of whom were about to rise to higher, others to lower, degrees of eminence. That none might exult over another, He changes the hearts of all.’ — Take notice that these words are introduced with the formula of solemn assertion<sup>a</sup>: and see below, on ver. 19.

The latter clause of this sentence inevitably loses half its point in our language, which has not a word, (like ‘Apostle,’) formed from the verb ‘to send,’ to indicate ‘one that is sent.’

If ye know these things, happy are ye if  
ye do them.

‘These words immediately refer to the lesson which our Blessed SAVIOUR had given to His Disciples, that they should do to one another as He had done unto them, in washing their feet. But they are the words of Him who spake as

<sup>x</sup> St. Luke vi. 40; and St. Matthew x. 24.

<sup>y</sup> Chrysostom.

<sup>a</sup> Theophylact.

<sup>b</sup> See the latter part of note on St. John vi. 46.

never man spake; and we must not confine their meaning to the single case which called them forth. They declare a principle applicable to every part of a Christian's life<sup>b</sup>;' even this, that the *knowledge* of Religion is worthless apart from the *practice* of it.

The mere mention of the 'happy,' (or, as the word is rendered in the Sermon on the Mount, the 'blessed,') seems to have suggested thoughts so wholly foreign to the case of *Judas*, that our SAVIOUR at once adds:

18 I speak not of you all: I know whom I have chosen:

'Chosen,' that is, to *worthy* Apostleship. Our LORD does not seem to be here speaking of those whom GOD 'hath chosen in CHRIST out of mankind,' and hath decreed 'to bring by CHRIST to everlasting Salvation<sup>c</sup>.' He speaks rather of those whom He had chosen to be of the number of the Twelve,—as in chap. vi. 70\*; chosen, doubtless, with a view to their eternal Blessedness. Yet, forasmuch as one of them 'was a devil,' our LORD, (who saw the end from the beginning, and 'from whom no secrets are hid,')—speaks of *that* one as never having been the object of His choice. Hence, 'I speak not of you all,' He says: 'I speak not

<sup>b</sup> From a sermon by Rev. Rob. Scott, D.D., Master of Balliol.

<sup>c</sup> Article of Predestination and Election.

<sup>\*</sup> Compare St. Luke vi. 13.

as if ye were *all* about to be thus happy in practising the lesson which I have taught you<sup>d</sup>;

but that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me.

As if He said,—‘But it was foreseen from the beginning that all things would thus fall out. Words darkly descriptive of the event were divinely suggested to the author of the xli<sup>st</sup> Psalm; and *Judas* is the individual man, concerning whom, that sure word of prophecy was written.’ . . . How precious a circumstance is it that we should be thus informed, by the very lips of CHRIST, that the xli<sup>st</sup> Psalm has direct reference to *Himself!*

The phrase, ‘lifting up the heel,’ seems most probably to imply the attempt of a wrestler, or racer, to *trip up* his antagonist; (in which sense Jacob was called a ‘supplanter<sup>e</sup>’;) whence it comes to signify *behaving treacherously*; plotting against another *so as to procure his fall*.—The circumstance that *Judas* ‘did eat of CHRIST’s bread,’ is noticed as a peculiar aggravation at once of the Traitor’s cruelty, and of his guilt. Cruelty,—for if he had been an open enemy, his conduct would have been bearable: if his hatred had been a known thing, then might it have been avoided; ‘but it was even thou; My companion, My guide, and Mine own familiar friend!’ Guilt,—for it

<sup>d</sup> Lonsdale and Hale.    <sup>e</sup> Gen. xxvii. 36.    <sup>f</sup> Ps. lv. 12 to 14.

goes before, is not obvious. The truth is, verses 18 and 19 are of the nature of a digression, occasioned by the language of verse 17. 'Verily, verily,' here, (as in verse 16,) indicates that the Divine Speaker is about to resume the subject which He had already treated of from ver. 13 to ver. 17; namely, the relation in which His Disciples stood towards Himself,—the duties which they should be prepared to discharge towards one another,—and the consideration in which they were to be held by the World. To the Clergy, then, belongs a Ministry of unfeigned Humility, Charity, Forgiveness: but, lest the World should presume on this to set at nought God's ambassadors, and to refuse their message, our LORD spreads over their ministrations the awful sanction of His own special presence; declaring that the favour which they experience He will graciously accept as offered to Himself. Woe to those who forget that the reverence thus shewn them by the World is in reality shewn *to their Master!*

Judas, in the meantime, was reclining beside the Holy One, unmoved. With a heart full of murderous thoughts against His Benefactor<sup>m</sup>, he had beheld that Benefactor, like some 'poor helpless Man<sup>n</sup>,' kneel before him,—as if to implore him to abandon his wicked purpose; and, while yet it was in his power, to repent of his sin. He had felt those loving Hands wash his feet, 'swift to

<sup>m</sup> St. John xiii. 2.

<sup>n</sup> Ps. cix. 26.





VERILY, VERILY, I SAY UNTO YOU, THAT ONE OF YOU SHALL BETRAY ME

shed blood°;' had heard Simon Peter's conscience-stricken cry, '*Thou, my King and my GOD, shalt never wash the feet of such a wretch as I!* Depart from me, for I am a sinful man, O LORD!' He had been made aware, next, that the act was symbolical; and he *must* have known that it was symbolical of that very inward cleansing which he needed so much more than all the rest. He had heard our LORD, while yet engaged in His lowly task, say—'Ye are clean, but *not all*?' On resuming His place at the table, the same Divine lips had said,—'I speak not of you all. I know whom I have chosen<sup>g</sup>;' and the rest. Our SAVIOUR, therefore, had now brought His Discourse to a close; and can we wonder at what we read in the next verse concerning His demeanour on this most affecting occasion?

When JESUS had thus said, He was 21 troubled in Spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me.

Thus bringing home to each breast the warning which had hitherto been only general. It follows:

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

Notice their sweet charity! We do not read that all eyes were turned towards Judas. They

° Rom. iii. 15, quoting Prov. i. 16.    † Ver. 10.    ‡ Ver. 18.



suspected no one in particular. They 'looked *one on another*;' each one of the Eleven dreading lest it might prove to be *himself*! 'And they were exceeding sorrowful,' (we read;) 'and began every one of them to say unto Him, LORD, is it I?' 'And another said, Is it I?' . . . If the reader desires for more information concerning this solemn scene, he will find it in the notes on St. Matthew, xxvi. 21 to 25: indeed, he is invited to refer thither.

The Christian Passover was next instituted. Our LORD proceeded, at this juncture, to deliver to His Disciples,—(and to Judas among the rest,)—'the most comfortable Sacrament of His Body and Blood.' Several remarks on that stupendous transaction will be found in the notes on St. Matth: xxvi. 26 to 29: St. Mark xiv. 21 to 25: St. Luke xxii. 15 to 20: to which it is hoped that the reader will find it worth his while, in this place, to refer.

'But behold,' (said our SAVIOUR, at the end of this, the last Paschal Supper,) 'the hand of him that betrayeth Me is with Me on the table. And truly the Son of Man goeth, as it was determined: but woe unto that man by whom He is betrayed! And they began to enquire among themselves, which of them it was that should do this thing.'

23 Now there was leaning on JESUS' Bosom one of His Disciples, whom JESUS loved.

What a head must *his* have been, to have found

<sup>r</sup> St. Matth. xxvi. 22.

<sup>s</sup> St. Mark xiv. 19.

<sup>t</sup> St. Luke xxii. 21 to 23. See note (n) in p. 573.

such a pillow! . . . St. John here describes himself for the first time, as 'the Disciple whom JESUS loved.' Our SAVIOUR CHRIST did indeed 'love' *all* His Disciples<sup>a</sup>: but it was the unspeakable joy of St. John, to deserve this mode of designation beyond all the rest; to be able truly to describe himself as 'the Disciple whom JESUS loved'<sup>x</sup> with strong human Love, as *His friend*. . . . The only other persons, by the way, whom our SAVIOUR is expressly *stated* to have loved, are Lazarus and his sisters<sup>y</sup>.

It is found from this verse, and what follows, that St. John reclined at the table next to our SAVIOUR; while St. Peter was so far off as to be obliged to explain *by signs* the question which he wished 'the other Disciple' to put to their Divine Master. One can easily picture the gesture, slight but expressive, which would have conveyed the inquiry which follows:—

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

Rather, 'who *it was*.'—Take notice of the respect of the Twelve, (of which we have already noticed so many examples,) in their approaches to our LORD<sup>z</sup>.

<sup>a</sup> St. John xiii. 34: xv. 9, 12, &c.

<sup>x</sup> The expression recurs in St. John xix. 26: xx. 2: xxi. 7 and 20.

<sup>y</sup> St. John xi. 5. St. Mark x. 21 is not, of course, in point.

<sup>z</sup> See the notes on St. John iv. 27, and xii. 22.

25 He then lying on JESUS' breast saith unto Him, LORD, who is it ?

Or perhaps he said,—‘LORD, which is he that betrayeth Thee?’ . . . This passage in the life of the beloved Disciple appeared to himself important enough to become the act by which, in his old age, he wished the Church of CHRIST evermore to identify him. Consider St. John xxi. 20.

He seems to have leaned forward, and sunk upon His Master's breast ; and so, whispered this question. In a very soft whisper also, it is quite certain, (*for no one present heard the words, except St. John,*) did our LORD return answer.

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

These words were whispered, then, into the ear of St. John *alone* : and it is plain from what we read in verses 28 and 29, that St. Peter himself was not permitted to know what answer the LORD had returned to his inquiry.

Does it not almost follow, from the portion of narrative before us, that while St. John was reclining on one side of our LORD, *Judas Iscariot must have been reclining on the other ?* Take notice, that **no one present either heard what our LORD had said, or seems to have noticed what He had done. If He had had to reach across the Table, or**

Yond any one sitting next to Him, the act  
 uld have infallibly attracted attention. But if  
 John and Judas,—(the first in purity, and the  
 in defilement!) —occupied the two extre-  
 es of the line of Disciples which met and  
 ered in their LORD; so that *one was on His  
 t Hand, and the other on His Left*, all be-  
 s quite plain. And thus will have been exhib-  
 | at the Paschal Supper, what was exhibited  
 wards on the Cross; namely, the SAVIOUR  
 ediate between two men who 'bore in a  
 aer the image of those who should stand  
 is Right, and at His Left, in Judgment,—  
 lect of God, and the reprobate<sup>a</sup>.' St. John,  
 events, was now *at our LORD'S Right Hand*;  
 was customary, at meals, to lean on the left  
 r; and he 'was reclining on JESUS' bosom.'  
 IBIST, therefore, 'when He had dipped the  
 (or rather 'the morsel of bread,') 'gave it  
 idas Iscariot.'

nd after the sop Satan entered into him. 27

hich becomes evermore the warning of the  
 orthy Communicant,—as the Church faith-  
 reminds us, in her first Exhortation.

se attentive student of the Gospel will re-  
 ber, that St. Luke mentions in connexion  
 the history of the previous day, (namely,  
 nesday,) that 'Satan entered into Judas

<sup>a</sup> See the note on St. Luke xxiii. 38.

Iscariot<sup>b</sup> :’ and in our note on that passage it was suggested that the Enemy had obtained a footing in this sinful man’s soul at a yet earlier period; namely, immediately after the supper at Bethany. Doubtless, Satan gets possession of a man *by degrees*; and yet, (as in taking a town,) the final *assault* must come at last. Now *this* is just what seems to be here indicated by the blessed Evangelist, in the case of the Traitor. *Two years before* our SAVIOUR spoke of him as being ‘a devil<sup>c</sup>.’ Above, in verse 2, it was said that the Enemy had ‘now put it into the heart of Judas’ to betray his LORD. Here, finally, Satan ‘*enters into*’ Judas. Compare the language of Acts v. 3. He finds the ‘house’ ‘swept and garnished;’ ‘enters in, and dwells there.’ ‘And the last state of that man is worse than the first<sup>d</sup>!’

The following remarks on the terrible statement before us, seem deserving of attention:—‘When it is said that ‘Satan entered into’ Judas, we are not to understand that the man became transformed into a demoniac; or that he was now for the first time enflamed with wicked designs. He had in fact already yielded himself to the suggestions of the Tempter. But, roused and exasperated by the suspicion that he was being marked out as the intended betrayer of CHRIST, he opened all his soul to the instigations of the Evil One; and,

<sup>b</sup> St. Luke xxii. 3.

<sup>c</sup> St. John vi. 70, where see the note.

<sup>d</sup> St. Luke xi. 25, 26.

while he resolved on the act of wickedness, determined in his own heart to carry it into immediate execution likewise. Satan therefore is said to enter into him ; because he obtains a firm footing within him, and gets him quite into his power ; for Judas, in renouncing Discipleship, separated himself from CHRIST. And the receiving of the sop at our SAVIOUR'S Hands, marked the instant at which this separation took place. Hitherto, while Judas remained of the number of the Twelve, Satan had not dared to enter into him ; but had been merely assailing him from without. From this instant, however, he boldly made him his own. Accordingly, Judas may no longer even remain in the society of the Apostles ; but goes out\*.

Need it be added that 'the sop' was not the efficient cause of Satan's victory over Judas ? It was a good gift : a sign of tender Love : a pledge, (it may be,) that forgiveness was yet in store, if Judas would repent. But despised blessings become the occasion of our severest downfalls.

And it is not at all unlikely that because Judas supposed himself on the very eve of detection,—when, with the quick eye of conscious guilt, he noticed St. Peter making signs to St. John, and St. John whispering to our LORD, and lastly our LORD guiding His hand to *him*,—he became hardened and reckless. The mask, (as he thought,) was all but torn from his face. It was useless therefore to maintain appearances any longer.

\* Toletus.

Then said JESUS unto him, That thou doest, do quickly.

Proving to the Traitor, by those few words, that the foul intentions of one whom, by so many fruitless endeavours, He had sought to reveal to himself, were at least all fully known to *Him*. CHRIST does not *bid* Judas go on his accursed errand. He does but *permit* his departure: as indeed nothing can take place without GOD's permission. The words also contain a reproof; 'convey an intimation that the Blessed Speaker would offer no hindrance to the intended wickedness!'<sup>1</sup> and lastly, they are words of sad dismissal.

28 Now no man at the table knew for what intent He spake this unto him.

St. John proceeds to shew how very wide of the Truth were their conjectures. '*For,*' (he says,)—

29 For some *of them* thought, because Judas had the bag; that JESUS had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

By this time, then, it is found that the eyes of the Apostles began to be attracted towards Judas. They all perceived that our SAVIOUR had whispered *something* into his ear; for it is expressly said that '*no man at the table knew for what*

<sup>1</sup> Chrysostom.

*intent*' CHRIST had spoken. Some, again, are declared to have speculated as to what might have been the nature of our LORD'S communication; and since their thoughts are here set down, it is to be supposed that they mentioned them afterwards to St. John. But it does not seem clear that a single person present heard the actual words which our SAVIOUR uttered. What is *quite* certain, even St. John himself, if he heard them, did not understand their import.

Every thing here is suggestive. Every word, almost, is a homily. And well may it be so: for we have reached a part of the narrative, from which, wherever we turn, we are met by new combinations of past incidents, and obtain a fresh view of the entire subject.—The custody of 'the bag,' or money-chest, which rested with Judas, here noticed for the second time<sup>s</sup>, is a circumstance full of tremendous warning. The two supposed errands of the Traitor have both to do with money: and by coupling them with the statement that 'Judas had the bag,' St. John seems to imply that the Traitor, impatient for his bribe, on rising to leave the table, was observed to grasp the intended receptacle of the silver pieces. What things a pious Israelite was likely to procure overnight, on the 14th of Nisan, 'against the Feast,' we will not here conjecture. But *who* can read without emotion the hint as to

<sup>s</sup> See St. John xii. 6, and the note there.



OUR REDEEMER'S practice with respect to 'the poor?' Judas was therefore the *Almoner* of CHRIST: and surely, if his office of *Treasurer* exposed him to fiery temptation, the insight which he must have obtained, in his other capacity, into the depth of Human Misery, and the height of Divine Love, should have sufficed to quench the flame! Here was the antidote side by side with the poison.

From this point, we seem to have the clue supplied us to our SAVIOUR'S many warnings against Covetousness<sup>b</sup>: His repeated exhortations to His Disciples to '*watch*': His many hints that 'the first should be last': that of the many 'called' few would be 'chosen': that there was danger lest, out of many, *one* should prove a castaway<sup>m</sup>,—a subject which has been already alluded to, in the notes on St. Mark xiv. 25. Here, also, we are reminded of the many direct hints and warnings which Judas is related to have received, from first to last, at our LORD'S hands; concerning which, see the note on St. John vi. 70; and above, on verses 20, 21. Indeed, the present chapter is full of them. It is alike awful and instructive to discover, that, as if to give the Traitor no excuse,—in order to leave nothing, either in the way of warning or of kind-

<sup>a</sup> As St. Matth. vi. 19 to 24: St. Luke xii. 15, &c.

<sup>b</sup> St. Matth. xxiv. 42: xxv. 13, &c.

<sup>c</sup> See St. Matth. xix. 30, St. Mark x. 31, and the notes there.

<sup>d</sup> See St. Matth. xx. 16: xxii. 14.      <sup>e</sup> See the note on St. Matth. xxii. 11, 12: xxv. 28: and on St. Luke xix. 13.

ess, untried,—our SAVIOUR, *twice* before Judas rose and left that upper-chamber, said openly—  
The Son of Man goeth, as it is written of Him :  
but woe unto that man by whom the Son of Man  
is betrayed! *It had been good for that man if he  
had not been born*.\*

Finally, the reader is requested to refer to what has been offered on the character of Judas, and the temper of the Twelve, in the commentary on St. Matthew xxvi. 22 : St. Mark xiv. 25 : St. Luke xxii. 23. The amazing contrast between the Traitor's outer and inner life ; as well as the success with which he kept his wickedness a secret from the rest of the Apostles to the very last ; are perhaps among the most astonishing and instructive warnings in the Gospel. Equally does the largeness of the charity displayed by all the rest, on this occasion, become our bright example.

It shall only further be pointed out, (and to fail to do so, would be an omission indeed,) that the Ministers of CHRIST, 'following their Divine Master in their earnest search for souls, are to leave none, no, not even the most abandoned, untried by their hand. Even Judas was washed. The LORD was seeking even then to awaken his darkened soul, before Satan finally 'entered in,' and possessed him. So surely would a Pastor fail to fulfil the Commission of his Master, if he

\* St. Matth. xxvii. 24 and St. Mark xiv. 21 are distinct from St. Luke xxii. 22. See note (t) above, in p. 564.

passed one house as too degraded for his foot, or left one soul as beyond hope°.' — The Traitor received *so many* warnings, in the course of the Last Supper, only that he might profit by *one*.

The transaction however which has called forth these remarks, was but the work of a few silent moments. Simon Peter motioned, — St. John whispered,—our Divine Lord breathed His inaudible reply. A morsel of bread was in His hand. He dipped it; and, turning to the most guilty as well as the most miserable of mankind, presented it to him. In the dark recesses of the Traitor's soul, a horrible thing was wrought; and the SAVIOUR let fall a few words which sealed his fate. We read that the result was *immediate*;—

30 He then having received the sop went immediately out: and it was Night.

Judas went 'immediately' on his accursed errand. Satan hurried him on, lest he should consider,—and repent. Such violence and promptness are observed ever to characterize the acts of the Evil One. Consider Job i. 16, 17, 18; St. Matthew viii. 31, 32.—'The sop,' or rather 'the morsel of bread,' is thus mentioned for the fourth time<sup>p</sup>: perhaps to remind us of the *literal* fulfilment of the Prophecy quoted in ver. 18.

'It was Night,' when this happened. There is doubtless the deepest significance in the announcement. Dark Night was it, when Judas was led

° Rev. T. T. Carter.

<sup>p</sup> Verses 26, 27.

aptive by the Power of Darkness<sup>4</sup>,—made subject to the 'Ruler of the Darkneses of this World'. The reader is invited to refer to what was offered in St. John xii. 35<sup>5</sup>.—So also is the statement, twice repeated,) that Judas '*went out*,' full of awful meaning. In departing from that upper-chamber, Judas, like Cain, 'went out from the presence of the LORD<sup>6</sup>:' cast himself forth from what was a type of 'the Marriage Supper of THE LAMB,'—a scene of Light and Joy,—into the image of that 'outer Darkness' which is spoken of in the Gospel as the portion of the damned. Consider St. Matthew viii. 11 and 12, and the notes there<sup>7</sup>. 'He *went out* indeed,' (remarks Origen,) 'not only from the house in which he was, but from JESUS altogether.'

Therefore, when he was gone out, JESUS 31 said, Now is the Son of Man glorified, and God is glorified in Him.

Up to this period, the Discourse of our LORD had the Traitor for its especial object. It seems to have been altogether intended to reclaim *Judas* from his intended crime. The Good Shepherd had left His eleven sheep in the Wilderness, and

<sup>4</sup> St. Luke xxii. 53.

<sup>5</sup> Ephes. vi. 12.

<sup>6</sup> Origen further reminds us of 1 Thess. v. 5 to 7.

<sup>7</sup> Gen. iv. 16. Consider St. Matthew xviii. 28; and see the note on St. Matthew xviii. 30.

<sup>8</sup> See also St. Matth. xxii. 13 and xxv. 30.

gone in search of that which was lost<sup>a</sup>. (Take notice, by the way, that if even HE did not succeed in bringing back the object of His Love and Pity, 'on His shoulders, rejoicing,'—the minister of CHRIST may be permitted to find comfort under failures, also.) But, 'when Judas *was gone out*,' the REDEEMER's words of counsel and consolation could flow forth freely; and His address to the Eleven is found to fill three entire chapters,—besides the conclusion of the present chapter; being followed by His Prayer to the Eternal FATHER, which occupies the xvii<sup>th</sup> of St. John.

'Now is the Son of Man glorified,' saith our LORD. Instead of speaking of His *Death*, He speaks of His 'glorification;' in order thereby to raise the spirits, and comfort the failing hearts of His Disciples; describing His Crucifixion by this name, because of the glory which was to follow<sup>v</sup>; and because of the evidence which would then be afforded to the World that '*the Son of Man*' was also 'the SON of GOD<sup>z</sup>.'—'*Is glorified*,' as if the transaction were already over: because it was so very close at hand; so very certain; and because, when Judas 'went out' to betray Him into the hands of His murderers, surely, some of the bitterness of Death itself was already past<sup>a</sup>. This first terrible earnest of what was coming did indeed bring our SAVIOUR's Cross and Passion so

<sup>a</sup> St. Luke xv. 4.

<sup>v</sup> 1 St. Pet. i. 11.

<sup>z</sup> St. Matth. xxvii. 54.

<sup>a</sup> Alluding to 1 Sam. xv. 32.

learly to view, that He is able to say, 'Now is the Son of Man glorified.'—True it is that He had been frequently glorified already, (that is, the Godhead had been frequently revealed,) by His miracles<sup>b</sup>; but those manifestations had been nothing, compared to the evidence which was to come, and which was to come abroad only when our SAVIOUR had trod the avenue of Pain and Death<sup>c</sup>. It may also be thought that the triumph over the Powers of Hell, which was achieved by the Son of Man while He hung upon the Cross<sup>d</sup>,—a triumph not witnessed by human eyes indeed, but gazed on doubtless with awe and admiration by every member of God's spiritual creation; and which is hinted at, in no obscure language by our SAVIOUR CHRIST Himself<sup>e</sup>;—that triumphant display of Incarnate Deity, (may we not presume?) will have formed no inconsiderable part of the 'glorification' here alluded to<sup>f</sup>.

The entire passage, ('Now is the Son of Man glorified, and *GOD is glorified in Him,*') appears to have reference to the incident recorded in chap. i. 28<sup>g</sup>. 'FATHER, glorify Thy Name,' our LORD had there said. 'I have both glorified it, and will glorify it again,' was answered by 'a Voice from Heaven.' Accordingly, the moment *has arrived*, when, by the Son of Man's glorification,

<sup>b</sup> Consider St. John ii. 11.

<sup>c</sup> Consider Phil. ii. 9, 10.

<sup>d</sup> Consider by all means Coloss. ii. 15, and Ephes. iv. 8.

<sup>e</sup> See St. John xii. 31.

<sup>f</sup> See the notes on St. John xii. 28.

<sup>g</sup> Where see the notes.

God is to be 'glorified in Him.' In other words, God is about again to glorify that Name which He had already glorified so abundantly: for the honour of the SON, is the honour of the FATHER; and the glorification of the One, implies the glorification of the Other in Him, also. Some light is thrown on the FATHER's being '*glorified*' by the Death of the Son of Man, by what we read in St. John xxi. 19, concerning the death of St. Peter; and in xi. 29, 30, concerning the death of Lazarus. See the note on St. John xi. 4; and consider St. John vii. 18.—Our LORD proceeds:

- 32 If God be glorified in Him, GOD shall also glorify Him in Himself, and shall straightway glorify Him.

'If,' does not imply *uncertainty* in this place<sup>h</sup>. The meaning appears to be, that the FATHER, being thus glorified in the SON, will Himself glorify the SON; (for '*in Himself*' would seem here to mean '*by Himself*;' ) and will do so forthwith. That is,—'not at any distant time, but immediately, while He is yet on the very Cross,' the FATHER will cause 'His glory to appear. For the Sun was darkened, the rocks were rent, and many bodies of those that slept arose<sup>1</sup>,' at the moment when CHRIST expired. Lastly, His dying cry was a miracle<sup>k</sup>; and miraculous was the fountain which

<sup>h</sup> Compare St. Matth. xxii. 45.

<sup>1</sup> Chrysostom,—quoting St. Matth. xxvii. 51 to 53.

<sup>k</sup> See the note on St. Mark xv. 39.

flowed from His wounded side<sup>1</sup>: all which things, we read, led to the conversion of many<sup>m</sup>.—It may farther, even chiefly, be meant that the FATHER would speedily raise the Son of Man from Death<sup>n</sup>; would highly exalt Him<sup>o</sup>; and 'set Him at His own Right Hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this World, but also in that which is to come<sup>p</sup>.'

Little Children, yet a little while I am **33** 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.

He calls His Disciples on this one occasion His '*little children*,' to indicate the exceeding tenderness of His fatherly love towards them. Moreover, they were as yet but '*babes in CHRIST<sup>q</sup>*;' and He was now to be withdrawn from the World, and from them. . . . So sweet did this appellation sound in the ears of one of those who heard it, that, in his old age, he often addressed his own disciples, in turn, by this very name<sup>r</sup>.—'Yet a little while,' (or, 'Only a little longer,') our Blessed SAVIOUR says; (alluding to His Death rather

<sup>1</sup> See the note on St. John xix. 34.    <sup>m</sup> St. Matth. xxvii. 54.

<sup>n</sup> Phil. ii. 9. Acts ii. 24, 32: iii. 15: iv. 10: x. 40: xiii. 30: xvii. 31. See the places enumerated in the margin of Acts ii. 24.

<sup>o</sup> Acts ii. 33: v. 31. Heb. ii. 9, &c.    <sup>p</sup> Eph. i. 20, 21.

<sup>q</sup> 1 Cor. iii. 1.

<sup>r</sup> See 1 St. John ii. 1, 12, 28: iii. 7. 18: iv. 4: v. 21.



than to His Ascension<sup>a</sup>;) because in less than twenty-four hours from the time when He spake, they will become orphans<sup>t</sup>. How must it have melted the hearts of the Disciples to hear their Divine Master thus speak! Consider, however, St. John viii. 33, and read the note on the place.

The rest of the verse presents no difficulty. Our LORD foretells that, in their adversity, the Disciples will 'seek' Him; that is, long for Him back; 'desire to see one of the days of the Son of Man<sup>u</sup>.' But in vain! Pass forty days, and He will have withdrawn from their eyes entirely, and for ever. . . . He reminds the Disciples, therefore, of what He had said to the Jews six months ago, at the Feast of Tabernacles; words which, in a certain sense, (He says), are as applicable to themselves, as to their unbelieving countrymen. A striking difference however is discoverable between what was spoken on the two occasions. Our LORD begins by calling the Disciples, His 'little children.' Next, He does not *now* declare as He did *then*, 'Ye shall seek Me, *and shall not find Me*;' still less does He say that they '*shall die in their sins*'<sup>v</sup>. To the Jews, He had predicted that their repentance would be fruitless; so that they would never attain to the knowledge of Him whom they had once deliberately rejected. To the Disciples, He merely announces that until the labo-

<sup>a</sup> Consider St. Luke xxiv. 44.

<sup>t</sup> St. John xiv. 18.

<sup>u</sup> St. Luke xvii: 22.

<sup>v</sup> St. John vii. 34, where the note should be read; also, viii. 21.

ious years of their earthly pilgrimage have fully expired, they will not be permitted to follow Him; and He adds the prophetic warning that they will ere long find themselves severed from His presence entirely. . . . . The intention of all this seems to have been, partly, to shew them that this hour had been all along very present to His mind; and partly, to prepare their hearts for the trials which must soon befall them.—He adds a few words of precious counsel; gathering up the substance of many commands into a single precept,—which must henceforth be the Disciples' great Rule of life; and which, (because men are observed ever to heed most what is spoken with lying lips,) He is found to have put off until now. This legacy of Love follows:

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

Being now on the point of departure, our SAVIOUR gives His Disciples a parting charge. Countless precepts He had already given them: but this, of *mutual Love*, He had reserved till the last; and the chord thus clearly struck by the Master's Hand, never ceases to vibrate, until the close of the inspired Canon. Our LORD repeats His 'new Commandment' in chap. xv. 12. St. John alludes to it very distinctly, in the many places of his first and second Epistles, indicated

at foot of the page<sup>w</sup>. St. Peter possibly<sup>x</sup>, St. Paul without a doubt<sup>y</sup>, allude to this place of Scripture. Long after the last page of the New Testament was written, St. John, surviving the Eleven, is related to have had the words, 'Little children, love one another!' for ever on his lips.

But, in what sense was this 'a *new* Commandment?' and, wherein did it differ from that ancient precept of the Law, 'Thou shalt love thy neighbour as thyself?' — It differed from the requirement of *universal* Charity, because the love which it inculcates is that which Christian men ought to shew towards one another *because they are Christians*. As members of CHRIST'S mystical Body, we are commanded to love one another with a peculiar love. 'Whether one member suffer,' (it is written,) 'all the members suffer with it; or one member be honoured, all the members are honoured with it<sup>a</sup>.' 'Let us do good unto all men,' (says the same Apostle;) 'especially unto them who are of the Household of Faith<sup>b</sup>.' Consider, again, St. Paul's reference to these words of our LORD, in 1 Thess. iv. 9<sup>c</sup>; noticing how clearly it is implied by all that follows, down to ver. 12, inclusive, that he is speak-

<sup>w</sup> Especially 1 St. John ii. 7 taken along with iii. 11 and 16; also 2 St. John ver. 5. Next, 1 St. John iii. 23: iv. 21. Next 1 St. John iii. 14: iv. 7, 10, 11.

<sup>x</sup> 1 St. Pet. i. 22: ii. 17.

<sup>y</sup> 1 Thess. iv. 9.

<sup>a</sup> Levit. xix. 18, quoted St. Matth. xxii. 39: also, in xix. 19.

<sup>b</sup> 1 Cor. xii. 26: consider ver. 12 to ver. 27. <sup>b</sup> Gal. vi. 10.

<sup>c</sup> He seems to allude hither again in Ephes. v. 2.

ing of the love which Christians ought to bear towards one another *as such*<sup>d</sup>. This appears even more plainly by what is added below, in ver. 35 ; namely, that this mutual Love of Christians was to be the very token of their Discipleship.

It will be perceived that our SAVIOUR sets before His Disciples, for their imitation, His own Divine example, in those words,—‘ As I have loved you, that ye also love one another.’ This recalls the many places of Holy Scripture in which the same lofty pattern is held up to view. ‘ Be ye therefore merciful, as your FATHER also is merciful<sup>e</sup>.’ ‘ As He which hath called you is holy, so be ye holy in all manner of conversation<sup>f</sup>.’ ‘ Be ye therefore perfect, even as your FATHER which is in Heaven is perfect<sup>g</sup>.’ These are *true* ‘ counsels of Perfection.’ It is not meant that the Love, the Mercy, the Holiness, the Purity<sup>h</sup>, of the Eternal God can be exhibited by us, His fallen creatures. All that is required of us, is, that we should act up to *the perfection of our nature*. We may shew Love towards one another, *as truly as CHRIST* shewed Love towards us. But the affection will differ infinitely in degree, and almost in kind.

Ancient commentators on the present passage, with general consent, find the reason why our SAVIOUR called this ‘ a new Commandment,’ in the concluding clause of it,—‘ *as I have loved you, that*

<sup>d</sup> Consider, in like manner, what is implied by the verse which follows 1 St. Pet. i. 22.

<sup>e</sup> St. Luke vi. 36.

<sup>f</sup> 1 St. Peter i. 15.    <sup>g</sup> St. Matth. v. 48.    <sup>h</sup> See 1 St. John iii. 3.

ye also love one another.' This is more than to love one's neighbour *as one's self*, (say they :) it is to prefer another's good to one's own . . . . But it will be felt that although this is a true picture of CHRIST's love towards Man; and although His love towards Man is, in this very respect, again and again set before us as a pattern<sup>i</sup>; yet this does not seem to supply a sufficient reason why CHRIST should have called His Commandment a '*new*' one. Indeed, its concluding clause is sometimes not alluded to by St. John when he afterwards quotes the precept in question<sup>k</sup>.

If therefore we were called upon to assign a reason, besides *that* already offered, (in the second paragraph of the present note,) why this is called 'a *new* Commandment,' we would humbly suggest that it was put forth at the moment when He, by whom, 'in the beginning,' 'all things were made,'—was about to renovate the World<sup>m</sup>. He was Himself the beginning of '*a new Creation*.' By becoming a partaker of His Nature, Man was henceforth to become '*a new creature*.' '*A new Covenant*' was now on the point of being ratified<sup>n</sup>;

<sup>i</sup> Rom. xv. 2, 3. 2 Cor. viii. 9. Eph. v. 2. Phil. ii. 3 to 8, &c.

<sup>k</sup> e. g. in 1 St. John iii. 23: iv. 21. Also, 2 St. John ver. 5.—On the other hand, it will perhaps be thought that, in the following places, St. John alludes to the whole of the precept: 1 St. John ii. 7, taken along with iii. 11, and especially 16: also iv. 7, taken along with 10, 11.—St. Paul's reference to the whole of St. John xiii. 34, or xv. 12, (in Ephes. v. 2,) is very striking.

<sup>l</sup> St. John i. 3. Read that noble passage Coloss. i. 15 to 18.

<sup>m</sup> Rev. xxi. 5.                      <sup>n</sup> Rev. iii. 14.                      <sup>o</sup> 2 Cor. v. 17.

<sup>p</sup> Heb. vii. 22: viii. 6: ix. 15: xii. 24.

and the Law was to be written anew, after a more heavenly manner<sup>a</sup>. There was to be a 'new Heaven and a new Earth'. Old things were passing fast away; and behold, even in that upper chamber where the Eleven Disciples were assembled with their LORD, all things were already becoming *new*<sup>b</sup>. [It was declared that the very 'fruit of the Vine,' when next partaken of by that Blessed Company, would be drank '*new*' 'in the Kingdom of God'.—The Commandment under discussion is therefore called '*new*,' because it was destined to become *the great Law of the New Creation*; and because the Love which it enjoined was a higher and a purer sentiment than anything with which the World had, as yet, been acquainted: a Love growing out of a lofty, and hitherto unheard-of relationship; namely, our common Brotherhood in CHRIST,—'*the second Man*,' '*the last Adam*'<sup>c</sup>. For, 'as in Adam and CHRIST are the two roots of Mankind, so there is a twofold Brotherhood amongst men, correspondent thereunto: first, a brotherhood of Nature; secondly, a brotherhood of Grace. As men, we are members of that great body, the World. As Christians, we are members of that mystical Body, the Church. And, as the Moral Law bindeth us to love *all men* as our brethren, and partakers with us of the same com-

<sup>a</sup> Heb. viii. 10: x. 16:—quoting Jer. xxxi. 31 to 33.

<sup>b</sup> 2 St. Pet. iii. 13. Rev. xxi. 1.      <sup>c</sup> See 2 Cor. v. 17.

<sup>d</sup> See St. Mark xiv. 25: also St. Matth. xxvi. 29,—where the note should be referred to.      <sup>e</sup> 1 Cor. xv. 45, 47.

mon nature in Adam; so, the Evangelical Law bindeth us to love *all Christians* as our brethren, and partakers with us of the same common Faith in CHRIST<sup>x</sup>.’ Accordingly, St. Peter after bidding us ‘Honour all men,’ requires us to ‘*Love the Brotherhood*.’ . . . . If these should seem to be many words about a small matter, let it be asked, What then is great, if the dying command of our SAVIOUR CHRIST is not great?—He continues :

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

This has been already in part explained above, at page 582 - 3. ‘Take notice that it is not said that the Disciples of CHRIST should be known by *their power of working Miracles*. The greatest miracle of all would be their oneness of heart and soul<sup>z</sup>: and thereby, they would be fitly recognised as the Disciples of ‘Him that loved us, and washed us from our sins in His own blood<sup>a</sup>,’ ‘and gave Himself for’ us<sup>b</sup>: of Him, in short, who ‘*is Love*’ itself<sup>c</sup>. . . Our LORD’s precept was faithfully obeyed by the early Christians; and the result was exactly that which the Blessed Speaker here, in a manner, predicts. The sight was deemed extraordinary, and attracted attention. ‘See,’ (it was said,) ‘how these Christians love one another<sup>d</sup>!’

<sup>x</sup> Abridged from Bp. Sanderson.

<sup>z</sup> Acts iv. 32.

<sup>a</sup> Rev. i. 5.

<sup>c</sup> 1 St. John iv. 8, 16.

<sup>y</sup> 1 St. Pet. ii. 17.

<sup>b</sup> Gal. ii. 20.

<sup>d</sup> Tertullian.

Simon Peter said unto Him, LORD, whither 36  
goest Thou? JESUS answered him, Whither  
I go, thou canst not follow Me now; but  
thou shalt follow Me afterwards.

Simon Peter, passing over what our LORD had said in the last two verses concerning the Christian duty of mutual Love, inquires, (with reference to our LORD's sayings in ver. 33,) 'Whither goest Thou?' Bent on nothing so much as following the Master whom he loved, he asks this question in the fulness of his earnest zeal; supposing perhaps that when CHRIST said, 'Whither I go, *ye cannot come,*' He alluded only to difficulties which must be surmounted, or to dangers which must be faced, by those who would follow Him. As yet, St. Peter understood nothing of that mystery of the Cross, which was now so very near at hand.

Our SAVIOUR, in reply, does not refuse to Simon the privilege of following Him. He only warns him that he cannot follow Him *now*. In a very different sense from that which the Apostle intended were these words spoken; as well as the promise given that he should follow CHRIST afterwards. Our LORD meant that a life of hardship first awaited St. Peter; that he had not yet the spiritual courage which he would require in order to face death boldly; but that, finally, he should follow his Divine Master, even in the very manner of his suffering; namely, by being crucified\*.

\* Consider St. John xxi. 18, 19, and compare 2 St. Pet. i. 14.



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

He suspects that our SAVIOUR doubts either his courage, or his zeal: he therefore professes himself ready to *die* for CHRIST's sake. As in the case of St. Thomas, the risk of perishing is the worst alternative which presents itself to his imagination. See St. John xi. 16.

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

This was a humiliating assurance indeed! The Disciple, thinking of nothing but temporal danger, had professed his readiness to forfeit his life for CHRIST's sake; but even this poor sacrifice, his LORD informs him, will be found to surpass his powers. Nay; so far from '*laying down his life*' for CHRIST's sake, he will even deny that *he knows* CHRIST at all: not *once* will he disclaim all knowledge of the SAVIOUR, but *three times* in succession: not *hereafter*, when his faith has begun to wax cool, will he do this; but now, even *before the cock crow*!—The reader is referred on this subject to the notes on St. Matthew xxvi. 34; but it is St. Luke, (not St. Matthew,) who relates the present mournful prediction. See St. Luke xxii. 34.

## PLAIN COMMENTARY

ON THE FOURTEENTH CHAPTER OF

**St. John's Gospel.**

<sup>1</sup> CHRIST comforteth His Disciples with the hope of Heaven: <sup>6</sup> professeth Himself the Way, the Truth, and the Life, and <sup>One</sup> with the FATHER: <sup>13</sup> assureth their prayers in His name to be effectual: <sup>15</sup> requesteth love and obedience, <sup>16</sup> promiseth the HOLY GHOST the Comforter, <sup>27</sup> and leaveth His peace with them.

THE connexion of the present chapter with that which precedes, is of the closest kind. The Discourse which was begun in the 31<sup>st</sup> verse of the former chapter would have flowed on unbroken, until the end of chap. xvii.,—but for the interruptions, first, of St. Peter<sup>a</sup>; next, of St. Thomas<sup>b</sup>; lastly, of St. Philip<sup>c</sup>. Our SAVIOUR graciously replied to each of His distressed Disciples, in turn; and straightway proceeded with His Discourse,—which is ‘like an Eucharistic sermon; more than human in sympathy, more than angelic in sweetness, most Divine in Doctrine<sup>d</sup>.’ Thus, His first words in chapter xiv. will be found to be a continuation of what He was saying in chap. xiii. 35, or rather 33; and in

<sup>a</sup> St. John xiii. 36.

<sup>c</sup> See below, ver. 8.

<sup>b</sup> See below, ver. 5.

<sup>d</sup> Williams.

order to understand these opening words, reference should be made to what immediately went before St. Peter's inquiry,—namely, to St. John xiii. 36.

XIV. LET not your heart be troubled: ye believe in GOD, believe also in Me.

That is,—‘Let not your heart be troubled at hearing that whither I go ye cannot come. As ye believe in GOD, a very present help in trouble, so believe also in Me!’ . . . Thereby implying that He was GOD; and inviting His Disciples to repose the same absolute confidence in Himself, which they were accustomed to repose in GOD, ‘the FATHER Almighty.’

But besides the general trouble which had overtaken the Eleven Apostles ever since the announcement that their Divine Master was about to leave them, *ten* of their body were as yet without the comfortable assurance that they should follow CHRIST at some future time. He therefore proceeds to inform them, in the next place, that He had been making no special exception in favour of Simon Peter: but that,

2 In my FATHER'S House are many mansions:

Rather ‘abodes,’—as in ver. 23, where the word is the same: a word happily expressive, in this place, of that *perpetuity* which distin-

• St. John xiii. 33. Consider xvi. 6, 22.

guishes the heavenly from the earthly home of God's people. There is therefore 'a place' for *all*, where the 'mansions' are 'many.'

This is one of the texts from which it was anciently<sup>f</sup>, (and is still,) argued that there will be different degrees of bliss in Heaven. 'The multitude of mansions in Heaven seems hardly intelligible, without admitting a difference of degrees in the Heavenly Glory. For if all the Saints should be placed in one and the same degree or station of bliss, they would have one and the same mansion in Heaven; but in our Heavenly FATHER'S House there are 'many' mansions; some higher, some lower, according to the measure of proficiency in virtue which men have attained to in this life<sup>g</sup>.' Not that it will result from this that any will feel lack. All will have received 'a penny;' that is, one and the same joy, arising from the vision of their Maker<sup>h</sup>.—Our LORD continues:

*if it were not so, I would have told you. I go to prepare a place for you.*

That is,—I would have told you at once, and not suffered you to cherish a false hope, were it otherwise.... It might be asked,—Since there were those 'many mansions,' why did CHRIST 'go to *prepare* a place' for His Disciples?—It

<sup>f</sup> By Clement of Alexandria, Tertullian, Origen, Cyprian, &c. —The same doctrine is gathered from 1 Cor. xv. 41, 42.

<sup>g</sup> Bp. Bull.  
on St. Matth. xx. 16.

<sup>h</sup> Gregory the Great. See the note

was because the Kingdom of Heaven could not be 'opened to all believers,' until He had first 'overcome the sharpness of Death.' By His precious blood-shedding<sup>i</sup>, He led the way into the Land of Everlasting Rest<sup>j</sup>; and '*prepared a place*' for those who before could not come thither<sup>k</sup>: whence He is called 'the Forerunner;' and is declared to have 'entered in on our behalf<sup>l</sup>.' CHRIST *then* entered into the Heavenly Sanctuary, (the true Holy of Holies;) as St. Paul in his Epistle to the Hebrews explains: 'the HOLY GHOST, [by those two Tabernacles, and the High-priest's necessary entrance into the first, before he entered the second,] this signifying,—that the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing<sup>m</sup>.' But at CHRIST'S Passion, the Veil was rent, (both the Veil of the Temple<sup>n</sup>, and that which it typified, 'that is to say, His Flesh<sup>o</sup>;) and our Great High-priest straightway entered into 'the Holiest of all<sup>p</sup>:' the gracious purpose thereof, as He here assures us, being, 'to prepare a place' for those who love Him! . . . It may yet be true that in the text, He employs the language of those who, when they travel, are preceded by one of their party, who prepares a place for the reception of all the rest when they shall

<sup>i</sup> Heb. ix. 12, 24.<sup>k</sup> Consider Heb. xi. 39, 40.<sup>m</sup> Heb. ix. 8.<sup>o</sup> Heb. x. 20.<sup>j</sup> Heb. iv. 14.<sup>l</sup> Heb. vi. 20.<sup>n</sup> St. Matth. xxvii. 51.<sup>p</sup> Heb. ix. 3.

come to the end of their day's pilgrimage<sup>1</sup>: but we much prefer the analogy suggested by what we read of the Ark of the covenant: namely, that it went before the Israelites 'in the three days' journey, to search out a resting place for them<sup>2</sup>.'  
—CHRIST continues,

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

Literally,—'take you with Me to Myself;' that is, 'to where I dwell<sup>4</sup>.' He foretels His Second Advent; and promises that He will then 'receive' those who might not follow Him now. There was therefore no room for trouble or grief at this delay. The place was not yet prepared for them; the path which they must tread was not yet made smooth; the gate was yet unopened by which they must hereafter be admitted.

Full well did the Blessed Speaker know how much the Disciples desired to be told whither their LORD was going. To lead them, therefore, to ask Him this question, as well as to afford Himself an opportunity of affording them Heavenly instruction, our SAVIOUR adds:

And whither I go ye know, and the way<sup>4</sup> ye know.

He thus administers strong consolation: for, at

<sup>1</sup> Grotius. Consider St. Mark xiv. 12 to 16, and Philemon 22.

<sup>2</sup> Numb. x. 33.

<sup>3</sup> Lonsdale and Hale.

the departure of one deeply beloved, what greater joy is there than to know whither he goes, and the way by which we may come where he is'?

Because the Disciples knew the FATHER, whom CHRIST had so often declared unto them, they are said to know 'whither' CHRIST went; for it was to the FATHER that He went. Again: because they knew CHRIST, they are said to 'know the Way' to the FATHER; for CHRIST is Himself 'the Way':<sup>†</sup> *This, however, they did not as yet know*<sup>‡</sup>. Accordingly, it follows:

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

Since we know not so much as the place to which Thou goest, how can we possibly know the way thither? . . . This is the mournful language of complaining love; corresponding entirely with the view we have already taken of the character of St. Thomas. See the note on St. John xi. 16.—Take notice of what is implied by our LORD's answer; which follows.

- 6 JESUS saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the FATHER, but by Me.

The teaching implied by the form which our LORD's reply assumes is remarkable. '*Thou sayest*

<sup>†</sup> Toletus.

<sup>‡</sup> See below, ver. 6.

<sup>‡</sup> Consider the method in St. John ix. 35 to 37.

that ye know not 'the Way,' because ye know not whither I go: but I tell thee that ye know not whither I go, *because ye know not 'the Way.'* 'The Way' is not to be discovered by knowing the whither: but, on the contrary, the 'whither' is to be discovered by knowing 'the Way.' That is, only by knowing Me, can ye know the FATHER,—whom I go. . . . . CHRIST intimates, therefore, that He is approaching departure to the FATHER; and explains that He calls Himself 'the WAY,' because 'no man cometh to the FATHER' but by Him. . . . . The title further reminds every follower of CHRIST that he must, with hearty Faith, readily fasten his eyes on his Divine Master; first, with dutiful obedience, tread in His footsteps; taking up the Cross daily, (if need be,) and following Him. Such an 'Imitation of CHRIST' is a true walking in 'the Way' whereby a man cometh unto the FATHER.'

But doubtless it is because our 'Faith in His Name' is the foundation of all our Christian Hope, that our SAVIOUR here calls Himself 'the Way.' All our prayers to the Throne of Grace are offered 'through JESUS CHRIST our LORD.' Thus, we draw near to GOD 'by a new and living Way<sup>x</sup>:' or *through Him*, we . . . . have access . . . . unto the FATHER<sup>y</sup>, as St. Paul speaks. He is 'the Good Shepherd of the sheep<sup>z</sup>:' 'neither is there Salvation in any other,' (as St. Peter testifies;) 'for there

Heb. x. 20.

y Eph. ii. 18.

z St. John x. 7.



is none other Name under Heaven given among men, whereby we must be saved<sup>a</sup>.' 'Man's way to God,' (says Augustine,) 'is through Him who is at once GOD and Man; that is, JESUS CHRIST.' ... Is there not an allusion here to Isaiah xxxv. 8?

But the very largeness of our SAVIOUR'S reply occasions a little embarrassment. He not only explains that He is Himself 'the Way;' but declares that He is '*the Truth, and the Life,*' as well.—The words have been thus paraphrased<sup>b</sup>:—'I am THE TRUTH,' who not only cannot lie, nor deceive, but who will faithfully perform whatsoever I promise. Doubt not therefore, that I will come to you, and take you to Myself. Believe Me, and believe *in* Me, for I am 'the Way;' and look confidently for the due fulfilment of that which I promise, for I am 'the Truth.' Further, lest at any time your hearts should be troubled at the prospect of Death for My sake, learn too that 'I am THE LIFE;' who will raise you from Death, and will take you to Myself. Death itself will not separate you from Me, for I am none other than the 'Prince of Life<sup>c</sup>.' Concerning this last title, see also the note on St. John xi. 25.

- 7 If ye had known Me, ye should have known My FATHER also: and from henceforth ye know Him, and have seen Him.

The first words are almost a repetition of the

<sup>a</sup> Acts iv. 12.

<sup>b</sup> By Toletus.

<sup>c</sup> Acts iii. 15.

latter part of St. John viii. 19, where see the note<sup>d</sup>.—Thus then, the Blessed Speaker explains how it happened that St. Thomas, in the name of the rest, was able to declare with truth that he knew not whither our LORD was going. It arose out of *their imperfect knowledge of Himself*. For, as the GODHEAD of the FATHER and of the SON is *one and indivisible*, so does the knowledge which has the Second for its Object, involve the knowledge of the Former also. This is made clearer, in verse 9.

Philip saith unto Him, LORD, shew us 8  
the FATHER, and it sufficeth us.

A saying which reveals the limited knowledge of Divine things to which the Apostles themselves had as yet attained. St. Philip thinks that he may with his bodily eyes behold the FATHER, as he already beholds CHRIST: forgetting that no man may 'see Him and live!'—So to know the FATHER, as he thinks he already knows the SON, is all that he requires. 'It sufficeth us,' he says. Our SAVIOUR proceeds at once to shew him the largeness of his error.

JESUS saith unto him, Have I been so 9  
long time with you, and yet hast thou not  
known Me, Philip?

Take notice that instead of saying,—'and yet

<sup>d</sup> See above, p. 307: and consider Heb. i. 3.

• Exod. xxxiii. 20.

hast thou not *seen the FATHER*, Philip?' our LORD says,—‘and yet hast thou not *known Me*!’ implying (1st,) that, hitherto, Philip and the other Apostles not only did not know the FATHER, but knew not *Himself*; whom they beheld with their eyes, and fancied they knew full well. . . . His words (2ndly,) guided those who heard Him to this higher truth, that the Divine Nature is to be ‘known,’ not ‘seen:’ or, if ‘seen,’—(and our SAVIOUR Himself employs the metaphor of Sight in what immediately follows, in order to adapt His answer to Philip’s request,)—it is *the eye of the heart and mind*, not the bodily organ, which must be employed.—It follows:

he that hath seen Me hath seen the FATHER; and how sayest thou *then*, Shew us the FATHER?

Philip therefore, though he had been for three years living with CHRIST, had not hitherto ‘seen’ Him! The Apostles had seen His Manhood, indeed. His Godhead, as yet they had not seen!

Take notice, here, how plainly the great fundamental Doctrines of our most Holy Faith are laid down. So indivisible is the Godhead of the Persons in the ever-Blessed and Glorious Trinity,—so inseparable is the FATHER from the SON in Essence, though distinct from Him in Person,—that when the Eternal WORD was ‘made Man<sup>f</sup>,’

<sup>f</sup> St. John i. 14,—literally ‘made *flesh*.’

whosoever beheld *Him*, beheld the *FATHER* also! . . The same great Doctrine is further declared in what next follows: concerning which, our words are not more numerous, only because the statements themselves are so emphatic and plain.

The *statements* are plain, and their meaning is not to be mistaken; but the *Doctrine* which they embody, is confessedly above us. Such a mighty Mystery is it, that, (in the words of Bishop Bull,) 'instead of curiously scrutinizing, our part must rather be devoutly to adore. No comparison which can possibly be devised for the illustration of it, is altogether adequate: no method of speech can set it forth with sufficient dignity. The union spoken of towers over every other union that is known. In the darkness of our present being, we think and talk of this, and other Divine mysteries, like very children: yea rather, we talk with stammering tongues. So long as we are here below, we behold our GOD 'as in a glass, darkly<sup>g</sup>.' The time will come, however, when we shall behold Him face to face. The beatific Vision of GOD will then chase away all shadows from our minds. *He*, of His infinite Mercy, make us capable thereof! Day and Night let this be our earnest prayer<sup>h</sup>.' . . . . See a few words more, on this subject, in the note on verse 11.—Our SAVIOUR asks:

<sup>g</sup> 1 Cor. xiii. 12.

<sup>h</sup> End of Bp. Bull's Defence of the Nicene Creed.

10 Believest thou not that I am in the FATHER, and the FATHER in Me?

Let us beware how we pass these glorious passages by. Most fruitful are they; and each, a very 'sword of the SPIRIT,' wherewith to repel heresy and sever Truth from Falsehood. We would rather feed upon them, however, than discuss them polemically. . . The FATHER, we discover, 'is in the SON, and the SON in Him; they both in the SPIRIT, and the SPIRIT in both them. So that the FATHER'S Offspring, which is the SON, remaineth eternally in the FATHER; the FATHER eternally also in the SON, no way severed or divided by reason of the sole and single Unity of their Substance. The SON in the FATHER, as Light in that Light out of which it floweth without separation: the FATHER in the SON, as Light in that Light which it causeth and leaveth not!'<sup>1</sup> —The statement before us is repeated in the next verse, (where see the note,) and is also found in St. John x. 38, and xvii. 21. Consider further St. John x. 14, 15. See also below, on verse 20.

the words that I speak unto you I speak not of Myself: but the FATHER that dwelleth in Me, He doeth the works.

This, according to the idiom of our own language, would perhaps have been expressed thus:—'The words which I speak unto you, I speak not of My-

<sup>1</sup> Hooker.

self; and the works which I do, I do not of Myself: but the FATHER that dwelleth in Me, He speaketh the words, and He doeth the works.' . . . As one common Nature belongs to the FATHER and the SON, so are the words and the works of the One, declared to be the words and works of the Other also.

It must suffice to refer the reader to the note on St. John v. 19, 20<sup>k</sup>, where these mysterious sayings will be found commented on.—Our SAVIOUR implies that His Discourses were in themselves sufficient to shew that He was not mere Man<sup>l</sup>; as indeed His very enemies had confessed already<sup>m</sup>. His Discourses declared Him to be none other than the SON of GOD<sup>n</sup>. His Works, in like manner, proclaimed the indwelling of the FATHER<sup>o</sup>, as our LORD further states. This latter evidence, indeed, might not be overlooked or denied<sup>p</sup>; and accordingly, the Blessed Speaker proceeds to lay great stress upon it, as He had already done on a former occasion<sup>q</sup>.

In what follows, the Discourse is turned to the other Ten Apostles. It has been hitherto specially addressed to St. Philip,—on whose Festival, this portion of the Gospel is duly read. The reader will

<sup>k</sup> Above, pp. 165—168.

<sup>l</sup> Compare St. John vii. 17.

<sup>m</sup> St. John vii. 46.

<sup>n</sup> Consider the following places: St. John iii. 11: vii. 16: viii. 28: xii. 49.

<sup>o</sup> See St. John v. 19 and viii. 28.

<sup>p</sup> See St. John iii. 2.

<sup>q</sup> See St. John v. 36, and x. 25, 38. Consider also xv. 24.

call to mind with advantage what was offered in the notes on St. John vi. 6<sup>r</sup>, in explanation of the probable reason why our SAVIOUR directed an inquiry to *Philip* before the miraculous Feeding of the Five thousand. It may perhaps be regarded as indicative of a peculiar slowness of heart in this Disciple to recognise the Godhead of the Incarnate SON, that the request to be shewn the FATHER should have proceeded from *his* lips, on the present occasion.

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

After what has been offered above, on verse 10, it must suffice to refer the reader, concerning these words, to St. John x. 38. 'We worship One God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance:' and these passages are our instructors, and our warrant for so doing. This intimate and mutual inhabitation of the three Divine Persons, the ancients described by a peculiar term; *expressive* of the inscrutable mystery, indeed, yet no ways *explanatory* of it. Rather is it a thing to be reverently adored, than curiously scanned, says Bishop Bull, (whose words will be found quoted above<sup>\*</sup>, in the note on the latter part of verse 9:) for, 'what the Oneness of the SON with the FATHER,

<sup>r</sup> See p. 180.

<sup>\*</sup> See p. 599.

is; what the Fellowship of the FATHER with the SON; what the SPIRIT; what the union of these Three Divine Persons, and what the distinction of them, so united,—the SPIRIT, the SON, and the FATHER<sup>t</sup>:—*this*, during the days of our pilgrimage, we desire, rather than are able, to attain to the knowledge of<sup>u</sup>.

The present verse, then, though addressed to all the Eleven, terminates the reply to St. Philip's inquiry in verse 8.—Our LORD continues :

Verily, verily, I say unto you, He that<sup>12</sup> believeth on Me, the works that I do shall he do also; and greater *works* than these shall he do: because I go unto My FATHER.

Take notice that *Faith in CHRIST* is the strong root out of which all these wonders were to spring. When our Divine LORD says—'he that *believeth on Me*,' He refers the wonder-working Power of which He speaks, to its true and only source,—namely, *to Himself*<sup>v</sup>. Without such an explanation, the words before us would be unintelligible indeed. Accordingly,—'I can do all things,' (saith the great Apostle,) '*through CHRIST which strengtheneth me*:'<sup>w</sup> and, on another occasion,—'I laboured more abundantly than they all; yet not I, but *the Grace of GOD which was with me*.'<sup>x</sup>

<sup>t</sup> Athenagoras, who flourished A.D. 177.

<sup>u</sup> Bp. Bull.

<sup>v</sup> Observe how to *His Name*, and to *Faith in His Name*, the Apostles ascribed all their powers:—Acts iii. 6, 16: iv. 10, 30: ix. 34, &c.

<sup>w</sup> Phil. iv. 13.

<sup>x</sup> 1 Cor. xv. 10.



But what 'greater works' were to be wrought by the Apostles, than those which as yet CHRIST Himself had wrought? (For take notice, it is not said that believers should do greater works *than CHRIST Himself would do*. The works to be done by them were *His*, not *theirs*. He was still to work by *them*, His instruments.) What then are the works alluded to? They are probably such as that recorded in Acts ii. 41; when *three thousand souls* were gathered into the Church's fold, after a single sermon. And, when the rapid progress of the Gospel in the World during the first ages is considered, how many unrecorded marvels of the same nature must have occurred! . . . Our Fathers in the faith pointed besides confidently to Acts v. 12 to 16, (laying special stress on verse 15,) as the fulfilment of our LORD's prediction. But we feel disposed to question their wisdom in this particular. No miracles of healing recorded in the Acts of the Apostles, are so surprising as what we meet with in St. Mark vi. 56<sup>y</sup>: the *effect*, however, of the healing of Æneas<sup>z</sup>, is perhaps without a parallel in the Gospels. Can we be wrong, at all events, in asserting, that the marvellous result described in Acts ii. 43 to 45, and iv. 32 to 35, was something wholly unknown, at least on so large a scale, during the days of the Son of Man? Contrast with it, what we meet with in St. Matthew xix. 21, 22. . . Thus then will

<sup>y</sup> See the note on St. John xv. 24.

<sup>z</sup> Acts ix. 33, 34. Consider ver. 35.

our SAVIOUR'S prophecy in the text, have found fulfilment! CHRIST'S greatest miracles, ('wrought by the hands of the Apostles', indeed, yet still *CHRIST'S* miracles, not *theirs*;) were reserved until after His Ascension into Heaven; as indeed they were the direct *consequence* of that event. Hence, it is here added,—'Because I go to My FATHER.' The HOLY GHOST was then poured out in full measure on the Church<sup>x</sup>: and it was by the Divine aid thus liberally vouchsafed, that the Apostles were enabled to 'do' so 'wondrously'.<sup>y</sup>

It seems likely, then, that in this last clause the reason is assigned not so much why believers in CHRIST should do 'greater works than these' which CHRIST had done, but why they should 'do also' the works which CHRIST did. If *He* reserved His greatest works until after His Ascension, it was because those works would not have furthered the purpose of His Ministry, nor have been suited to the period of His humiliation. He had been constrained, till now, to keep the rays of His Godhead from shining forth too brightly<sup>z</sup>. He had found it needful to curtain His Divinity very closely round with the Veil of His human Flesh<sup>a</sup>. Not until He was lifted up from the Earth, would He draw all men unto Himself<sup>b</sup>. Not until He was 'by

<sup>v</sup> Acts v. 12.

<sup>x</sup> Consider St. John vii. 39, and the note at p. 282-3.

<sup>y</sup> Judges xiii. 19.      <sup>z</sup> St. John vi. 15. St. Mark vii. 24, &c.

<sup>a</sup> St. Matth. ix. 30: xvii. 9. St. Mark i. 43 to 44. St. Luke v. 14 to 16, &c.

<sup>b</sup> St. John xii. 32.

the Right Hand of God exalted,' and had 'received of the FATHER the promise of the HOLY GHOST,' would He shed forth that which, on the first Christian Pentecost, was seen and heard <sup>c</sup>.

Our LORD's entire argument will therefore have been of the following nature:—By the works He had Himself wrought, the Apostles might have known that He was in the FATHER, and the FATHER in Him. Much more, however, would they be convinced of this by those greater works which they were about themselves to perform by His Power and authority; and which would therefore come home to them so much more nearly. These assurances, it will be felt, were consolation of a very high order.—Take notice that the last words of verse 12, ('Because I go to My FATHER,') cohere closely with the words which follow.

- 13 And whatsoever ye shall ask in My Name, that will I do, that the FATHER may be glorified in the SON.

'*In My Name.*' Not, as hitherto, were the names of Abraham, Isaac, and Jacob to be pleaded at the Throne of Grace. From henceforward, all petitions were to be offered up 'through JESUS CHRIST.' The command is repeated in verse 14, and in xv. 16: xvi. 23, 24, 26; and must have been at once obeyed. See Romans i. 8.

Our LORD says not,—'that will the FATHER do;'

<sup>c</sup> Acts ii. 33.

nor,—‘that will I pray the FATHER to do;’ but,—  
 ‘that will I do:’ shewing thereby that He is very  
 God; the GOD who, by His own authority, answers  
 prayer. The FATHER would thereby ‘be glorified  
 in the SON,’ because the Godhead of the FATHER  
 would be shewn to be in Him. The SON would  
 be shewn to be of one Substance with the FATHER.

Moreover, by thus coming forward as the Agent,  
 ‘that will I do,’) our SAVIOUR explains that the  
 greater works’ promised to believers, will be still  
 His own,—wrought, as much as ever, by Himself;  
 but graciously reserved until now, to be put forth  
 from time to time in answer to the prayer of  
 faith.—Consider, in illustration of all this, our  
 blessed LORD’s words to the Twelve, recorded  
 in St. Matthew xvii. 19, 20, and xxi. 20 to 22.—  
 It follows:

If ye shall ask any thing in My Name, I will do it.

Why did our SAVIOUR repeat this a second time?  
 Is the saying ‘doubled,’ ‘because the thing is  
 established by God<sup>d</sup>?’ and was it repeated, simply  
 in order to impress it more deeply upon His hear-  
 ers? Or, may it be supposed that the words which,  
 in verse 13, are to be taken in connexion with the  
 promise of ‘greater works’ than CHRIST’s to be  
 done in CHRIST’s Name, are *here* designed for the  
 consolation of believers in general; and, quite

<sup>d</sup> Gen. xli. 32.

apart from the context, are simply intended to convey an abiding encouragement to Prayer? They do indeed contain a most large, as well as a most blessed promise; and it is a comfort to the distressed soul to find that the words were spoken not once, or twice; but again and again by our Divine LORD. See St. John xv. 16, and especially xvi. 23, 24,—where the notes may be referred to.

But besides Faith, in order that Prayer may be availing, there must be *Obedience*; wherefore our LORD continues:—

15 If ye love Me, keep My commandments.

On which word ('If') pious Bp. Andrewes discourses with beautiful indignation.... Our LORD thus reminds us that *Obedience* is ever the Divine test of *Love*. Compare below, verse 23, where the doctrine is repeated; verse 21, where its converse is stated; and verse 24, where the negative statement is found, of what is here stated affirmatively.—See also 1 St. John v. 3; where 'the Apostle of His bosom<sup>e</sup>,' evidently alluding to the present place, says,—'This is the Love of God, that we keep His Commandments<sup>f</sup>.' It is obvious to suspect that the 'new Commandment,' already so largely commented on<sup>g</sup>, is that to which our LORD here chiefly refers.

16 And I will pray the FATHER, and He shall

\* Pearson.

† See also 2 St. John 6.

‡ See St. John xiii. 34, and the note there.

give you another Comforter, that He may abide with you for ever ;

Accordingly, it was while the Apostles ' were all with one accord in one place<sup>b</sup>, ' that the HOLY GHOST was bestowed.—' His promise is in the manner of a Deed ; not absolute, but as it were with articles on both parts. A Covenant on His part : a condition on theirs. He covenants two things : the one supposed,—Love ; ' If ye love Me : ' the other imposed,—then ' Keep My Commandments. ' These two on their part well and truly performed and kept, He stands bound to ' pray, ' and praying to procure them a ' Comforter ; ' another in His stead. . . . Those articles were here drawn for them ; but he that liketh the same conditions may have title to the same Covenant to the World's end<sup>l</sup>. ' If we love Him and keep His Commandments, we have a right to expect a secret and inward working of His HOLY SPIRIT, such as may be in some measure known to ourselves, though hidden from the ungodly World. Not that we first love Him ; but that He, in exceeding love to us, hath begun the work ; and that, if our will is with Him, we are promised the continuance of it<sup>k</sup>. '

' I will pray, '—(or rather, ' I will *ask* ; ')—to imply that ' the Comforter, which is the HOLY GHOST<sup>l</sup>, ' was sent in consequence of CHRIST'S

<sup>l</sup> Acts ii. 2.

<sup>k</sup> Rev. C. Marriott.

<sup>l</sup> Bp. Andrewes.

<sup>l</sup> See below, ver. 26.

all-sufficient merits, and at *His* prevailing intercession, as the SON of Man: sent however by Himself<sup>m</sup>, no less than by the FATHER<sup>n</sup>. . . ‘A special high benefit it is, we may be sure,’ (observes Bp. Andrewes.) ‘An Angel served to annunciate CHRIST’s Coming: no Angel would serve for *this* Coming. CHRIST Himself did it.’

‘*Another* Comforter,’—besides CHRIST: whereby the difference of persons is established, Indeed, the mystery of the Blessed Trinity is revealed to us here: ‘the SON praying: the FATHER granting: the HOLY GHOST comforting. A plain distinction°.’

It should be pointed out, however, that the term which our SAVIOUR actually employed on this occasion<sup>p</sup>, was ‘Paraclete,’—a Greek word which had passed into the Syriac language, and signifies an ‘Advocate;’ or rather an *Intercessor*; one whose function it is to *intercede* for the accused by prayer and intreaty. His work is therefore the direct opposite of Satan’s,—‘the *Accuser* of our brethren . . . before our God day and night<sup>q</sup>.’ On this office, as discharged by CHRIST Himself, ‘who also maketh intercession for us<sup>r</sup>,’ consider 1 St. John ii. 1: and, as discharged by ‘*another*

<sup>m</sup> See St. John xv. 26: (where the note should be consulted:) xvi. 7. Also Acts ii. 33, and Eph. iv. 8, (quoting Ps. lxxviii. 18.)

<sup>n</sup> See below, ver. 26.

<sup>o</sup> Bp. Andrewes. So, in St. Matth. iii. 17, &c.

<sup>p</sup> Also below, in ver. 26, and in chap. xv. 26: xvi. 7.

<sup>q</sup> Rev. xii. 10.

<sup>r</sup> Rom. viii. 34.

Intercessor,' even the HOLY GHOST, 'who maketh intercession for us with groanings which cannot be uttered,'—consider Romans viii. 26, 27.—Unlike our SAVIOUR, then, who had interceded for the Disciples till now\*, but who now was about to be withdrawn from their eyes, that '*other* Intercessor' whom He promised them, would abide with them '*for ever.*' This then was a topic of lofty consolation indeed. Nor can we forbear suspecting that in the very name of '*Paraclete,*' (notwithstanding all that has been written on this subject,) was suggested to the Disciples a sense of coming *consolation* akin to what the title of '*Comforter*' conveys to an English ear. An attentive perusal of 2 Cor. i. 2 to 7 will confirm the learned reader in this opinion†; and will perhaps incline him to the belief that by our translation of '*Paraclete,*' we do in truth retain a precious and most ancient *commentary* on our LORD'S language, which is embodied in the ancient Latin version. Truly has it also been remarked, that,—'If they had been perplexed, He would have prayed for the Spirit of *Truth*: if in any pollution of Sin, for the *sanctifying* Spirit. But they were, (as orphans,) cast down and comfortless". The Spirit of Truth, or of Holiness, would have done them small pleasure. It was *Comfort* they wanted. *A Comforter* to them was worth all<sup>x</sup>!' . . . See a few words more, below,

\* Consider St. John xvii. 9, 11, 15, 17, 20, 24. Also St. Luke xxii. 32.

† See also Acts ix. 31.

• St. John xvi. 6.

• Bp. Andrewes.



on verse 26: and, take notice, that in St. John xv. 26, the meaning of 'Paraclete' seems somewhat different.

On the perpetual abiding of the HOLY GHOST, as contrasted with the short duration of our LORD'S earthly life, Bp. Andrewes remarks beautifully: 'Therefore CHRIST'S abode is expressed by the *setting up of a Tent, or Tabernacle* †,—to be taken down again, and removed within a short time. But the HOLY GHOST shall continue with us still; and therefore He is allowed *a Temple*,—which is permanent, and never to be taken down<sup>a</sup>.'

- 17 *even* the Spirit of Truth; whom the World cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.

Many unsatisfactory reasons have been offered why the HOLY GHOST is called 'the Spirit of Truth<sup>b</sup>;' which we will not enumerate. We shall perhaps feel the force of the expression best, if we keep steadily in mind what is the Gospel-view of 'Truth.' Now, 'Truth' consists in *conformity to the Mind and Will of GOD*: and whatever is opposed to this, is emphatically termed '*a Lie*<sup>c</sup>.' God's Holy Word, then, because it declares His mind and

† See the note on St. John i. 14: pp. 16, 17.

<sup>a</sup> Alluding, doubtless, to 1 Cor. vi. 19: iii. 16, 17, and 2 Cor. vi. 16.

<sup>b</sup> Here, and in chap. xv. 26: xvi. 13.

<sup>c</sup> Rev. xxi. 27: xxii. 15. Consider St. John viii. 44.

will, is called 'Truth' itself<sup>d</sup>. Accordingly, we often find the word 'Truth' opposed to Unrighteousness; as in 1 Cor. xiii. 6: Rom. ii. 8: 2 Thess. ii. 12. Again, we read of '*doing* Truth,' in St. John iii. 11, and 1 St. John i. 6:—of '*walking* in Truth,' in 2 St. John ver. 4, and 3 St. John ver. 4. In like manner, actions, as well as persons, are called 'true,' which in other writings would probably have been called 'holy,' 'just,' or 'righteous;' as in St. John vii. 18: Phil. iv. 8; and throughout the Book of Revelation, where 'true' is a frequent epithet of Him who declared Himself to be 'the Way, the Truth, and the Life<sup>e</sup>;' and who, in the days of His humiliation, was seen to be '*full of Grace and Truth<sup>f</sup>*.' In the writings of St. John, (who is called 'the Divine' because He discourses so largely of the Divine Nature of CHRIST,) it is found that the words 'True' and 'Truth' occur more frequently than in all the other Books of the New Testament put together.

The HOLY GHOST is therefore here called 'the Spirit of Truth,' because it was to be His blessed office, hereafter, to 'testify of CHRIST<sup>g</sup>,' who is Truth itself: to teach the Apostles all things<sup>h</sup> 'that pertain to Life and Godliness<sup>i</sup>;' in other words, to 'guide them into all Truth<sup>k</sup>;' and to

<sup>d</sup> St. John xvii. 17. Compare 2 Cor. vi. 7: Eph. i. 13: Col. i. 5: 2 Tim. ii. 15: St. James i. 18.

<sup>e</sup> See above, ver. 6. See Rev. iii. 7 and 14: vi. 10: xix. 11. &c.

<sup>f</sup> St. John i. 14, and 17.

<sup>g</sup> St. John xv. 26.

<sup>h</sup> See below, ver. 26.

<sup>i</sup> 2 St. Pet. i. 3.

<sup>k</sup> St. John xvi. 13, and 1 St. John ii. 27. Contrast with this 1 Tim. iv. 1.

bring their lives and doctrines *into entire conformity with the mind of GOD* . . . Consider the places referred to at foot of the page<sup>1</sup>.

This 'Spirit of Truth,' our LORD declares that '*the World* cannot receive, because it seeth Him not, neither knoweth Him: but' (He adds) '*ye* know Him;' thus opposing 'the Spirit of the World' to 'the Spirit which is of GOD;' and intimating that 'the natural Man receiveth not the things of the Spirit of GOD, for they are foolishness unto him: neither can he know them, because they are spiritually discerned<sup>m</sup>.' . . . The terms 'seeing' and 'knowing' are probably here used, as above in verse 17, with reference to that inner vision which is the truest Sight, and yields the most perfect knowledge.

18 I will not leave you comfortless: I will come to you.

Rather, 'I will not leave you *orphans*:' thereby declaring Himself their Father, — as He had lately addressed them as His 'little children<sup>n</sup>;' and adding words of larger and yet larger consolation. *Him* it was that the Apostles desired, and longed for; and full well He knew it. He promises therefore that He will *Himself* come back to them; not leave them in their orphanhood.

But *when* did He mean that He would 'come?' We may not presume to speak positively on this

<sup>1</sup> See below, ver. 26. Also St. John xvi. 13. 1 St. John ii. 20, 27. Consider St. John xii. 16, and the note there.

<sup>m</sup> 1 Cor. ii. 12, 14.

<sup>n</sup> St. John xiii. 33.

subject, as if we knew for certain the meaning of words which the Fathers explain diversely. The most trustworthy opinion, however, seems to be that the reference is to that real but mysterious presence with His Church which was to date from the descent of the HOLY SPIRIT.

With equal truth and beauty has it been remarked as 'wonderful' how the highest points of doctrine respecting the FATHER, and the SON, and the HOLY GHOST, are interwoven throughout: so as to render them, humanly speaking, replete with difficulties and contradictions, for which no key is furnished but by the Catholic FAITH; discords moulded into a Divine harmony, which nothing less than Eternity can unravel. Our LORD will ask the FATHER, and He will give the Comforter; but not so, our LORD Himself will send Him. And He is 'another Comforter,' for our LORD Himself is called by the same name of 'Comforter': and yet He is not another, but it is He Himself that is to come; and again, He will not send Him, but He Himself will come. All these things to us are not contradictions, but Christian verities. Humanly speaking, they are such things as cannot be; but Divinely speaking, such as cannot be otherwise<sup>p</sup>.

Yet a little while, and the World seeth 19  
Me no more: but ye see Me: because I live,  
ye shall live also.

o 1 St. John ii. 1.

p Williams.

Perhaps it should rather be,—‘ Because as I live, so shall ye live.’ ‘ We are adopted sons of God to Eternal Life,’ (says Hooker) ‘ by participation of the Only-Begotten SON of GOD, whose Life is the well-spring and cause of ours.’

The meaning of the entire passage seems therefore to be,— Pass a few hours, and I shall be withdrawn from the gaze of the World. Men will see Me no longer. But ye shall see Me,—not with your bodily organs indeed, (except at intervals during the great Forty Days,) but with that inner vision of which I have already spoken, and which will result from My indwelling presence with you<sup>a</sup>. Thus will ye behold Me, in Time; and throughout Eternity, ye will behold Me, not as in a glass darkly, but face to face. For, by virtue of that well-spring of Life which is in Myself, ye shall be raised from Death, and live also<sup>b</sup>. ‘ Doth any man doubt,’ (asks pious Hooker,) ‘ but that even from the Flesh of CHRIST our very bodies do receive that life which shall make them glorious at the latter day, and for which they are presently accounted parts of His blessed Body?’

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

This seems rather to mean,—‘ In that day ye shall know that as I am in My FATHER, [and My FATHER in Me<sup>a</sup>,] even so ye are in Me, and I in

<sup>a</sup> Consider ver. 17.

<sup>b</sup> Compare St. John v. 26.

\* Consider well St. John xvii. 21.

du.' The former of these sublime truths has been made the subject of remark already<sup>t</sup>. The latter demands special notice at our hands now.

'We are by nature the sons of Adam. When GOD created Adam, He created us, and as many are descended from Adam have in themselves a root out of which they spring. The sons of GOD have GOD's own natural SON as a second Adam<sup>u</sup> from Heaven, whose race and progeny they are by spiritual and heavenly birth.' 'In Him we actually are, by our actual incorporation to that society which hath Him for their Head<sup>x</sup>, and doth make together with Him One Body, (He and they having in that respect one Name<sup>y</sup>;) for which cause, by virtue of this mystical conjunction, we are of Him and in Him, even as though our very flesh and bones should be made continue with His<sup>z</sup>. No man actually is in Him, but they in whom He actually is. For 'he which hath not the SON of GOD hath not life<sup>a</sup>.' 'I am the Vine, ye are the branches: he that abideth in Me, and abideth in him, the same bringeth forth much fruit<sup>b</sup>;' but the branch severed from the Vine withereth.

'It is too cold an interpretation, whereby some men expound our being 'in CHRIST' to import nothing else, but only that the selfsame nature which maketh us to be men, is in Him, and maketh Him man, as we are. For what man in the World

<sup>t</sup> See above, the note on the first words of ver. 10.

<sup>u</sup> 1 Cor. xv. 47.

<sup>x</sup> Col. ii. 10.

<sup>y</sup> 1 Cor. xii. 12.

<sup>z</sup> Ephes. v. 30.

<sup>a</sup> 1 St. John v. 12.

<sup>b</sup> St. John xv. 5.

Him : words, which He will be found to presently, in verse 23.

- 22 Judas saith unto Him, (not Iscariot,) how is it that Thou wilt manifest I unto us, and not unto the World ?

St. John testifies singular anxiety to p the supposition that it was the Traitor, (t 'Judas' whom he has hitherto named,) who this question. The speaker was 'Judas, the of James ;' called by St. Matthew, 'Lebbæus surname was Thaddæus.' He was one of our cousins, ('brethren,' as they are called Gospels,) and author of the Epistle which be name<sup>1</sup>. . . . His surprise seems to have aris of the deep-rooted belief, (which St. Jude wi entertained with the rest of his nation,) th manifestation of MESSIAH was to be sometl a wholly different nature from that which H for the second time, intimates. OUR SAVIOU newed allusion to what He had more fully in ver. 19, suggests the inquiry which S had probably desired to make ever since words were spoken ; but which, after the p of a 'manifestation,' (in ver. 21,) he could su no longer.

- 23 JESUS answered and said unto him man love Me, he will keep My words My FATHER will love him, and We will unto him, and make our abode with hi

<sup>1</sup> See the note on St. Mark iii. 18 : vol. ii. p. 74.

In these words, our LORD very nearly repeats what He said in verse 21: but it will be felt that His reply to the inquiry of St. Jude was well fitted to dispel any carnal notion of the manner of His future presence with His Disciples, which they might have conceived from verses 18, 19, and 21. 'We will come, and make *our* abode with him,'—can only indicate a spiritual presence: real indeed, yet not visible; personal indeed, yet not corporeal.

'Here is the soul of man made the habitation of GOD the FATHER, and GOD the SON; and the presence of the SPIRIT cannot be wanting where these two are inhabiting; for 'if any man have not the Spirit of CHRIST, he is none of His<sup>k</sup>.' In other words, the indwelling of the SPIRIT, by virtue of the mystery of the Divine Nature, procures the presence of the FATHER also, and of the SON: for 'since they all are but One God in number, one indivisible Essence, or Substance, their distinction cannot possibly admit separation.' 'Dare any man,' (asks Hooker,) 'unless he be ignorant altogether how inseparable the Persons of the Trinity are, persuade himself that every of them may have their sole and several possessions; or that we being *not partakers of all, can have fellowship with any One?*'... See above, on verse 11.

Our SAVIOUR'S promise of 'coming,' and 'abiding<sup>l</sup>' with the believer, recalls that striking decla-

<sup>k</sup> Bp. Pearson, quoting Rom. viii. 9.

<sup>l</sup> See above, the note on ver. 2. Compare St. John i. 38, 39.



ration in the Book of Revelation : ‘ Behold, I stand at the door, and knock : if any man hear My voice and open the door, I will come in to him, and sup with him, and he with Me<sup>m</sup>.’

On the saying which immediately follows, the reader is referred to the note above, on verse 15.

- 24 He that loveth Me not keepeth not My sayings : and the word which ye hear is not Mine, but the FATHER’S which sent Me.

In other words, the precepts of the SON<sup>n</sup> are the precepts *also* of the FATHER ; as so often explained elsewhere.—The reader is particularly requested to read here the notes on St. John vii. 16, and xii. 49.—‘ The full sense of this clause is as follows :—As those who shew their love to Me by keeping My words will be loved both by Me and My FATHER<sup>o</sup>, so, on the other hand, they who, loving Me not, do not keep My sayings, will be excluded as well from My FATHER’S love as from Mine ; since the Word which ye hear from Me, is not Mine only, but My FATHER’S also who sent Me<sup>p</sup>.’

- 25 These things have I spoken unto you,  
26 being *yet* present with you. But the Comforter,

‘ The connexion is as follows :—But since, of the things which I have spoken to you during

<sup>m</sup> Rev. iii. 20.

<sup>o</sup> See ver. 23.

<sup>n</sup> See above, ver. 21.

<sup>p</sup> Lonsdale and Hale.

My presence with you, some are imperfectly understood, and some will be forgotten by you, the Comforter<sup>1</sup>,

*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.

'The HOLY GHOST *whom the FATHER will send.*' The lofty Doctrine which is implied by this right of Mission, will be found largely commented on in the notes on St. John xv. 26.

So much has been already offered above, on ver. 16, concerning the meaning of *Paraclete*, (which we here again translate 'Comforter,') that in this place, where one great office of that Divine Person is described, it shall only be added that the Name embraces an allusion to every function of the Ministry to which the Apostles were set apart; —not only the office of Consolation<sup>2</sup>, and of Intercession or Entreaty<sup>3</sup>, but of Exhortation<sup>4</sup>, and of *Teaching*<sup>5</sup> likewise.

Our SAVIOUR is therefore here supplying a fresh ground of consolation to His sorrowing Apostles. He renews the promise of 'the Paraclete,' whom He now, for the first time, tells them is 'the HOLY GHOST;' and intimates that it will be His twofold office to 'teach' them, (that is, *to explain* to them

<sup>1</sup> Lonsdale and Hale.    <sup>2</sup> Acts xv. 31: xvi. 40.    <sup>3</sup> 2 Cor. i. 3 to 7.

<sup>4</sup> Acts xiv. 22.    <sup>5</sup> Acts xi. 23: xv. 32.    <sup>6</sup> Acts xiii. 15.

the meaning of,) everything which He had Himself ever said to them; and to recal to their memories all the precious words which He had ever spoken, — ‘being yet present with them.’ The HOLY GHOST was therefore to prove the Instructor of the Apostles; guiding them ‘into all the Truth’ of those many things which CHRIST desired to explain to them; but which at present they were ‘not able to bear.’ ‘He was to teach them ‘all things;’ not as though CHRIST’S Teaching was incomplete, but inasmuch as it was imperfectly understood. He was to bring all things to their remembrance, not merely as enabling their memories to retain the actual words and matter of their LORD’S teaching; but as illuminating their minds to see and hold fast all that was contained within it; to clear up its difficulties; to carry it out to its consequences; to apply its principles to all particular cases; to expand and connect all its separate oracles into one consistent and complete body and system of Heavenly wisdom. Thus, when our LORD said, ‘Destroy this Temple, and in three days I will raise it up,’ — speaking not of the Temple on Mount Moriah, but of the Temple of His own Body,—His Disciples evidently did not understand His meaning much more clearly than the unbelieving Jews; for the Evangelist adds, ‘When therefore He was risen from the dead, His Disciples remembered that He had said this unto them; and they believed the Scriptures and the

\* See St. John xvi 12, 13.

word which JESUS had said †.' That is, the Comforter brought to their remembrance not the mere words, but the deep, solemn, and mysterious truth which, in His mouth, they contained. So again, when our LORD fulfilled the prophecy of Zechariah by His entering into Jerusalem, we are told that 'these things understood not His Disciples at the first: but when JESUS was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him<sup>u</sup>.'

'Thus then is seen the difference between the teaching of CHRIST, and of the HOLY GHOST; and, at the same time, its sameness. The teaching was the same, but in a different way. CHRIST taught them: the HOLY GHOST made them understand. The WORD gave the Doctrine: the SPIRIT gave the capacity. The SAVIOUR was with them: the COMFORTER was within them. The change therefore was not in the teaching, but in themselves; as when a man's eyes are dim, and you give him a Bible, and he can hardly read it. The Word is God's Word; and so, perfect: but its use to him is small. Let his eyes be healed however, and what a change comes over his use of it! It is the same; but to him how different! . . . Such is the teaching of the SPIRIT; making to mankind available the teaching of the Son of Man<sup>x</sup>.'

† St. John ii. 22. See the note on St. John ii. 17.

<sup>u</sup> St. John xii. 16,—where see the note.

<sup>x</sup> These valuable remarks are from a MS. Sermon by the Rev. Robert Scott, D.D., Master of Balliol.

In passing, we would ask those writers who are prone to suspect Apostles and Evangelists of inaccurate memories, how they reconcile their notion of Inspiration with this promise of our LORD?'

The sending of the HOLY GHOST '*in the Name*' of JESUS CHRIST implies that His office would be to carry forward and complete the gracious work which CHRIST had effectually begun. Thus, He would add the great work of Sanctification to the work of Redemption; would recal to the Apostles our SAVIOUR'S teaching, and guide them into all the Truth of it; for he who comes '*in the name*' of another, comes to *do the work* of that other. Consider, and compare, the language of St. John v. 43.

27 Peace I leave with you, My peace I give unto you: not as the World giveth, give I unto you.

Friends are ever wont to use words of Peace at parting; and by saying, '*Peace I leave with you,*' the Prince of Peace<sup>2</sup> here shews that He is about to be parted by Death from His Disciples,—to whom these words convey His prevailing Benediction, and Divine legacy,—*their* large inheritance. But it is more than '*Peace*' that He '*leaves*' them. '*My Peace,*' (He says,) '*I give unto you.*' The nature of it, St. Paul declares in a familiar place<sup>3</sup>; and twice calls it '*the Peace of God*<sup>b</sup>.' For this Peace, the Church prays daily in her second Col-

<sup>1</sup> See the note on St. John xii. 15.

<sup>2</sup> Is. ix. 6: compare xxvi. 3.    <sup>a</sup> Phil. iv. 7.    <sup>b</sup> Col. iii. 15.

at Evening Prayer: in her Litany also; and when she bestows her parting benediction<sup>e</sup>.—

It is interesting to find these words of our LORD prefixed to the Confession, or Creed, of the 630 Bishops who met at Chalcedon, about A. D. 451; as the Divine warrant for uniformity of Doctrine.

Take notice that our LORD goes on to contrast His gifts with those unreal goods which the World offers; as well as His manner, with the World's manner of giving. Those, eternal, and 'without repentance<sup>d</sup>;' these, temporal, and altogether insecure: those, proceeding from Him to whom all things of right belong; these, conferred by persons who are not their true possessors. . . . The blessed Speaker may have observed His Disciples growing sorrowful as well as afraid at the prospect of such high these sayings, ominous of His near departure, disclosed. He therefore, 'whose words had cast down their hearts, raiseth them presently again with chosen sentences of sweet encouragement<sup>e</sup>:' repeating, first, the soothing exhortation,

Let not your heart be troubled, neither let ye be afraid. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved Me, ye would rejoice, because I said, I go unto the FATHER :

<sup>e</sup> At the end of the Communion Service; availing herself of Paul's allusion to the words in Phil. iv. 7.

<sup>d</sup> Rom. xi. 21.

<sup>e</sup> Hooker.

Alluding to what is found above, in verses 2 and 3; also 12, 18, and 23: and 'teaching us,' (observes Cyprian,) 'that we must rejoice rather than grieve at the departure out of this World of those we love.'—The knowledge whither our SAVIOUR was going should have caused His Disciples to rejoice, He saith:

for My FATHER is greater than I.

In order to understand what made this a reason for such rejoicing, consider Phil. ii. 5 to 11. Read also St. John xvii. 1, 2 and 5: Eph. i. 20 to 22: Hebr. i. 3, 4: ii. 9: xii. 2, &c.—For a kindred saying, see St. John x. 29, and the Commentary on that place: taking note of the emphatic statement which immediately follows in verse 30,—namely, 'I and [the] FATHER are One.'

It remains then to offer a few words on the remarkable declaration before us: concerning which, it is perhaps not enough to suggest that our LORD here declares Himself 'inferior to the FATHER, *as touching His Manhood:*' for, (as Gregory of Nazianzus points out,) however *true*, this would have been a very trifling statement for our LORD to make: so perfectly obvious is it that God is greater than Man. In the opinion of the most learned of the Fathers, a loftier doctrine is here conveyed; and the subject may be fitly introduced by a reference to what has been already offered in the notes on St. John v. 20. Because the SON received His Essence from the FATHER, He which was equal, even

in that equality is considered here to confess a priority; saying, 'the FATHER is greater than I: the SON, equal in respect of His Nature; the FATHER, greater in regard to the communication of the Godhead.

'I know Him,' (saith the Holy One,) 'for I am from Him<sup>s</sup>.' 'And because He is from the FATHER, therefore He is called by those of the Nicene Council, in their Creed, 'God of God, LIGHT of LIGHT, Very GOD of very GOD.' The FATHER is GOD, but not *of* GOD; LIGHT, but not *of* LIGHT: CHRIST is GOD, but *of* GOD; LIGHT, but *of* LIGHT. There is no difference or inequality in the Nature or Essence, because the same in both; but the FATHER of our LORD JESUS CHRIST hath that Essence of Himself, from none; CHRIST hath the same not of Himself, but from Him.' This, then, hath been thought by many Doctors of the Church to be the ground of the superiority ascribed to the FATHER by the SON, in the text. 'And the privilege or priority of the first Person, (say they,) consisteth not in this,—that the Essence or attributes of the One are greater than the Essence or attributes of the Other; (for they are the same in both;) but only in this,—that the FATHER hath that essence of Himself; the SON, by communication from the FATHER<sup>b</sup>.' And this is certainly what those 250 Bishops, who met at

<sup>s</sup> St. John vii. 29: where see the note.

<sup>b</sup> So Bp. Pearson: also Bp. Bull, following therein Athanasius, his predecessor Alexander, Hilary, and many others.



Sardica in A.D. 347, meant, when they said,—‘No one ever denies that the FATHER is greater than the SON; not because their Substance is different, nor indeed because of any other disparity whatsoever: but because the very Name ‘FATHER’ is greater than the Name ‘SON.’’

It may yet be a satisfaction to those who are inclined to think that it was only because He had taken ‘the form of a servant,’ that the Eternal SON said ‘My FATHER is greater than I,’—to know that Augustine, in eighteen out of nineteen places in his writings, advocates their view; and that even Cyril himself, when he wrote his Commentary on St. John, was of the same opinion. Let better men decide whether the true account of the matter may not possibly be *this*:—that, however certain *the Doctrine* laid down in the former part of the present note may be, yet that, *in the actual context of the words under consideration*, they are to be explained otherwise. So, at least, thought all those Patriarchs and Metropolitans who discussed the saying ‘My FATHER is greater than I,’ in a Synod held at Constantinople, A.D. 1166<sup>1</sup>.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

With the same design with which He here foretels His approaching departure to the FATHER, the Blessed Speaker had before predicted the treachery

<sup>1</sup> The Acts of that Synod have lately been found in the Vatican.

of Judas Iscariot, in St. John xiii. 19; and, with the same design, He will foretel the sufferings of the Apostles in chap. xvi. 4. Consider what is stated in St. John ii. 22.—Our SAVIOUR next intimates that His time for intercourse with His Apostles is now drawing to a close. He had yet much to tell them<sup>j</sup>; and they were hanging on every word with intense interest and wonder. But the night was already wearing fast away. He says therefore:

Hereafter I will not talk much with you: 30  
for the Prince of this World cometh, and  
hath nothing in Me.

He has already called Satan 'the Prince of this World' in St. John xii. 31, where the note should be referred to. See also St. John xvi. 11: and consider how fearful is the intimation here given of the actual *approach* of that Old Serpent at the present juncture, — which may not be explained away, as if the instruments of Satan, Judas and the rest, were all that is meant. After the Temptation, he had departed from the Holy One 'until a season,'—which season had now at last arrived<sup>k</sup>.

'A cunning searcher hath pried narrowly into every corner of His Life; and, if there had been anything amiss, would have been sure to have spied it, and proclaimed it; but he could find nothing<sup>l</sup>.' From Sin, CHRIST 'was clearly void, both in His Flesh, and in His Spirit<sup>m</sup>.' It is not

<sup>j</sup> St. John xvi. 12.

<sup>k</sup> See the note on St. Luke iv. 13.

<sup>l</sup> Bp. Sanderson.

<sup>m</sup> Art. XV.

therefore because Satan, (to whom our LORD had never 'given place'<sup>n</sup> for a moment,) had any power over Him, to hurt Him, that He was about to suffer Death, (which is 'the wages of Sin<sup>o</sup>;' ) but,—

- 31 But that the World may know that I love the FATHER; and as the FATHER gave Me commandment, even so I do.

That is,—But I will submit to Death, (and thus slay Satan with his own weapon<sup>p</sup>,) that I may redeem the World; and that thereby the World may know that I love the FATHER; and do, even as He gave Me commandment.—This verse should be carefully compared with the latter portion of St. John xv. 10; where see the Commentary. See also St. John x. 18; and the notes on the place.—The Blessed Speaker adds,

Arise, let us go hence.

After which, we picture to ourselves the Eleven Apostles, amazed at all they had seen and heard during the last few hours, sorrowfully rising from table; quitting the 'large upper-chamber' where they had been partaking of the last Jewish Passover, the first LORD's Supper; and preparing to follow the Holy One through the streets of Jerusalem to their customary place of resort,—the Garden of Gethsemane, at the foot of the Mount of Olives.

<sup>n</sup> Eph. iv. 27.

<sup>o</sup> Rom. vi. 23. See Heb. ii. 14.

<sup>p</sup> Pseudo-Fell on H<sup>o</sup>br. ii. 14, 15,—which see.

## PLAIN COMMENTARY

ON THE FIFTEENTH CHAPTER OF

**St. John's Gospel.**

*1 The consolation and mutual love between CHRIST and His members, under the parable of the Vine. 18 A comfort in the hatred and persecution of the World. 26 The office of the HOLY GHOST, and of the Apostles.*

THE former chapter ended with the words,—  
 Arise, let us go hence.' It is to be supposed that  
 the blessed Company rose at that saying, and  
 allowed our SAVIOUR through the streets of Jeru-  
 salem in the direction of the Mount of Olives.  
 Their way will have led them past the Temple;  
 above the gates of which, and just beneath the  
 opening, a golden Vine was constructed of surpris-  
 ing size and very costly workmanship. Its de-  
 ending clusters were of the height of a man.  
 How then can we forbear suspecting that the  
 words which follow were spoken with special refer-  
 ence to that symbol; which may have all the  
 while hung mantling above the Divine Speaker;  
 and the little band of mournful Disciples which  
 surrounded Him, as they reposed in one of the  
 arches of the sacred edifice?

XV. I am the true Vine, and My FATHER  
 is the Husbandman.

The sense in which our LORD here calls Himself 'the true Vine,' and elsewhere 'the true Bread<sup>a</sup>;' in which also the Evangelist St. John styles Him 'the true Light<sup>b</sup>;' is much to be noted. It is not implied that the noble Vine<sup>c</sup> which He had brought out of Egypt, casting out the heathen in order to plant it<sup>d</sup>; the 'Angels' food' with which He had fed His people in the Wilderness; or the Light which He pronounced, 'in the beginning,' 'very good,'—were all otherwise than true: but only, that every thing implied in those titles, when bestowed on any of His creatures, was fulfilled in Himself alone. They were but shadows; He, the very substance. They, the signs. He, the very thing signified. They, the type. He, the antitype<sup>e</sup>. Wiclif translates, 'I am the verri Vine.' CHRIST is therefore not only 'the Lord of the Vineyard'; not only is He 'the Son of 'the Lord of the Vineyard<sup>g</sup>;' but He is also the 'Vine' itself. And this, His universal character has been already pointed out in the note on St. John x. 11.—Having thus styled *Himself* the Vine, it became necessary, in order to pursue the Parable, to speak of the FATHER as the Husband man; in which, moreover, there will be felt to be an exceeding propriety. Let us, however, instead of perplexing ourselves with such minor details

<sup>a</sup> St. John vi. 32.<sup>b</sup> St. John i. 9.<sup>c</sup> Jer. ii. 21.<sup>d</sup> Ps. lxxx. 8.<sup>e</sup> Consider Heb. viii. 2, and ix. 24. Also, the note on St. John x. 11. <sup>f</sup> St. Matth. xx. 8. <sup>g</sup> St. Matth. xxi. 37, 40.

ON ST. JOHN'S GOSPEL.

mind a remark which has been already offered; namely, that in interpreting each LORD'S parables, the *great purpose* for which delivered is to be ever borne in mind, if we understand it rightly<sup>h</sup>. Thus, in the pre- tance, our LORD is chiefly bent on shew- at it is only by abiding in Him, like as in the Vine, that we can become fruit- indeed, that we can live. The remark is e, that 'what is principally to be regarded place, is, — that hitherto indeed *Israel* en *the Vine*, into which every one that retake himself to the worship of the true as to be set and grafted in. But from hence- they were to be planted no more into the Religion, but into the profession of CHRIST. the Disciples were no longer called 'Jews' elites,' but '*Christians*!'

l the fruit-trees, then, why does our LORD semble Himself to a '*Vine*?' Doubtless, mediate reason was in order thereby to et and illumine many a dark place of and ancient prophecy, where the image Vine was found already<sup>k</sup>. But this is only pone our answer. The Prophets, speaking : Spirit of CHRIST which was in them<sup>l</sup>, had oved to discourse of a Vine, in preference other fruit-tree, because it was foreseen

he note on St. Luke xvi. 8.

foot, referring to Acts xi. 26.

cluded to, see the notes on p. 500.

<sup>k</sup> Besides the places

<sup>l</sup> 1 St. Peter i. 11.

that our SAVIOUR would have occasion her to refer, (as He does here,) to the image very fruitful tree with many branches<sup>m</sup>; which not only admits of pruning; but very productiveness depends on the judiciousness of the pruning-knife. It needs, in truth, slender powers of fancy, or a very limited acquaintance with the sacred writings, to discern a multitude of additional reasons why CHRIST compare Himself to a Vine. Its fruit is a spiritual gift, as our LORD testified both by His acts and by His sayings<sup>n</sup>. The use of the fruit of the grape in the Holy Eucharist imparts a solemn meaning to the Psalmist's declaration: it is this which 'maketh glad the heart of man.' The very phrase, '*blood of grapes*,' prepared for us from the first, for something mysterious in its connexion with the Vine.

Delightful is it to find writers about the Vine, who had nothing less in view than the illustration of the Gospel, becoming our instructors in such passages as the following:—hardly possible to plant a Vine in any situation in which it will not thrive . . . The truth is that the roots of the Vine possess an extraordinary power of adapting themselves to any situation in which they may be planted, provided it be a dr

<sup>m</sup> Ps. lxxx. 11. See the note on St. Mark iv. 32, vol. i.

<sup>n</sup> St. John ii. 11, (where see the note;) and St. Matth.

<sup>o</sup> Ps. civ. 15. Compare Judg. ix. 13.

<sup>p</sup> Gen. xlix. 11. Deut. xxxii. 14.

They will ramble in every direction in search of food, and extract nourishment from sources apparently the most barren. In short, they are the best caterers that can possibly be imagined; for they will grow, and even thrive luxuriantly, where almost every other description of plant or tree would inevitably starve.'

The author of the same treatise seems to be discoursing in a parable when he adds:—'Pruning and Training are so closely connected together, that they almost constitute one operation. In pruning a Vine, regard must be had to the manner in which it is afterwards to be trained; and, in training it, the position of the branches must, in a great measure, be regulated by the mode in which it has previously been pruned.'

'The *old wood* of a Vine is not only of no use, but is a positive injury to the fertility of the plant.'

'The sole object in view in pruning a Vine is to increase its fertility.' But it is added, (and there is something affecting in the remark:)—'Although by pruning a Vine its fertility is increased, its existence is no doubt thereby shortened. The severing of a healthy branch from any tree is, without doubt, doing an act of violence to it; the effects of which are only overcome by the superior strength of the vegetative powers of its roots<sup>a</sup>.'

To understand our SAVIOUR'S next words, we

<sup>a</sup> Clement Hoare on the Cultivation of the Grape-Vine, 1837.



must anticipate His declaration in ver the Vine, *ye are the branches.*'

2 Every branch in Me that b fruit He taketh away: and e that beareth fruit, He purgeth may bring forth more fruit.

Nothing is here said about unbeliev vious is talking only of Christian m branch *in Me,*' He says :) and He believers into two classes; those w and those who bear fruit. The taketh away,'—'like Judas, who w gone forth, and severed from the C latter class, 'He purgeth,' ('or cleanse Word, by His Spirit, by His Provide and afflictions; as He was about to c His beloved Apostles; not willingly, might 'bear more fruit'."

Under one of these two classes, all comprised; and take notice, that 1 Solomon, adopted by thē Apostle in tion, (' My son despise not thou the c the LORD,' &c. \*) must, by our LORD's applicable to *all* who are not reprob

3 Now ye are clean through which I have spoken unto you.

'Ye are already sanctified' (He s

\* Williams.

\* Heb. xii. 5,—quoting P

operation of My Doctrine and Spirit upon you<sup>t</sup>, though ye may need further pruning in order to a greater degree of fruitfulness<sup>u</sup>.’ This saying should be thoughtfully compared with what is found in St. John xiii. 10: and let the learned reader decide whether there is not an allusion here to the precept contained in Levit. xix. 23.

There is a slight play of sound in the original, (which disappears in the translation,) between the words ‘taketh away,’ ‘purgeth,’ and ‘clean.’—Observe that here, our SAVIOUR claims to Himself the Husbandman’s Office; since it is *His* Word which cleanseth the branches. ‘And thus, throughout these courses, He departs from them, yet He continues with them. He is One with the FATHER, yet different. He is One with the Comforter, yet another. He is the Vine, and His FATHER is the Husbandman; and yet, He and the FATHER are One. He is the Vine, and yet the Vine are His Disciples<sup>x</sup>.’

Abide in Me, and I in you.

4

That is,—‘And I will abide in you:’ or, ‘that I also may abide in you’ . . . ‘How is this communion, but by prayer; by keeping His word; by good works; by His Sacraments; by His sanctifying Grace; by the Peace of God keeping the heart; by Faith exercised in Love?’ Lastly, from comparison of this place with 1 St. John ii. 6, it might be added,—By walking even as *He* walked.

<sup>t</sup> Compare Eph. v. 26.

<sup>u</sup> Hammond.

<sup>x</sup> Williams.

<sup>y</sup> Williams.

As the branch cannot bear fruit of itself, except it abide in the Vine ; no more can ye, except ye abide in Me.

To understand the meaning of these words, it must be remembered that 'except it abide,' 'except ye abide,' in this place signify,—'but *must* abide.' See the note on the next verse.

- 5 I am the Vine, ye *are* the branches : He that abideth in Me, and I in him, the same bringeth forth much fruit : for without Me ye can do nothing.

Rather,—'severed,' or 'apart from' Me . . . . The teaching of these words is not to be mistaken. Only while in CHRIST, (into whose body we were 'grafted' at our Baptism,) can we bring forth the fruit of good works,—as branches can only produce grapes while they abide in the Vine. Yet are those works not ours, but *His* ; being done solely by virtue of that life which we enjoy because we are in Him. *His* infused grace it is which makes us productive ; without whom, we can do nothing.

He says not, 'For without Me ye can bring forth but *little* fruit : ' not, 'There are some things ye cannot do without Me ;' or, 'There are many things ye cannot do without Me ;' but, 'Without,' (or 'Apart from) Me, *ye can do nothing* : ' nothing good, nothing pleasing and acceptable unto God : whereas if we could either prepare ourselves to turn, or turn ourselves when prepared, without

im, we could do much. And to put it out  
doubt, the same Spirit tells us elsewhere, 'For  
is God which worketh in you both to will and to  
of His good pleasure.'

On the doctrine implied by that saying,—'He  
that abideth in Me, and I in him,' (that is, 'and  
whom I abide,')—see the notes on St. John xiv.  
0. The branch bears fruit, not because it abideth  
the Vine, but because in it the Vine abideth.

If a man abide not in Me, he is cast forth  
as a branch, and is withered;

'O wonderful and mysterious life-giving union!  
He is still a branch, but a dead branch. No  
longer, by prayer and communion with God doth  
he draw life; and then, he is cut off from the  
Body.' 'Cast out' is he,—according to the con-  
stant language of Holy Scripture: compare St.  
Matthew viii. 12: xxii. 13: xxv. 30; and read  
the latter part of the note on St. John xiii. 30.—  
'But the end is yet to come.'

and men gather them, and cast *them* into  
the fire, and they are burned.

There is no word for 'men,' in the original<sup>b</sup>.  
'The fire spoken of is, doubtless, that fire into  
which the soul is cast; the soul that can never  
die, and the fire that can never be quenched'<sup>c</sup> . . .

<sup>a</sup> Bp. Beveridge, quoting Phil. ii. 13. Consider Art. X.

<sup>b</sup> Williams. <sup>c</sup> See note on St. Luke vi. 38. <sup>d</sup> Williams.

Consider, in connexion with this place of  
ture, St. Matthew xiii. 30 : and see the next

7 If ye abide in Me, and My words abide  
you, ye shall ask what ye will, and it  
be done unto you.

Thus is set forth, (in verses 6 and 7,) few words of awful contrast, the blessed consequence of 'abiding' in CHRIST,—like the E and the terrible result of 'abiding not' in I like Judas. 'If a man abide not,' his 'en be burned,' as speaks the Apostle<sup>d</sup>. This fate of 'every tree which bringeth not forth fruit,'—proclaimed in the self-same word by our SAVIOUR CHRIST, and by His Forerun But the result of 'abiding' in CHRIST, is, th Believer asketh what he will, 'and it *shall* i unto' him<sup>f</sup>: for *he* will not 'ask amiss.' Co Romans viii. 26, and St. James iv. 3. I nexion with the phrase, 'My words abide in the reader is invited to consider attentive language of St. Peter and St. John in th places referred to at foot<sup>g</sup>. 'If ye keep M mandments,' (saith our SAVIOUR, in verse 1 shall abide in My love : ' and, as if in allu these sayings, the beloved Disciple declares first Epistle, 'Whatsoever we ask, we rec

<sup>d</sup> Heb. vi. 8.

<sup>e</sup> St. Matth. vii. 19 and iii

<sup>f</sup> See also St. John xiv. 13, 14 : xvi. 23.

<sup>g</sup> 1 St. Pet. i. 23, and 1 St. John iii. 9,—where, what called the *Word*, is spoken of as *Seed*.

Him, because we keep His Commandments, and do those things that are pleasing in His sight<sup>h</sup>. 'This is the confidence that we have in Him, that if we ask any thing according to His will, He hearth us<sup>i</sup>.' See below, the latter part of ver. 16.

Herein is My FATHER glorified, that ye bear much fruit; so shall ye be My disciples.

Our SAVIOUR declares that the Eternal FATHER will be glorified by the fruits of Faith which the Apostles should hereafter exhibit; doubtless, aluding chiefly to the time when they should 'be endued with power from on high<sup>k</sup>.' The conversion of the nations to the knowledge of 'the Truth as it is in CHRIST JESUS,' is of course the result chiefly intended; as appears from verse 16,—where see the note: but take notice how it is declared that the fruit of good works, as shewn in the life and conversation of the humblest believer, is the glorifying of our FATHER which is in Heaven. See St. Matthew v. 16: 1 Cor. vi. 20. — 'What unspeakable condescension is it that even God Himself should deign to receive glory from His creatures, and be glorified in their obedience!<sup>l</sup>'

The meaning of the last clause is uncertain. It seems probable that our SAVIOUR is here declaring two respects wherein the FATHER will be glorified; —namely, by the Apostles' bearing '*much fruit*;' and by their becoming His '*Disciples indeed*;'

<sup>h</sup> 1 St. John iii. 22.

<sup>k</sup> St. Luke xxiv. 49.

<sup>i</sup> 1 St. John v. 14.

<sup>l</sup> Williams.

which title, as He once told the Jews, belongs only to as many as '*continue in His Word*'<sup>m</sup>.

9 As the FATHER hath loved Me, so have I loved you: continue ye in My love.

The words are plain; and the saying seems at first to present no difficulty. But, on examination, *all* the discourses of Him who spake as '*never man spake*'<sup>n</sup> are found to present doubts, if not difficulties. In what respect, (for example,) had our LORD so loved His Disciples as the FATHER had loved *Him*? . . . . Again,—Does He here exhort them to continue in His love towards *them*? that is, not to forfeit His gracious friendship: or to persevere in their love towards *Him*? that is, to be faithful unto death. For, (as Augustine remarks,) '*the words themselves do not make it evident which love He means; His to us, or ours to Him.*' The latter sense will be found to be fully established by a reference to the places indicated at foot<sup>o</sup>. See the note on the next verse . . . . Lastly,—Is that brief concluding sentence, '*Continue ye in My love,*' to be taken by itself? or is it to be taken with what goes before? making the meaning of the whole verse, this:—'*As the FATHER hath loved Me, and I have loved you, [so] continue ye in My love*'<sup>p</sup>. . . . It follows:

<sup>m</sup> St. John viii. 31.

<sup>n</sup> St. John vii. 46.

<sup>o</sup> Consider St. Luke xi. 42. St. John v. 42. 1 St. John ii. 5, and 15: also iii. 17. Consider especially 1 St. John ii. 3 to 6, not only as an allusion, but also as a commentary, on verses 4, 5, 9, 10, of the present chapter. <sup>p</sup> Compare verse 4, above: also vi. 57.

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.

As already hinted, the meaning certainly is, that the keeping of CHRIST'S Commandments would be the best evidence that the Disciples abided in their love of CHRIST; (according to the sayings of their Divine Master,—‘If ye love Me, keep My commandments.’ ‘This is My commandment, That ye love one another as I have loved you.’ ‘By this shall all men know that ye love My Disciples, if ye have love one to another.’) (Consider also St. John xiv. 24; and especially 1 John ii. 3 to 6.) And the concluding clause means,—Even as the evidence that I love the FATHER, is, that I keep His commandments.—In illustration of which last words, it will suffice to refer the reader to the Commentary on St. John xiv. 24, v. 30, and vi. 38. Let him consider also St. John xiv. 31, and read the note on that place.

These things have I spoken unto you, that your joy might remain in you, and that your love might be full.

The meaning of these few difficult words seems to be,—I have been thus earnestly exhorting you to persevere in love towards Me, and obedience to

St. John xiv. 15.    \* St. John xv. 12.    \* St. John xiii. 35.



My commands, in order that, when I am awa-  
 ye may have an abiding sense of that joy wh  
 My presence inspired; and not only so, but,  
 life ended, that ye may find in Me a full mea-  
 of Bliss<sup>t</sup>. Consolation in this World, amid b  
 ships and trials: and in the World to come, a  
 heritage of perfect joy. For, as it is wri  
 'Eye hath not seen, nor ear heard, neither  
 entered into the heart of man the things  
 God hath prepared for them that love Him<sup>u</sup>.

- 12 This is My Commandment, That ye  
 one another, as I have loved you.

Observe how our SAVIOUR takes occasior  
 to repeat that self-same 'new Command  
 which He had already delivered in chap. xii  
 and which He here distinguishes from all  
 commands, by calling it *His own*. So  
 has been already offered on this subject  
 it must suffice, on this occasion, to ref  
 reader to the note on St. John xiii. 34.

The largeness of the love wherewith C  
 hath loved us, was not alluded to before. H  
 is distinctly specified. He seems to say,-  
 ye one another even unto Death, as ever  
 Death I have loved you.

- 13 Greater love hath no man than this  
 a man lay down his life for his friends.

<sup>t</sup> Compare for the expression, St. John iii. 29: xvii. 13.  
<sup>u</sup> 1 John i. 4, and 2 John 12.    <sup>v</sup> 1 Cor. ii. 9, quoting Is

‘But God commendeth His Love toward us, in that, while we were yet sinners, CHRIST died for us.’ If then, ‘when we were *enemies*, we were reconciled to God by the death of His SON, much more, being reconciled, we shall be saved by His Life!’ ‘This is the love which has been shewn to us; and it was exhibited for those who were not ‘friends;’ who were *unreconciled*; aye, who were *enemies*. When we had neither the power nor the will to make ourselves friends of God, did He first redeem us, and then adopt us for His own bosom as the Disciples whom He loved.’

Take notice, that in the expression ‘lay down his life,’ it is implied that by His own free will CHRIST would submit to death. See above, p. 392.

Most interesting, however, is it that we should have our attention directed to the plain and repeated allusions in St. John’s first Epistle, to the present and the preceding verse. ‘In this was manifested the love of God toward us, because that God sent His Only Begotten SON into the world, that we might live through Him . . . . beloved, if God so loved us, we ought also to love one another.’ ‘Herein perceive we Love, be-

\* Rom. v. 8, 10.

† From a MS. Sermon by Rev. Robert Scott, D.D., Master of Balliol.

\* A few words here seem intended to recall our SAVIOUR’S discourse to Nicodemus. St. John iii. 16.

† 1 St. John iv. 9, 11.

bondage. But the Love which sought us out of the House of our Captivity, and brought us into the household and family of God, giving us the service which is perfect freedom, in exchange for the grinding drudgery and noisome dungeon of the Adversary's prison-house, has not even a moment's rest short there. Having begun to love those whom He had made His own, He loved them unto end'. 'No longer do I call you servants, . . . I have called you friends.' This is the Spirit of Adoption, which replaces the Spirit of bondage unto fear. For this purpose CHRIST came into the World, and took upon Him the form of a *Servant*, being made in the likeness of man; He might not only speak to us, but be with us as a man with his friend. And that this bond of Friendship, begun through this humiliation of the Son of God, might remain firm and ratified eternally, in the truth of that Human Nature which He hath united with the Godhead for ever. Thus, our citizen is in Heaven: *there* is He who is our friend, who calls us His friends,—the 'friend that is nearer to us than a brother'!

The particular distinction between the 'Servant' and the 'Friend,' which is here drawn by the Blessed LORD, demands our attention:—'The Servant knoweth not what his LORD doeth.' It is not necessary that he should! The commander is neither expected nor permitted to know

' St. John xiii. 1.

‡ Prov. xviii.

plans of the Commander. *His* part is simply to do that which is appointed him : to keep watch and guard ; to march hither or thither ; in faith that his work is part of a large plan, but still without knowing the end, without understanding what he does. Thus was it with the Jews, through whom God was working even from the time when He called Abraham His friend, in preparation for the Advent of the REDEEMER. Their whole Law and its dispositions were designed and adapted for that end<sup>h</sup> ; and yet, how entirely ignorant were they of it, even when the end came ! 'Ye know nothing at all,' said Caiaphas. How true of all those to whom he said it, while they were the instruments of God's work ! How true, above all, of himself ! They 'knew nothing at all' . . . This is to be a *servant*, in the sense in which CHRIST uses the word here ; not, as it is often used in Holy Writ, of that 'service which is perfect freedom ;' our 'reasonable service ;' the ministration of a dedicated life to God and His SON ; but in contrast to the higher gift and more intimate relation of those whom the SON, having made free, has made friends. 'I have called you *friends*<sup>k</sup> :'<sup>1</sup> for all things that I have heard of My FATHER I have made known unto you.

'All things, (that is,) which were within their

<sup>h</sup> Consider Eph. iii. 5.

<sup>1</sup> Col. i. 26.

<sup>k</sup> From a valuable MS. Sermon by the Rev. Robert Scott, D.D., Master of Balliol.

grasp<sup>l</sup>; . . . which were within the sphere of their own work and position<sup>m</sup>:—for it need hardly be remarked that we must not understand it of the deep things of God, which are known only to the FATHER, the SON, and the HOLY SPIRIT, who searcheth the depths of the Godhead. These are things which our nature makes it impossible for us to know: so that it is not so much that GOD withholds them from man, as that man cannot take them in. But all the work in which they have their part; all the living organization and body in which they are lively members; all His own work, will, affections, His whole self as the Mediator between GOD and MAN,—all this, He reveals to them, in proportion to the truth of their friendship<sup>n</sup>. In short, He says in the text, that *He has no secrets from His friends*.

‘So it is said of Moses, (though, in a more strict sense, GOD calls him His ‘*servant*,’) ‘the LORD spake unto him *face to face, as a man speaketh unto his friend*.’ And this was the reward of a servant; that, for his faithfulness, he should be treated *confidentially*; and, so far, raised above a servant’s place.’ Accordingly, it is worth observing that where it is said ‘My servant Moses . . . is faithful in all Mine House. With him will I speak mouth to mouth, even apparently, and not in dark

<sup>l</sup> Consider St. John xvi. 12.

<sup>m</sup> Compare Acts xx. 27.

<sup>n</sup> Consider Ps. xxv. 14: Prov. iii. 32.

<sup>o</sup> Exod. xxxiii. 11. Compare Deut. xxxiv. 10.

peches<sup>p</sup>,—the Greek rendering of the word 'servant' is peculiar; a term of milder import than usual being employed, which St. Paul is careful to repeat when he alludes to this place of Scripture, in Hebrews iii. 5.—Still more clearly is all this seen, 'as we might expect, in the case of him who was by pre-eminence called 'the friend of JOD<sup>q</sup>.' 'And the LORD said, *Shall I hide from Abraham that thing which I do?*'—Accordingly, long before the time of this His last discourse, our LORD had made a marked distinction between those who came to hear Him, in general; and the innermost circle of His Disciples.' Consider St. Matthew xiii. 10 to 17<sup>s</sup>.

It might be thought that the past tense is used above, as so often elsewhere, with reference to an act yet future: since it was to be the office of the HOLY GHOST, on the ensuing Day of Pentecost, to teach the disciples 'all things,' and to guide them 'into all the Truth'. But in what sense this was spoken, has been fully explained in the notes on St. John xiv. 26,—to which the reader is referred. The office of the HOLY GHOST was to *explain* to the Disciples those many things which CHRIST Himself had *taught* them.

<sup>p</sup> Numb. xii. 7, 8. Consider what is implied by the reference to this place in 1 Cor. xiii. 12.

<sup>q</sup> See above, the beginning of the note on verse 15.

<sup>r</sup> Gen. xviii. 17.

<sup>s</sup> From the MS. Sermon last quoted.

<sup>t</sup> See St. John xiv. 26, and xvi. 13.

With reference to the words, 'all things that I have heard of My FATHER,' the reader is requested to read the note on St. John v. 20: also the extract from Hooker in the note on St. John xvi. 15.

16 Ye have not chosen Me, but I have chosen you,

'The whole blessing then, is a *gift, a grace, a mercy*; and, in this respect, differing from the character of earthly friendships; for at the very beginning and root of these there lies a notion of equality and mutual choice, and of liking for one another. But here, the notion of equality is preposterous; and therefore, we could not have chosen Him, though it lay in His sovereign power to choose us, as of His sovereign power He hath done, *making* us His friends, and thereby giving us the power, which but for that gift we could not have had, of making Him our friend also<sup>u</sup>. 'I have chosen you<sup>x</sup>,' He says; (commending thereby His undeserved affection towards our fallen race;)—and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain:

That is,—It was not ye, in the first instance, who made choice of Me; but, in order that I might send you forth as Apostles, I made choice of you, and ordained<sup>y</sup> you to this office; that ye

<sup>u</sup> From the same MS. Sermon.      <sup>x</sup> See St. John xiii. 18.

<sup>y</sup> 'The original word is similarly used in Acts x. 28. 1 Cor. xii. 28: 1 Tim. i. 12: ii. 7. 2 Tim. i. 11.'—Lonsdale and Hale.

should 'go into all the World, and preach the Gospel to every creature'.<sup>a</sup> 'This His choice, however, laid no constraint on their will, that they should not fall; for He had said before, 'Have I not chosen you Twelve, and one of you is a devil'?' Nor had He chosen them for sensible assurances, but for bearing fruit<sup>b</sup>. . . . Consider St. Paul's language to the Romans i. 13<sup>c</sup>; and refer back to what has been already offered above, on verse 8. The allusion here to 'fruit,' (that is, to works,) which 'should remain,' or 'abide' the trial, recalls that striking passage in 1 Cor. iii. 12 to 15,—to which, (especially to the language of verse 14,) it must suffice simply to refer. Or we may understand the allusion more definitely, as referring to that setting up of the Church of CHRIST, which shall never be destroyed<sup>d</sup>, and which was to be the great and abiding work of the Apostles of the LAMB. Consider Rev. xxi. 14: Ephes. ii. 20; and St. Matth. xvi. 18.—Our SAVIOUR adds:

that whatsoever ye shall ask of the FATHER in My Name, He may give it you.

This should be compared with verse 7, above.—It will be found that there is the same connexion of thought traceable in verses 7 and 8, as throughout the present verse. See chap. xiv. 13, 14. Consider also, chap. ix. 31.

<sup>a</sup> St. Mark xvi. 15.

<sup>b</sup> St. John vi. 70.

<sup>c</sup> Williams.

<sup>d</sup> Compare Phil. i. 11, and Col. i. 6.

<sup>e</sup> Lonsdale and Hale.



- 17 These things I command you, that ye love one another.

Take notice that our SAVIOUR here recurs to what He was saying in verse 14. 'Ye are My friends,' (we heard Him say,) 'if ye do whatsoever I command you.' Accordingly, having, in verse 15, enlarged on that gracious appellation, 'friends,' He here repeats His 'new Commandment': 'These things I command you,' (or 'These [are the things which] I command you,' namely,)—'*that ye love one another.*' He reverts continually to this, His heavenly requirement. . . . And now the discourse takes a fresh turn. Our SAVIOUR fortifies His Disciples against the World's hate and unkindness.

- 18 If the World hate you, ye know that it hated Me before *it hated* you.

'Marvel not,' therefore,—it seems to be implied. See 1 St. John iii. 13.

- 19 If ye were of the World, the World would love his own: but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you.

Twofold, therefore, was to be the consolation of the Disciples under the World's hatred: first, the thought of what their Divine Master had experienced at its hands: next, the evidence which would thus be afforded them that they were not of the World, but the chosen of CHRIST. 'For if I yet

leased men,' (exclaims the great Apostle,) 'I would not be the servant of CHRIST.' Compare St. John xvii. 14, and 1 St. John iv. 5. Consider also the saying, (addressed to those who 'did not believe in Him,') in St. John vii. 7,—where 'the World' is used in the same sense as here.

'The godly,' (says Bishop Sanderson,) 'are in this World 'as strangers and pilgrims'<sup>p</sup> in a foreign sea, in the enemy's country; and they look upon this World, and are looked upon by it, as strangers; and are used by it accordingly. If they were of this World, the World would own them, and love them, as her own; and they would also love the World again, as their own home. But because they are not of the World, though they be in it, it are denizens of Heaven<sup>q</sup>, therefore the World loveth them; and they, on the other side, are weary of the World, and long after Heaven, their own country, where their treasure is laid up, and here their hearts and affections also are.'

Remember the Word that I said unto you, 20  
the servant is not greater than his lord.

How full of solemn interest becomes any saying of our LORD which He could in so marked a manner recal to the minds of His Disciples! He reminds them of what He had said an hour or two before, after washing their feet. See St. John ii. 16, and the note on the place. Take notice

<sup>p</sup> Gal. i. 10.

<sup>q</sup> 1 St. Peter ii. 11.

<sup>r</sup> Phil. iii. 20.

however that His present allusion is not to that occasion; but to the charge which He had delivered to them about a year and a half before, when He sent them out by two and two; and when, in order to arm them for the strife on which they were that day to enter, He said,—‘The Disciple is not above his Master, *nor the Servant above his Lord*. It is enough for the Disciple that he be as his Master, and the Servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household<sup>h</sup>?’ And so it follows here:

If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep your’s also.

But they *did* persecute Me, (it is implied;) therefore, will they also persecute you. And they did *not* keep My word; therefore, neither will they keep yours. . . . ‘Keeping’ CHRIST’S ‘Word’ obviously denotes holding fast His Doctrine, and obeying His precepts; as in so many other places<sup>l</sup>.

- 21 But all these things will they do unto you for My Name’s sake, because they know not Him that sent Me.

<sup>h</sup> St. Matth. x. 25.

<sup>l</sup> They are as follows: St. John viii. 51, 52, 55: xiv. 23, 24: xvii. 6. 1 St. John ii. 5. Rev. iii. 8, 10: xxii. 7, 9. Compare above verse 10.

'For My Name's sake' seems to be a prophetic illusion to the future appellation of Christians. Do not they blaspheme *that worthy Name by which ye are called?*'—asks St. James<sup>j</sup>. Compare t. Matthew xxiv. 9, and St. Mark xiii. 13; and see note on the latter place. 'If any man suffer *as a Christian,*' (writes St. Peter,) 'let him not be shamed; but let him glorify God on this behalf<sup>k</sup>.' And we know that the Apostles did so; departing from the presence of Councils, 'rejoicing that they were counted worthy to suffer shame for His Name<sup>l</sup>.'

The reason of the enmity of the Jews follows:—because they know not Him that sent Me.' Ever marvellous, or at least unexpected, are the reasons which CHRIST assigns. Thus, He here ascribes the Jews' hostility not to their ignorance of Himself, but of the FATHER who sent Him<sup>m</sup>, whom they yet professed to know<sup>n</sup>. It will be found suggested in the note on verse 23, that the Doctrine which our LORD states openly on so many other occasions, is here implied; namely, that every act of despite which the Jews had committed against the Son of Man, had been, in effect, a proof that they hated the FATHER also. For take notice, that the point of this accusation rests in the words, '*they know not;*' that is, they re-

<sup>j</sup> St. James ii. 7. Compare Acts xi. 26: xxvi. 28.

<sup>k</sup> 1 St. Peter iv. 16.

<sup>l</sup> Acts v. 41.

<sup>m</sup> Compare St. John xiv. 24: xvi. 3: xvii. 25.

<sup>n</sup> St. John viii. 41, 42, 54, 55.

*fuse to know, they will not know*<sup>o</sup>. In short, 'they hate:' even as CHRIST is said to 'know' those only whom He *loves*<sup>p</sup>. As it is elsewhere written,— 'They have 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<sup>q</sup>.' Hence, it follows:

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

'He meaneth, they had no colour of plea; nothing to pretend by way of excuse<sup>r</sup>.'

He had before, (in verse 21,) declared that the enmity of the Jews proceeded from their not knowing the FATHER. He here explains that their ignorance was nevertheless inexcusable; the result of a depraved will. He 'had come and spoken unto them,' 'as never man spake<sup>s</sup>;' and it rested with themselves to hear, or to forbear.

Prophetically of this very matter had it been written:—'Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How

<sup>o</sup> Compare St. Luke xix. 42, 44. 1 Sam. ii. 12. Ps. lxxix. 6. Is. i. 3: v. 13: xlv. 5. Jer. ix. 3. 6. Hos. iv. 6. 2 Thess. i. 8. 2 St. Pet. iii. 5.

<sup>p</sup> See St. Matth. vii. 23 and xxv. 12, (and the notes;) also St. Luke xiii. 25. Compare 1 St. John ii. 4 and 5.

<sup>q</sup> St. John xii. 40, where see the note.

<sup>r</sup> Sanderson.

<sup>s</sup> St. John vii. 46. Consider below, verse 24.

ong, ye simple ones, will ye love simplicity? and he scorers delight in their scorning, and fools hate knowledge? Turn you at My reproof: behold, I will pour out My Spirit unto you, I will make known My words unto you.' But 'they hated knowledge, and did not choose the fear of the LORD. They would none of My counsel: they despised all My reproof. Therefore shall they eat the fruit of their own way'.

When our LORD says that if He had not 'come and spoken unto them, they had not had sin,'—He can, of course, but mean that the Jewish nation would, in that case, have been guiltless of the special sin of not knowing *by whom* He had been sent; and of rejecting Him. This is explained in chap. xvi. 9. Men sin as often as they resist the guidance of conscience,—however imperfectly informed that conscience may happen to be. Hence it is that the most degraded among the heathen are capable of Virtue and of Vice<sup>u</sup>. All those on whom the glorious light of the Gospel hath not yet shined, are nevertheless secure from the Sin of rejecting the blessed offer of Salvation; even as, (alas!) they are excluded from the opportunity of embracing it.

Some of the most striking occasions when, by His words and by His works, CHRIST spoke to this nation, and was rejected, will be recalled with advantage in this place<sup>v</sup>.

<sup>i</sup> Prov. i. 20 to 28, 29 to 31.

<sup>u</sup> See Rom. ii. 12, 14, 15.

<sup>v</sup> As, St. Matth. ix. 32 to 34: xii. 22 to 24. St. John v. 8 to

- 23 He that hateth Me hateth My FATHER also.

This seems to belong to what our SAVIOUR was saying above, in verse 21; to complete its sense, and to be, as it were, explanatory of it. He there declared that His disciples would have to endure persecution at the hands of the Jews, because that nation had not known the FATHER that sent Him. 'These things will they do unto you,' (we shall hear Him presently declare,) 'because they have not known the FATHER, nor Me<sup>w</sup>.' 'If ye had known Me,' (we have heard Him say on two former occasions,) 'ye should have known My FATHER also<sup>x</sup>.' Here, it is plainly,—'*He that hateth Me, hateth My FATHER also.*'

- 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My FATHER.

As verse 23 corresponds, in a manner, with verse 21, so does the present verse correspond with verse 22; shewing what was meant thereby. The works of CHRIST, so far exceeding any which were ever wrought by mere man<sup>y</sup>; those many wonder-

16: viii. 43 to 59: ix. 13 to 22: x. 29 to 39: xi. 43 to 53. See also St. John v. 36: x. 25, 37, 38,—where see the references at foot of the page.

<sup>w</sup> St. John xvi. 3.

<sup>x</sup> St. John viii. 19 and xiv. 7.

<sup>y</sup> Consider St. John iii. 2: vii. 31: ix. 32.

ul works, so often elsewhere alluded to<sup>a</sup>, and concerning which the Evangelist himself says such striking things, in chap. xii. 37 to 41; the miracles, in short, which our SAVIOUR had so freely wrought in the presence of His countrymen, were what rendered their hardness of heart inexcusable.

By saying, 'the works which none other man lid,' it is not meant that *every* single miracle which our LORD performed surpassed in wonder *my* single miracle recorded of Moses, or Elijah, or Elisha; for that would not be true. But the works were made so great by the way He wrought them. Without effort, by a mere word, He shewed that all Creation was obedient to His will. From Him, as from an inexhaustible fountain<sup>a</sup>, flowed forth healing virtue equal to the needs of all.

In illustration of the concluding words, 'Now have they both *seen* and hated *both Me and My FATHER*,' see above, St. John xii. 45, and xiv. 9.

But *this cometh to pass*, that the word 25 might be fulfilled that is written in their Law, They hated Me without a cause.

The meaning in this, as in so many other places of the Gospel<sup>b</sup>, is not that the Jews hated CHRIST in order that the words of David might be fulfilled; but that, from their hatred, resulted the fulfilment of certain words, spoken prophetically

<sup>a</sup> See St. John x. 37, 38, and the notes there.

<sup>a</sup> St. Mark vi. 56.

<sup>b</sup> See the note on St. John xii. 38. Also, above, p. 560.



by the inspired Psalmist; and which the Evangelist here adduces as having reference to the sacred person of our LORD.—The ‘Law’ here stands for the whole volume of the ancient Scriptures<sup>c</sup>; and it is emphatically called ‘theirs,’ (as in other places<sup>d</sup>), to convey a tacit reproof of that wickedness which ‘one of themselves, *even a prophet of their own*<sup>e</sup>,’ had foreseen and denounced.

That the present reference is to the Book of Psalms, is certain; but it seems impossible to declare precisely to which place in the Psalter our SAVIOUR alludes: whether to Ps. xxxv. 19,—or to lxxix. 4,—or to cix. 3<sup>f</sup>. The sentence, exactly as it stands in the Gospel, is not found in any part of the sacred writings. Some will infer, (and perhaps rightly,) that the reference here, like that in St. Matth. ii. 23, is to *no particular* Psalm, but to the repeated witness of the SPIRIT, in three or more places.

A very important text follows. Our LORD has been alleging the unbelief and the hatred of the nation. He adds:

26 But when the Comforter is come, whom I will send unto you from the FATHER, *even* the Spirit of Truth, which proceedeth from the FATHER, He shall testify of Me:

<sup>c</sup> As in St. John x. 34; where see the note.

<sup>d</sup> St. John viii. 17: x. 34.

<sup>e</sup> Titus i. 12.

<sup>f</sup> The marginal reference in the Vulgate is, (unreasonably enough,) to Ps. xxv. 19.

The 'Comforter' is thus, for the second time, identified with the HOLY GHOST<sup>1</sup>; who is also now, for the second time, called 'the Spirit of truth.' Concerning that appellation, see the note on St. John xiv. 17.

Here, and here only, is it expressly declared in Scripture that the HOLY GHOST '*proceedeth from*' the FATHER. And this is that great truth concerning the Third Person in the Blessed Trinity, which we proclaim in the two Creeds incorrectly called the Nicene Creed, and the Creed of St. Athanasius. Incorrectly: for the Creed of the Council of Nicæa (A.D. 325), does not contain this doctrine. It was added to that Creed by the Council of Constantinople, in A.D. 380. The Athanasian Creed is of later date than the famous Father whose name it bears; and is clearly of Western, not Eastern, origin.

But in both the Creeds above alluded to, (as well as in the Litany,) we declare, not only that the HOLY GHOST proceedeth from the FATHER, but also *from* 'the SON.' The Church's warrant for so doing is chiefly the verse of St. John now under discussion, added to the following place of St. John's Gospel,—chap. xvi. 7, 14, 15. She argues that 'though it be not expressly spoken in Scripture that the HOLY GHOST proceedeth from the SON, yet the substance of the same truth is virtually contained there: because those very

<sup>1</sup> See St. John xiv. 26.

<sup>2</sup> Consider also 1 Cor. ii. 12.

expressions which are spoken of the HOLY SPIRIT in relation to the FATHER, for that reason because He proceedeth from the FATHER, are also spoken of the same SPIRIT in relation to the SON; and therefore there must be the same reason pre-supposed in reference to the SON, which is expressed in reference to the FATHER.' Thus, 'since the HOLY SPIRIT is called the Spirit of God<sup>k</sup>, and the Spirit of the FATHER<sup>l</sup>, because He proceedeth from the FATHER, it followeth that being called also [the Spirit of CHRIST<sup>m</sup>, and] the Spirit of the SON<sup>n</sup>, He proceedeth also from the SON<sup>o</sup>.' 'The Spirit of both, as *sent* and *proceeding from both*<sup>p</sup>.'

'The HOLY GHOST,' (writes an Eastern Bishop<sup>q</sup>) 'is expressly declared to be from the FATHER; and is moreover witnessed to as being from the SON. For, (saith the Scripture,) 'If any man have not the Spirit of CHRIST, he is none of His<sup>r</sup>.' Thus, the Spirit, which is from GOD, is the Spirit of CHRIST also. On the other hand, the SON, though He is from GOD, neither is, nor is anywhere declared to be, from the SPIRIT<sup>s</sup>.'

Again: Because the HOLY GHOST 'proceedeth from' the FATHER, He is therefore 'sent by' the

<sup>k</sup> 1 Cor. ii. 11, 12.

<sup>l</sup> St. Matth. x. 20.

<sup>m</sup> Rom. viii. 9: Phil. i. 19; and 1 St. Pet. i. 11.

<sup>n</sup> Gal. iv. 6.      <sup>o</sup> Bp. Pearson.      <sup>p</sup> Bp. Andrewes.

<sup>q</sup> Gregory, Bp. of Nyssa in Cappadocia, A.D. 375.

<sup>r</sup> Rom. viii. 9.

<sup>s</sup> From a newly discovered fragment of this Father: in the margin of which, an ancient critic has written,—'Nobly said, great Gregory!'

FATHER ; as from Him who hath by the original communication a right of mission : as,—‘ The Comforter, which is the HOLY GHOST, whom the FATHER *will send*.’ But the same SPIRIT which is sent by the FATHER is also sent by the SON ; as He saith,—‘ When the Comforter is come, whom *will send* unto you.’ Therefore the SON hath the same right of mission with the FATHER, and consequently must be acknowledged to have communicated the same essence. The FATHER is never sent by the SON, because He received not the Godhead from Him ; but the FATHER sendeth the SON, because He communicated the Godhead to Him. In the same manner, neither the FATHER nor the SON is ever sent by the HOLY SPIRIT ; because neither of them received the Divine Nature from the SPIRIT : but both the FATHER and the SON sendeth the HOLY GHOST, because the Divine Nature, common to both the FATHER and the SON, was communicated by them both to the HOLY GHOST. As therefore, the Scriptures declare expressly that the SPIRIT proceedeth from the FATHER, so do they also virtually teach that He proceedeth from the SON.

‘ From whence it came to pass in the primitive times, that the Latin Fathers taught expressly the procession of the SPIRIT from the FATHER and the SON ; because, by good consequence, they did

‘ St. John xiv. 26.

‘ Above, ver. 26 : also St. John xvi. 7. Compare Acts ii. 33, and Eph. iv. 8, (quoting Ps. lxxviii. 18.)

collect so much from those passages of the Scripture which we have used to prove that truth. And the Greek Fathers, though they stuck more closely to the phrase and language of Scripture, (saying, that the SPIRIT proceedeth from the FATHER, and not saying, that He proceedeth from the SON,)—yet they acknowledge under another Scripture expression the same thing which the Latins understand by 'Procession,' viz. that the SPIRIT is of or from the SON<sup>x</sup>, as He is of and from the FATHER; and therefore, usually, when they said He 'proceedeth from the FATHER' they also added, He 'received of the SON<sup>y</sup>.' The interpretation of which words, according to the Latins, inferred a Procession; and that which the Greeks did understand thereby, was the same which the Latins meant by the Procession from the SON; that is, the receiving of His Essence from Him: that, as the SON is GOD of GOD by being of the FATHER, so the HOLY GHOST is GOD of GOD by being of the FATHER and the SON; as receiving that infinite and eternal essence from both<sup>y</sup>.

From a difference of language concerning this great Doctrine, the Eastern Church proceeded to its express and open *denial*. This led to many disputes; until at last, the Latins (in A.D. 858)

<sup>x</sup> See the passage from a Greek Father, quoted above; in which, take notice that the word rendered 'from,' may be rendered 'of,' throughout, at pleasure.

<sup>y</sup> From St. John xvi. 14, 15.

brust the words 'and from the Son' into the Creed of Constantinople,—in open defiance of the General Council of Ephesus, A.D. 431, 'which had prohibited all additions; and that, without the least pretence of the authority of another Council.' 'And being admonished by the Greeks of that, as of an unlawful addition, and refusing to erase it out of the Creed again, it became an occasion of the vast schism between the Eastern and the Western Churches;' a schism, 'never to be ended, until those words, ('and from the Son,') were taken out of the Creed.' In the year 1043, the Eastern Church proceeded to excommunicate the Western, on this account, as heretical.

'This therefore is much to be lamented,' (says Bp. Pearson, summing up the question,) 'that the Greeks should not acknowledge the truth, which was acknowledged by their ancestors, in the substance of it; and that the Latins should force the Greeks to make an addition to the Creed, without as great an authority as hath prohibited it; and to use that language in the expression of this doctrine which never was used by any of the Greek Fathers.' The Doctrine itself is certain; for it may be proved by most certain warrants of Holy Scripture<sup>a</sup>: the addition of words to the formal Creed without consent, and against the protestation of the Oriental Church, was unjustifiable.

The connexion of ver. 26 with what goes before,

<sup>a</sup> Bp. Pearson.

<sup>a</sup> Article VIII.

has already been briefly noticed. Our SAVIOUR said, (in verses 24, 25,) that the Jewish nation had seen, and disbelieved, and hated, both Himself and His FATHER: 'but when the Paraclete<sup>b</sup> is come,' (He proceeds,) 'He shall testify of Me;' that is, 'He shall bear witness to you and to the World that I came forth from GOD, and that My doctrine is true. In other words, He shall bear witness of the injustice of the World's hatred<sup>c</sup>,' and the sinfulness of its unbelief. Consider, in passing, what striking 'witness' to the Divine Mind the HOLY SPIRIT is related occasionally to have borne: as in Acts viii. 29: x. 19: xi. 12: xiii. 2. Reasonably, therefore, is it added concerning this Divine Witness,—'even *the Spirit of Truth, which proceedeth from the FATHER.*' 'The Spirit of Truth,'—and therefore, (it seems to be implied,) *a sure Witness.* More than 'an Angel from Heaven<sup>d</sup>.' One that actually 'proceedeth from the FATHER,'—and therefore, (it seems to be hinted) the very fittest Person *to testify concerning the SON.* . . . As for the testimony here spoken of, the SPIRIT sent down upon the Apostles, did even thereby testify that CHRIST was risen; because it was CHRIST who sent that SPIRIT from the FATHER; and, (as He frequently declared,) He could not send Him, until He was Himself 'gone away<sup>e</sup>.'

<sup>b</sup> The sense of 'Comforter' seems less applicable here than in St. John xiv. 16,—where see the latter part of the note.

<sup>c</sup> Lonsdale and Hale.

<sup>d</sup> Gal. i. 8.

<sup>e</sup> See St. John xvi. 7; and the note on the last words of vii. 33.

Then further, the miracles which the Apostles were enabled to perform, wrought conviction in every beholder<sup>f</sup>; while 'the wisdom and the spirit by which they spake<sup>g</sup>,' (according to their LORD's true promise,) were such as all their adversaries were 'not able to gainsay or resist<sup>h</sup>;' for 'with great power gave the Apostles witness of the Resurrection<sup>i</sup>.'—It follows:

And ye also shall bear witness, because ye 27  
have been with Me from the beginning.

'The Apostles witnessed together with that SPIRIT, because they were enlightened, comforted, confirmed, and strengthened in their testimony by the same SPIRIT<sup>k</sup>.' They were enabled, moreover, to bear their unaided human testimony to our SAVIOUR,—as eye-witnesses of His miracles, 'from the beginning;' and as men who had listened to that Divine teaching, which it was to be the office of the HOLY GHOST to bring back to their memories, and to explain. Accordingly, we frequently hear them bearing witness of CHRIST, and urging the very plea here put into their mouths, as the ground of their claim to attention:—'*We beheld His glory!*' exclaims St. John in the first chapter of his Gospel. And again: '*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked*

<sup>f</sup> Consider Acts iv. 14; viii. 18, 19.

<sup>g</sup> Acts vi. 10.      <sup>h</sup> St. Luke xxi. 15.      Consider Acts ii. 37.

<sup>i</sup> Acts iv. 33.

<sup>k</sup> Bp. Pearson.



upon, and our hands have handled of the Life; . . . that which we have *seen* and declare we unto you<sup>1</sup>.' St. Peter relates of St. John, St. James, and himself: 'That which came from Heaven *we heard*, when with Him in the Holy Mount;' and this to shew that he and the rest 'had not cunningly devised fables,' when they made to the Church 'the Power and Coming of the LORD JESUS CHRIST, but *were eye-witnesses of His Majesty*.' The same St. Peter, when ordered to be chosen into the place of the traitor Judas, addressed the Disciples to much the same effect in these familiar words: 'Wherefore of them which have companied with us all the time that the LORD JESUS went in and out among us, beginning from the baptism of John, unto this day that He was taken up from us, must there be ordained to be a witness with us of His Resurrection. And they appointed two, Joseph called sabbas, who was surnamed Justus, and Matthias. Consider further St. Luke xxiv. 48; Acts ii. 32; iv. 20, 33; and x. 41. But, as Acts v. 32 is worth referring to; for there the Apostles say,—'And we are His witnesses of these things; *and so is the HOLY GHOST*; God hath given to them that obey Him.'

<sup>1</sup> St. John i. 1, 3.<sup>2</sup> St. Peter i.<sup>3</sup> Acts i. 21 to 23.

## PLAIN COMMENTARY

ON THE SIXTEENTH CHAPTER OF

**St. John's Gospel.**

1 *CHRIST comforteth His Disciples against tribulation by the promise of the HOLY GHOST, and by His Resurrection and Ascension : 23 asureth their prayers made in His Name to be acceptable to His FATHER. 33 Peace in CHRIST, and in the World affliction.*

THE connexion of what follows with what went before, seems to be of the closest kind. The scene will therefore have been the same which was indicated in the note prefixed to chap. xv.—The first words contain an allusion to what the Blessed Speaker was saying in verse 18 of the former chapter.

XVI. These things have I spoken unto you, that ye should not be offended.

The purpose, then, with which our LORD had been forewarning His Disciples<sup>a</sup> was, not to sadden them ; but that when assailed by the storm of persecution, they might not be shaken from their steadfastness. Somewhat similar was the object of all that follows,—as we shall be reminded in verse 33. A few instances of what the Apostles

<sup>a</sup> See St. John xv. 20, 21.

would have to expect at the hands of their countrymen, are specified :

- 2 They shall put you out of the synagogues yea, the time cometh, that whosoever killeth you will think that he doeth God service.

More than 'doing service' is here meant. The original expression amounts very nearly to '*offering sacrifice*.' And so it came to pass : 'as it is written,' (said the great Apostle, applying to the early Christians a prophecy of David,) 'For Thy sake we are killed all the day long ; we are accounted as sheep for the slaughter<sup>b</sup>.' . . . Instances of such treatment are found in Acts viii. 1 : 1, &c. : and the confession of one who had been a persecutor is preserved ; namely, that he regarded every act of violence against the Christian as the mere discharge of his duty<sup>c</sup>.

We have already seen, (in the case of the man born blind,) how prompt the Pharisees were to pass sentence of excommunication<sup>d</sup> : which sentence, though it could not *harm* the Apostles, was yet a convincing proof of the hate with which they would be regarded by the rest of the Jews.

- 3 And these things will they do unto you because they have not known the FATHER nor Me.

<sup>b</sup> Rom. viii. 36, quoting Ps. xlv. 22.

<sup>c</sup> Acts xxvi. 9 to 11

<sup>d</sup> See St. John ix. 22, 34. Compare xii. 42.

This should be compared with what is read in chap. xv. 21; and the note on that place may be referred to. Compare also the last words of chap. xv. 24.

But these things have I told you, that <sup>4</sup> when the time shall come, ye may remember that I told you of them.

And the thought that all had been fully foreseen by Me, (it is implied,) will prove your comfort and your stay. Compare verse 1, and consider St. Matthew xxiv. 25.

And these things I said not unto you at the beginning, because I was with you.

The allusion seems to be no longer to the hardships which should hereafter befall the Disciples. It may well be thought, in fact, by any one reading the Charge with which our LORD originally sent His Disciples forth<sup>e</sup>, that He had, even from the very beginning, 'said these things' unto them. Our LORD here seems to speak rather of His departure to the FATHER; concerning which, He had hitherto said so little, for the reason which He here assigns.

But now I go My way to Him that sent <sup>5</sup> Me; and none of you asketh Me, Whither goest Thou?

<sup>e</sup> St. Matth. x. 16 to the end. See also St. Matth. v. 11, 12: xxiv. 9.

He contrasts the demeanour of His Disciples as they now hang upon His words, sad and silent—with that impatience and importunity which had before characterized their inquiries; namely in chap. xiii. 36 and xiv. 5. There may even a slight reproof implied: as if He had said, When I spoke before of departure, there was no lack of inquiry as to whither I went. I explain in reply, that I depart to Him who sent Me; so, ye ask no further question:

- 6 But because I have said these things unto you, sorrow hath filled your heart.

My words have made you sad, and therefore silent . . . ‘He was indeed about to leave them as to His visible presence, but not in Spirit. Without Him they could do nothing; all their life must be from Him. As God, He would ever be with them. The change was to be this: He was to go away from them as Man, and in fact to hold communion with them as such not by visible actions and by word of mouth, but by sending to them the HOLY SPIRIT from the presence of the FATHER, whose throne He shares. Accordingly, (still pursuing the same train of thought,) our SAVIOUR adds:

- 7 Nevertheless I tell you the truth; it is expedient for you that I go away: for if I do not go away, the Comforter will not come

<sup>1</sup> Rev. C. Marriott.

into you ; but if I depart, I will send Him into you.

By this tender assurance that it was for *their* good that He must soon depart, our SAVIOUR seeks to reconcile His little band of faithful followers to the prospect of His loss : but 'it was a hard saying, and who could endure it?) that it should be expedient for them, or for any, to have CHRIST go from them, or forsake them<sup>g</sup>.' Verily, it required to be supported by the assurance that it was '*the truth*' which He told them! . . . Consider only what must be the value of that great blessing which was given to them, which is given to us, to compensate for the loss of His visible presence!

'And sure, the proposition is not so hard, but the reason that induceth it is as hard, or harder. 'The Comforter will not come.' Be it so. Let Him not come. Stay you! We desire no other Comforter! And the condition moveth not, neither: 'If I go not away.' Why may CHRIST not stay, and the HOLY GHOST come notwithstanding? What hinders it but we may enjoy both together?'—So writes pious Bp. Andrewes in his quaint, but beautiful sermon on this text.

'We shall never see the absolute necessity of the HOLY GHOST's coming,' (he proceeds,) 'until we see the inconvenience of His *not* coming; that it may by no means be admitted. We cannot be without Him. For first, in both the principal

<sup>g</sup> Bp. Andrewes.

works of the DEITY,'—as in the Old Creation, so in the New,—'all three Persons must co-operate. It was the counsel of GOD that every Person in the Trinity should have His part in both.—And secondly, the work of our Salvation must not be left half undone, but be brought to full perfection. CHRIST'S Coming, however, can do us no good, if the HOLY GHOST come not. When all is done, nothing is done. Our SAVIOUR could say truly, 'It is finished,' in respect of the work itself: but in regard of us, and making it ours, it is *not* finished if the HOLY GHOST come not too. The deed is not valid till the seal is set. . . . And as nothing is done for us, so can nothing be done by us, if He come not: no means on our part avail us aught: neither Sacraments, nor Preaching, nor Prayer, if the SPIRIT be away<sup>h</sup>.'

Then further, the Disciples 'were to know more of CHRIST'S Power and Glory, more of His Goodness and Love, even by not seeing Him for a while; when they beheld Him extend His care and kindness to all the ends of the Earth, by sending His HOLY SPIRIT on all that believe, and by manifesting His presence with them everywhere, although unseen.—It was well also that the Church of GOD should be exercised in walking by Faith and not by sight; that He should make trial of His servants in a few things, before placing in their hands the whole of the inherit-

<sup>h</sup> Abridged from Bp. Andrewes.

He intended for them.'—'That, in short, is for us now, which is best calculated to fit us meeting Him in judgment, and for living with Him in glory.'

But the language of the text seems plainly to speak of another, and *that* the principal reason, why it was better that our LORD should leave His tabernacle upon Earth for awhile: namely, that He might present Himself before the FATHER on their behalf; and sitting down on His Right Hand, might send the HOLY GHOST to supply His place upon Earth<sup>1</sup>. The mission of the HOLY GHOST, by the Father's inscrutable decree, was made *dependent* on the LORD's return to the bosom of His FATHER. This has been already noticed at p. 282, in the second section on the latter part of St. John vii. 39. The same subject is manifestly above us. CHRIST is here declaring as much as it is good for men to know of so great a mystery; proclaiming in the bosom of His Church one of the relations in which the three persons in the Blessed Trinity stand to one another: *necessary* relations, indeed; yet not as we understand Necessity. The writer last quoted has said:—'We cannot so scan the Law which the Father hath set Himself to work by as that we could know how it is that one of His acts requires another; as the sending the HOLY GHOST required that our LORD should leave His tabernacle for a time. But we can see much connection

<sup>1</sup> Rev. C. Marriott.



and mutual fitness in these things. Had our LORD remained visibly present, many things could not have been done which have since been done by the HOLY SPIRIT. Our very duties to Him, as visible before us on Earth, would have been entirely different from what they are now. Our relation to the World would have been different, and our whole state so entirely another thing than it has been, that we cannot tell at all what it would have been. Only thus much we seem to gather from the scattered intimations of Holy Writ, that it is because of the exceeding glory of that which is to come, that we need this time of preparation.'

'If I depart,' (saith our LORD,) '*I will send Him* unto you.' From this right of Mission on the part of the SON, as already so largely explained in the Commentary on St. John xv. 26, p. 666—8, is argued the Procession of the HOLY GHOST *from the SON* as well as from the FATHER.

8 And when He is come, He will reprove the World of Sin, and of Righteousness, and of Judgment :

Verses 8 to 11 comprise a passage of considerable difficulty, yet of prime importance, and of unusual interest: for our SAVIOUR is here describing nothing less than the work of the HOLY GHOST in the World; giving a brief summary of what was the object, and what would be the end, of His Mission. He declares that the HOLY GHOST, at His coming,

would 'convince' the World; for the term employed is far stronger than 'reprove.' The Divine meaning is,—'He who shall come in My Name shall so bring home to the World its own 'Sin,' My perfect 'Righteousness,' God's coming 'Judgment;'<sup>j</sup> shall so 'convince' it of these, that it shall be obliged itself to acknowledge them'.<sup>k</sup> And this was to be a pledge of what would take place in that great day, yet future, when 'Sin, which we now see but witnessed against, shall be condemned in the eyes of men and Angels: when that Righteousness which we now see but feebly proclaimed, and set forth in a few faint examples, shall shine forth in the Royal and priestly Glory of CHRIST our King and SAVIOUR: and that Judgment which men hear of and forget, shall be seen and felt in the fulness of eternal joy, and the terrors of eternal fire'. . . . In this announcement, take notice, was contained a ground of real consolation to the Apostles; warned, as they had already been, of the hostility they would have to encounter at the World's hands. They were promised a powerful ally, who should 'convince the gainsayers',<sup>l</sup> and therefore convict their common Enemy.

The HOLY GHOST 'was to convince the World of Sin, of Righteousness, and of Judgment. In these three things are summed up the chief truths concerning Man in his present state. The great dis-

<sup>j</sup> Trench.<sup>k</sup> Rev. C. Marriott.<sup>l</sup> Tit. i. 9.

inction between Sin and Righteousness, and how the one is to be avoided and the other attained; how they are to be known, and where they are to be seen: this, the HOLY SPIRIT was about to make manifest. And He was also to give warning to man of the righteous Judgment of God; and to prove to those who would learn, that it should be executed in due time, and by Him who was now despised and rejected of men<sup>m</sup>.—‘However easy or difficult it may prove to interpret the reasons of the HOLY GHOST, the three doctrines themselves, seem to form so plain and intelligible a series, as to require to be interpreted connectedly. They appear to comprise the History of Man, from his fall to his glory. Sin,—the sin of mankind: Righteousness,—the state or condition of being restored out of Sin, in CHRIST,’ (who is declared by the prophet to be ‘*our Righteousness*<sup>n</sup>’) ‘Judgment,—the final retribution, in which God will reward those who, in CHRIST, obey His Law, and punish those who are impenitent<sup>o</sup>.’ But a clue to the Divine meaning is supplied by the words which follow,—without which it would have been dark indeed. First then, the HOLY GHOST would convince the World of SIN:—

9 of Sin, because they believe not on Me;

The Blessed Speaker ‘names Sin first, because Sin is the present state of the World<sup>p</sup>.’ Now,

<sup>m</sup> Rev. C. Marriott.

<sup>n</sup> Jer. xxiii. 6, and xxxiii. 16.

<sup>o</sup> Dr. Moberly.

<sup>p</sup> 1 St. John v. 19.

throughout His Ministry, CHRIST had been condemning the World. But the World, in turn, had accused Him of being a Sinner; and had even put Him to death as such. He therefore here declares that the HOLY GHOST would, like an umpire, decide between their respective claims; and convict *the World* of Sin. That is, He would cause it to confess not only that it is generally sinful, but that it had specially sinned in respect of its unbelief and rejection of MESSIAH: in the words of CHRIST Himself,—‘*Because they believe not on Me.*’ And with this should be compared the language of St. John viii. 24.

In illustration of the promise thus delivered to the Apostles, consider the conscience-stricken cry of the multitude, at the end of St. Peter's first Pentecostal Sermon: ‘Men and brethren, what shall we do?’ On being called upon to ‘repent and be baptized in the name of JESUS CHRIST for the remission of sins,’ three thousand were obedient to the exhortation. Consider again, the conduct of the jailor of Philippi: ‘Sirs, what must I do to be saved? And they said, Believe on the LORD JESUS CHRIST, and thou shalt be saved, and thine house . . . And he . . . was baptized, he and all his, straightway.’ Such also, (St. Paul declares,) would be the confession of an individual unbeliever on entering the Church, and beholding the spiritual gifts which abounded at

¶ Acts ii. 37.

‡ Acts xvi. 30, 31, 33.

Corinth<sup>s</sup>. ‘Men were *convinced* by the reproof of the HOLY SPIRIT, and the wicked World was *convicted*. True, the World resists and will resist the clearest evidence. But the Spirit in the Apostles, bore witness; and the same HOLY SPIRIT, by the Scriptures, and in the Church of God, does still bear witness against the Sin of the World, whether in disbelieving or in disobeying our LORD.’ In the words of another excellent writer, ‘When the Spirit of Truth came, His first province was to convince the World of Sin, because they believed not in their LORD. And since that Heavenly witness is perpetual, since unbelief still characterizes the World as such, therefore it is that the World is yet held an enemy by the Church, which though in, is not of, the World.’

Take notice, then, that under one great head of *Unbelief*, the guilt of the World is gathered up, and comprised. Unbelief is therefore a sin of the heart, not a mere error of the understanding: *a fault, not a misfortune.*

But the HOLY GHOST ‘was also to reprove the World, that is, to give proof in the face of the World, and against its false judgments, concerning RIGHTEOUSNESS.’

.0 of Righteousness, because I go to My FATHER, and ye see Me no more;

‘He was to make it manifest that CHRIST was

\* Consider 1 Cor. xiv. 24, 25.

† Rev. C. Marriott.

‡ Dr. W. H. Mill.

indeed the Righteous One; and that through Him, and in Him alone, man could either attain to Righteousness, or be accepted before GOD, as righteous. He was to do this, because our LORD was going to the FATHER, and because for a time the World was to see Him no more.\* While He was on Earth, men had stumbled, (been offended,) at the lowly aspect of One who had been described in Prophecy as 'a worm and no man':† but this cause of offence was now about to be removed. CHRIST was to be withdrawn from the sight of men; and straightway the work of convincing the World of His 'Righteousness' would be found to begin. Thus, no sooner had our LORD commended His Spirit into the Hands of His FATHER, than the Centurion who 'saw what was done,' was heard to glorify God, saying, '*Certainly this was a righteous Man*!‡' Still more apparent did our LORD's Righteousness become when, at the end of three days, He rose from death; and when, at the end of forty days more, He ascended up into Heaven....As He had declared long before by the mouth of His Prophet,—'He is near that justifieth Me!'

But it would not be enough that the Righteousness of CHRIST should in this manner be made to appear. 'The HOLY SPIRIT was further to give proof before all men that the Righteousness

\* Rev. C. Marriott.

† St. Luke xxiii. 46, 47.

‡ Ps. xxii. 6.

§ Is. l. 8.

of our LORD JESUS CHRIST was approved and accepted of the FATHER. And of this indeed He gave the strongest proof that could be given. For our LORD was taken up to Heaven; having promised that He would send the HOLY SPIRIT from the FATHER to His Disciples. When therefore the promised gift was sent, it was the proper token that His work was accomplished, and His Righteousness accepted of the FATHER in behalf of His Church, as well as of Himself; so that St. Peter, when he would prove that He was indeed glorified, had but to say, 'He hath shed forth *this*, which ye now see and hear<sup>b</sup>.' And as the HOLY SPIRIT came to teach men that CHRIST is indeed the only source of Righteousness, and the only means of our being accepted as righteous; (for as our LORD says in ver. 14, 'He shall glorify Me, for He shall receive of Mine, and shall shew it unto you;') so He also came to teach men Righteousness, in the place of our LORD; and this He has done ever since, both by inward and secret influences, and by outward means<sup>c</sup>.

The third great office of the Comforter remains. He was to convince the World,

11 of Judgment, because the Prince of this World is judged.

Lastly, the HOLY GHOST would 'convince the World of JUDGMENT;' (that is, *of its own* Judg-

<sup>b</sup> Acts ii. 33.

<sup>c</sup> Rev. C. Marriott.

ment): when it found itself judged, and beheld itself condemned, in the person of the Devil, 'its Prince,'—by which name Satan is repeatedly spoken of. The great Legal type of this mighty event was exhibited at the time of the Exodus from Egypt, when 'Israel saw the Egyptians dead upon the sea-shore<sup>e</sup>;' a proof that God had 'judged' the nation whom they had served<sup>f</sup>. An Evangelical prelude to the same transaction took place when Satan was seen to fall, like Lightning from Heaven<sup>g</sup>. But it did not actually take place until the great Captain of our Salvation, ascending up on High, 'led Captivity captive<sup>h</sup>,' (that is, the Devil, Sin, and Death :) for we know that 'having spoiled Powers and Principalities,' (the Rulers of Darkness<sup>i</sup>, and the Princes of this World<sup>k</sup>,) 'He made a show of them openly, triumphing over them by' His Cross<sup>l</sup>. For the Cross of CHRIST, (as St. Paul elsewhere a second time assures us<sup>m</sup>,) was the very instrument of His Victory, and as it were the chariot on which He was borne aloft in Triumph . . . Concerning this mighty transaction however, so much has been already offered on that previous saying of our LORD, 'Now is the Judgment of this World: now shall the Prince of this

<sup>d</sup> St. John xii. 31, where see the note; and xiv. 30.

<sup>e</sup> Exod. xiv. 30.

<sup>f</sup> Gen. xv. 14.

<sup>g</sup> St. Luke x. 18, where see the note, vol. iii. p. 250.

<sup>h</sup> Eph. iv. 8, quoting Ps. lxxviii. 18. Compare Judges v. 12.

<sup>i</sup> Eph. vi. 12.

<sup>k</sup> 1 Cor. ii. 6.

<sup>l</sup> Col. ii. 15.

<sup>m</sup> Heb. ii. 14.



World be cast out,' that it must suffice to :  
the reader to the note on St. John xii. 31.

Take notice, that the World could in no  
ter way be convinced of its own condemna  
than by beholding the condemnation of its C  
Moreover, his downfall was the virtual overt  
of his empire ; even as the slaying of Goliath  
a pledge to Israel, and more than a pledge, o  
conquest of the Philistines. ' And that Satan  
indeed judged, was clearly shewn by the p  
exercised over him by the believers of old,  
cast out devils from numbers that were posse  
and trod underfoot ' all the power of the Ener  
St. Paul was sent to turn the Gentiles '*from  
power of Satan* unto God<sup>o</sup> : ' while our Lord  
self repeatedly intimates that, by His mirac  
Healing, He was 'spoiling the house' of  
'strong man armed,' who had so long been 'l  
ing his goods in peace.' Consider St. Luke xii  
and see the latter part of the note on the p  
' Nor was Satan driven only from his dom  
over men's persons, and over the minds of t  
sands, but the very ' Kingdoms of the World  
came ' the Kingdoms of the LORD and of  
CHRIST<sup>p</sup>. ' The altars where the Devils usu  
receive the erring homage of the multitudes v  
they deceived, were razed to the ground ; an  
fairest portion of the Earth is wrested from  
hand of him who boasted that he could dispe

<sup>n</sup> St. Luke x. 19.

<sup>o</sup> Acts xxvi. 18.

<sup>p</sup> Rev. xi

ON ST. JOHN'S GOSPEL.

kingdoms as he would, and adjudged to his  
ous Conqueror<sup>d</sup>.  
h then was to be,—such is,—such will be  
end, the office of the HOLY SPIRIT in the  
l:—(1<sup>st</sup>) to convince Man of his sinfulness,  
o incline his heart to Faith in the LORD  
CHRIST: (2<sup>ndly</sup>) to convince him that CHRIST,  
ow sitteth at the Right Hand of GOD, 'is  
unto us Wisdom, and Righteousness, and  
ification, and Redemption<sup>r</sup>.' (3<sup>rdly</sup>) to con-  
him that Judgment on Sin hath begun  
y, and will be duly executed on all sinners,  
end; including Satan himself, the Prince  
ners, and all his evil angels . . . . May we  
at presumption, point out that the awful de-  
f this vast threefold picture, as they may be  
sed to have presented themselves, in over-  
ing majesty, to the mind of the Divine  
er, naturally led to the words which fol-

ave yet many things to say unto you, 12  
e cannot bear them now.

these words, there is nothing inconsistent  
ur LORD's declaration that all things that  
heard of the FATHER, He had made  
unto the Twelve<sup>e</sup>. This has been already  
out at p. 651-2. All those Divine things  
fect Wisdom had decreed to communi-

cate to the Apostles, must needs be conveyed to them,—either now or hereafter. As many of those things as they were ‘able to bear,’ our LORD had communicated with His own lips. Even those things, however, He had but *taught* them; leaving it to the HOLY GHOST fully to *explain* their meaning at some future time<sup>a</sup>. There still remained, (as we learn from the present place,) many things which the Apostles must needs be taught; but which they were not in a fit condition yet to receive. The mysterious method by which a knowledge of these things was to be imparted, is explained in the next verse.

- 13 Howbeit, when He the Spirit of Truth is come, He will guide you into all truth :

‘He,’—namely, ‘the Comforter,’ spoken of above, in ver. 7 : and to which the present verse, in a manner, refers. For the third time, the HOLY GHOST is here called ‘the Spirit of Truth;’ concerning which appellation, see the note on St. John xiv. 17 : and for the Gospel notion of ‘Truth,’ see on xviii. 38. ‘Let us but observe how the whole World at this time lay in falsehood and error: the Gentiles, under a Spirit of delusion; the Jews, under the cheat of traditions; and then it will appear how seasonable and necessary a thing it was that ‘the Spirit of Truth’ should be sent into the World.’ And it is here declared of Him,

<sup>a</sup> Consider St. Matth. ix. 17, &c.

<sup>b</sup> See the note on St. John xiv. 26 : pp. 624—5.   <sup>v</sup> Lightfoot

that, at His coming, He should lead the Apostles 'into *all the truth*' of the many things which CHRIST had yet to say, but which at present the Apostles could not bear. 'By this means it came to pass that 'all Scripture was given by inspiration of GOD<sup>x</sup>;' that is, by the motion and operation of the SPIRIT of GOD; and so, whatsoever is necessary for us to know and believe, was delivered by Revelation<sup>y</sup>.' Hence the dignified declaration of the first Council that their decree was the expression of what *seemed good to the HOLY GHOST<sup>z</sup>*, and to them. The statement in the text so nearly resembles what is met with in St. John xiv. 26, that the reader must be invited to refer thither; as well as to the note on the place. The reason why the HOLY SPIRIT would guide the Apostles 'into all the truth,' of the things which CHRIST had spoken, follows:

for He shall not speak of Himself; but whatsoever He shall hear, *that* shall He speak:

This is to be compared with those well-known sayings of our SAVIOUR concerning Himself:— 'He that sent Me is true; and I speak to the World those things which I have heard of Him . . . I do nothing of Myself; but as My FATHER hath taught Me, I speak these things<sup>a</sup>.' 'My

<sup>x</sup> 2 Tim. iii. 16.

<sup>y</sup> Acts xv. 28.

<sup>z</sup> Bp. Pearson.

<sup>a</sup> St. John viii. 26, 28.

Doctrine is not Mine, but His that sent Me<sup>b</sup>. 'The words that I speak unto you, I speak not of Myself<sup>c</sup>.' 'I can of Mine own self do nothing: as I hear I judge<sup>d</sup>.' 'Whatsoever I speak, therefore, even as the FATHER said unto Me, so I speak<sup>e</sup>.' In the Commentary on these places, it will be found suggested that our SAVIOUR, when He used such words, spoke *not* as He was the Son of Man, but as He was the Only-Begotten SON of the Eternal FATHER: and the application of similar expressions to the HOLY GHOST, in this place, will be felt to be fully confirmatory of that view. The third Person in the Blessed Trinity, because He derives His essence eternally from the other two Persons, is said not to 'speak of Himself.'—To save the necessity of a prolonged discussion on this subject, the reader may be at once invited to read what has been already offered at pp. 258, 534, 167-8. He is requested to observe, however, (and the remark will be found of importance towards the right understanding of the connexion of what follows in verses 14, 15,) that what our SAVIOUR is here specially asserting, at least by implication, is the Procession of the HOLY GHOST from the SON. He adds:

and He will shew you things to come.

But why is this added? Is it simply a promise that among other lofty gifts, the early Church

<sup>b</sup> St. John vii. 16.

<sup>c</sup> St. John xiv. 10.

<sup>d</sup> St. John v. 30.

<sup>e</sup> St. John xii. 50.

would possess the faculty of foreseeing future events<sup>f</sup>? A few instances of this gift in operation are indeed met with in the Acts: as when Agabus prophesied an approaching famine<sup>g</sup>, and warned St. Paul of the danger which awaited him at Jerusalem<sup>h</sup>; and St. Paul himself foresaw<sup>i</sup> what should befall the Church of Ephesus<sup>k</sup> after his departing<sup>l</sup>; as well as that in the last days, there would be a departure from the Faith<sup>m</sup>; and that perilous times would come<sup>n</sup>. . . . An allusion to such a power generally residing in the Church seems, however, to have little to do with the matter in hand. Is not the reference rather to those prophetic intimations of the future destiny and prospects of *the Church* with which the Apostolic Age was favoured? the complement, as it were, of that Divine Knowledge which our SAVIOUR was even now desirous of imparting to His Apostles, but which they were as yet unable to receive. Shall we be thought rash if we venture even more particularly to suggest that a promise is here specially given of that '*Revelation of JESUS CHRIST, which GOD gave unto Him, to shew unto His servants what things must come to pass shortly*: and He sent and signified it by His Angel to His servant John; who bare testimony to the Word of God,

<sup>f</sup> Acts xiii. 1. Eph. iv. 11.

<sup>g</sup> Acts xi. 28.

<sup>h</sup> Acts xxi. 10, 11. Agabus seems to have been one of many who uttered this prophecy; Acts xx. 22, 23.

<sup>i</sup> Acts xx. 29.

<sup>k</sup> Rev. ii. 1 to 6.

<sup>l</sup> Consider also 1 Cor. ii. 10.

<sup>m</sup> 1 Tim. iv. 1.

<sup>n</sup> 2 Tim. iii. 1.

and to the profession of **JESUS CHRIST**, and [bare witness of] all things that he saw<sup>o</sup>?

14 He shall glorify Me : for He shall receive of Mine, and shall shew *it* unto you.

‘Of Mine,’ (or ‘Of that which is Mine,’) does not seem to be quite the same thing as ‘Of *Me*.’ neither, perhaps, is it enough to say that, ‘He shall receive of Mine,’ signifies ‘He proceedeth from Me.’ We nothing doubt, indeed, that it is only because the **HOLY GHOST** derives His Essence eternally from the **SON** no less than from the **FATHER**, that He is here said to ‘receive of’ that which is **CHRIST**’s. We humbly accept the decision of our predecessors in the Faith, that the **SPIRIT** is ‘**GOD of GOD**’ the **FATHER**, *and of GOD the SON*; and that this doctrine is to be gathered from the declarations in the present, and the next verse, (‘He shall take,’ or ‘receive of Mine,’) joined to the famous declaration in chap. xv. 26, that He ‘*proceedeth from the FATHER.*’ Moreover, with the Latin Church, we fully believe that this assertion amounts to a declaration that the **HOLY GHOST** *proceedeth from* the **SON** as well as from the **FATHER**<sup>r</sup>. All these momentous truths

<sup>o</sup> Rev. i. 1, 2.

<sup>p</sup> Alluding to the expression in the Nicene Creed, already remarked upon at p. 629.

<sup>q</sup> The same word is repeated in the Original, in ver. 15.

<sup>r</sup> The Greek Fathers, ‘sticking more closely to the phrase and language of the Scripture,’ (says Bp. Pearson,) ‘yet acknowledge, under another Scripture expression, the same thing which the

em, however, to be *implied* in the text, rather than *enunciated* by it. They are incidentally conveyed by what was asserted; not the especial thing asserted, or at least chiefly meant.

The design of the Divine Speaker seems to have been to prosecute what He was saying in ver. 12, and the beginning of ver. 13. When the Spirit of Truth should come, it would be His office to instruct the Apostles in all the Truth of what had been delivered, or left unspoken, by CHRIST Himself; to reveal, in Apocalyptic vision, the future destinies of CHRIST'S Church; and to glorify MESSIAH, by speaking of that which was His, and proclaiming it to mankind. That is, by delivering to mankind, and enforcing, His Doctrine; by explaining, (like an ambassador,) His Mind and Will; and by teaching the application of His precepts to every fresh requirement of His Church. Manifestly would the HOLY GHOST be glorifying CHRIST, if none but Christian mysteries formed the subject of His teaching; none but works like those of CHRIST were wrought at His suggestion! . . . It follows:

All things that the FATHER hath, are Mine: 15  
heretofore said I, that He shall take of Mine,  
and shall shew *it* unto you.

Every step, here, brings with it increase of what Christians understand by 'Procession;' namely, That the SPIRIT is of the FATHER, and from the SON, as He is of and from the FATHER.' See the entire passage quoted above, at p. 668.



Divine knowledge. Every word reveals something more of the proportions of Eternal Truth.—The SPIRIT was known to be the SPIRIT of the FATHER. But because 'All things that the FATHER hath,' those the SON hath likewise; therefore could the SON say that the HOLY GHOST would take of His; which amounted to a declaration that the HOLY GHOST is the Spirit of the SON\*, no less than of the FATHER. . . . Out of this statement directly arises the lofty Doctrine that the FATHER and the SON are *One* in respect of Essence. 'All things that the FATHER hath are Mine,' saith CHRIST; because in Him is the same fulness of the God-head†.

Let us hear our own Hooker on this grand theme,—the Law of subordination in the most Holy Trinity. 'Our God is One, or rather very Oneness, and mere Unity, having nothing but itself in itself, and not consisting (as all things do besides God) of many things. In which essential Unity of God, a Trinity personal nevertheless subsisteth, after a manner far exceeding the possibility of man's conceit. The works which outwardly are of God, they are in such sort of Him being One, that each Person [in the Divine Unity] hath in them somewhat peculiar and proper. For being Three, and they all subsisting in the essence of One Deity; from the FATHER, by

\* See Rom. viii. 9. Gal. iv. 6. Phil. i. 19. 1 St. Pet. i. 11.

† Bp. Pearson. See above, the note at p. 167.

the SON, through the SPIRIT, all things are<sup>n</sup>. That which the SON doth hear of the FATHER, and which the SPIRIT doth receive of the FATHER and the SON, the same we have at the hands of the SPIRIT as being the last, and therefore the nearest unto us in order, although in power the same with the second and the first.'

A little while, and ye shall not see Me: 16 and again, a little while, and ye shall see Me, because I go to the FATHER.

'Because I go to the FATHER;' and, (it seems to be further implied,) will send down the HOLY GHOST to enlighten your eyes, whereby ye shall see Me indeed.

'He shews that on His departure depended His mysterious presence: 'Ye shall see Me, *because* I go to the FATHER:' but in verse 10, we read, 'because I go to the FATHER, and ye see Me no more.' Thus, because He went to His FATHER, they should both see Him, and not see Him. They should not see Him in the flesh, but they should see Him in the Spirit<sup>x</sup>:' no longer with their bodily organs, but with that inner vision which results from CHRIST'S indwelling presence, and which best deserves the name of Sight<sup>y</sup>. . . .

<sup>n</sup> Consider Ephes. iv. 6,—which Hippolytus (A. D. 230) seems to allude to when he says, 'The FATHER is above all, and the SON through all, and the HOLY GHOST in all.' Compare 1 Cor. viii. 6, and Romans xi. 36.

<sup>x</sup> Dr. Moberly.

<sup>y</sup> See above, the note on p. 616.

the Apostles, in St. John xiv. 19 :—‘ Ye while, and the World seeth Me no more *see Me.*’ The same mysterious reason is here assigned in explanation of the faculty of supernatural vision, is elsewhere to explain why the believer in CHRIST : greater works than CHRIST Himself had namely,—‘ *Because I go to My FATHER.*’ notes on St. John xiv. 12, at p. 605, words are briefly explained. For the reason, Mary Magdalene was forbidden her risen LORD in the garden. ‘ Touch (He said,) ‘ *for I am not yet ascended.*’ John xx. 17, and the note on the place.

The first words of the verse before either mean, Pass a few hours, and ye see Me ; because I shall be crucified, buried ; and so, hidden from the eyes of you, Pass forty days, and ye shall not see

; would humbly suggest however that since the promise delivered here, and in chap. xiv. 19, that the Disciples should hereafter 'see' CHRIST, seemingly connected with the Day of Pentecost,—when the promise was further given that He should return<sup>b</sup>, and see *them*<sup>c</sup>,—it is better to regard the Death and the Ascension of our LORD, as parts of one event; the beginning and the end of that *departure* to the FATHER which He had often announced to His Disciples.

Then said *some* of His Disciples among themselves, What is this that He saith unto us, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me: and, Because I go to the FATHER? They said therefore, What is this that He saith, a little while? we cannot tell what He saith.

Rather, 'of what He is talking.'—Something very similar, our LORD had said repeatedly before<sup>d</sup>; but never in so pointed and enigmatic a manner as now. It need excite the surprise of none that the Disciples found the saying a hard one, since the meaning of it is not understood with certainty even at the present day. Our LORD's explanation has been before the world for fifteen hundred years; and the most learned doctors and fathers of the Church are not yet

<sup>b</sup> St. John xiv. 18.

<sup>c</sup> See below, ver. 22.

<sup>d</sup> See St. John vii. 33 : xiv. 2, 4, 12, 28 : xvi. 5, 7, &c.

agreed as to the precise signification of what was spoken. What must have been its obscurity prior to the 'glorious Resurrection and Ascension' of CHRIST, and to 'the Coming of the HOLY GHOST!'

But the Disciples had to do with One 'unto whom all hearts be open, all desires known, and from whom no secrets are hid.' Accordingly, it follows :

- 19 Now JESUS knew that they were desirous to ask Him ; and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see Me : and again, a little while, and ye shall see Me ?  
20 Verily, verily, I say unto you, That ye shall weep and lament, but the World shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy.

'Whereas the World's joy,' (it is implied,) 'shall be turned into sorrow.'

Take notice that, by this reply, our Blessed LORD does not explain the proposed difficulty. Only indirectly do His words bear upon the doubt which the Disciples had expressed. May it be thereby intimated that it is not for Disciples 'to know the times or the seasons which the FATHER hath put in his own power?' that it is better for Faith to be exercised, than for

\* Acts i. 7.

uriosity to be appeased? and that the Divine counsels must ever be interpreted by *the result*?

Let us however observe what our SAVIOUR'S reply really does amount to: even this,—that events were at hand which would affect His faithful followers, and the wicked World, very differently. Sorrow awaited the one: joy, the other. But the sorrow of the Disciples was not to be biding. It was to be turned into joy. Here, therefore, two distinct periods are indicated: and it is obviously implied that the period of sorrow would begin when, after a little while, the Disciples should no longer see CHRIST; the season of joy, when again, after a little while, they *should* see Him. Take notice, that the present discourse extends down to the end of ver. 28, where the same two periods are again marked, and the two events indicated which would occasion successively the sorrow and the Joy. 'I leave the World;' hence, the Sorrow:—'I go unto the FATHER;' hence, the Joy. Sorrow,—because with our LORD'S leaving the World, came bereavement: Joy,—because with our LORD'S going to the FATHER, was mysteriously connected the promise of His return. Consider, by all means, ver. 22 of the present chapter; also chap. xiv. 18.

But the words of CHRIST are ever high as Heaven; and he who seeks to limit their meaning, (as we have been just now doing,) speedily becomes reminded of his error. '*In the World ye shall have tribulation,*' our LORD is found to say below,

in ver. 33. The periods of Sorrow and of Joy of which He speaks must therefore be extended beyond the limits of the first Easter and Whitsuntide. Nay, His words are the property of all believers, to the end of Time. Whatever may have been their immediate force, they have a yet broader application, holding true of man's entire journey through this Vale of tears; which stands in the same relation to a Heaven of bliss, as the Sorrow which may endure for a night to the Joy which cometh in the morning<sup>f</sup>. The Saints of God are taught to expect tribulation here below<sup>g</sup>, but they have the promise of abiding blessedness hereafter<sup>h</sup>: while earthly prosperity is often the short-lived inheritance of the wicked<sup>i</sup>.

- 21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a  
 22 man is born into the World. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

When the Disciples heard our Blessed LORD so expound His own words, they will have naturally thought that by this image of maternal anguish suddenly exchanged for maternal rapture, He had

<sup>f</sup> Ps. xxx. 5.

<sup>g</sup> 2 Tim. iii. 12. 1 St. Peter iv. 12.

<sup>h</sup> Consider St. Luke vi. 20 to 23. Rom. viii. 18. 2 Cor. iv. 17. Consider Ps. lxxiii. 2 to 5, and 12. Job xxi. 7 to 9. Jer. xii. 1.

intended to set forth the contrast between the weeping and lamentation which awaited themselves His approaching departure, and the Joy into which that sorrow of theirs was, in a little while, to be turned.

Is it not pretty evident however that, besides this, His Divine words had a profounder meaning? May we not reverently suppose that when the HOLY SPIRIT brought to the Disciples' remembrance the things which CHRIST had ever said unto them<sup>t</sup>, that He may have also guided them to perceive that by the image of a travailing woman was conveyed a timely hint of the relation in which this present state stands to the Glory which shall be revealed<sup>1</sup>? 'For we know,' (says the great Apostle,) 'that the whole Creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, and we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body<sup>m</sup>:' meaning by that word 'redemption,' the final vindication of the body from corruption<sup>n</sup>, which will take place at the time of the general resurrection,—hence called 'the *Regeneration*°.' 'When these things begin to come to pass,' said our SAVIOUR, speaking of the calamities which were to come upon Jerusalem, and which I had already described as 'the beginning of

St. John xiv. 28, and the note there.

<sup>1</sup> Rom. viii. 18.

Rom. viii. 22, 23.

<sup>n</sup> Eph. i. 14: iv. 30.

St. Matth. xix. 28, where see the note.



*birth-pangs*<sup>p</sup>;) 'then look up, and lift up your heads; for your *Redemption* draweth nigh<sup>q</sup>.' Accordingly, as the first-born of the New Creation, His own Resurrection from Death is spoken of under the same remarkable image;—'as it is written in the second Psalm, Thou art My SON, *this day have I begotten Thee*<sup>r</sup>.'—Do not these several intimations of the SPIRIT guide us, therefore, to the full meaning of our LORD's words on the present occasion? In a certain sense, the travailing Mother's 'hour had come<sup>s</sup>,' already; and she was to 'have sorrow.' Already also was she to forget her anguish; for on Easter-morning, her sorrow was to be turned into Joy. In a far higher and truer sense, however, she travails still: nor, till the consummation of all things, will her heart rejoice with that Joy which no man taketh from her. . . . And thus, the same breadth of meaning is vindicated for verses 21 and 22, which we claimed above, for verses 19 and 20.

It will appear, therefore, that we understand our LORD's promise, 'I will see you again, and your heart shall rejoice,' to have had a primary fulfilment on that memorable occasion, (the evening of the first Easter-Day,) when He stood in the midst of the Disciples, 'and saith unto them, Peace be unto you:' for 'then,' (we read,) 'were

<sup>p</sup> St. Matth. xxiv. 8.    <sup>q</sup> St. Luke xxi. 28.    <sup>r</sup> Acts xiii. 33.

<sup>s</sup> Compare the language of St. John xvii. 1: see the latter part of the note on St. John xii. 23.

*e Disciples glad, when they saw the LORD:*<sup>1</sup> yet higher fulfilment will His Divine words we received when the Day of Pentecost arrived; we have already elsewhere endeavoured to explain<sup>2</sup>. Not until the last Day however, when, having prepared a place for them, He 'will come again' and receive His Disciples unto Himself; at where He is, there they may be also<sup>3</sup>: not until *then* will that fulness of Joy of which our SAVIOUR here speaks, become the abiding portion of His Saints.

Our SAVIOUR concludes as follows:

And in that day ye shall ask Me nothing. 23

Words which evidently require the same largeness of interpretation as the rest of our LORD's discourse. In a primary sense, doubtless, the Day' spoken of was the Day of Pentecost: when there would be no more such questions asked as the Disciples had been asking throughout this mournful evening<sup>4</sup>. Our LORD had already alluded hereto by the phrase 'In that day,' in a kindred passage<sup>5</sup>. The great Day, however, is evidently of a future when Faith will be swallowed up in enjoyment; and when there will be no more room for any kind of doubt or question.

Take notice that the word translated 'ask' in

<sup>1</sup> St. John xx. 19, 20: compare St. Luke xxiv. 41; not losing sight of ver. 52. See also Acts ii. 46: xiii. 52.

<sup>2</sup> See the note on ver. 16.

<sup>3</sup> St. John xiv. 3.

<sup>4</sup> See above, ver. 5.

<sup>5</sup> St. John xiv. 20.

## A PLAIN COMMENTARY

what follows is a wholly different word which is used in the place before us. *His* 'making questions' is meant: *there*, 'making

Verily, verily, I say unto you, Whosoever ye shall ask the FATHER in My Name, He will give *it* you.

Or, (as it is expressed in chap. xiv. 13) whosoever ye shall ask in My Name, that shall be done for you. Doubtless, from that day forward, she who learned to conclude all her prayers, (as in the Divine formula '*Through JESUS CHRIST THE LORD.*' . . . . In this verse then, there is no contrast drawn between asking *THE SON*, and asking *THE FATHER*, will cease; and asking *THE FATHER*, will begin. But the first half of the verse is a declaration of one blessing, namely, that they shall be so taught by the SPIRIT as to know nothing further to inquire: the second half of the verse begins with the declaration of another blessing; that whatever they shall seek in the FATHER in the SON'S Name, He will give

24 Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full.

'Ye have hitherto indeed been accustomed to pray to the FATHER, but not in My Name

† See the note at p. 223, on St. John's use of 'Verily, verily.'  
\* Trench.

shall hereafter pray to Him<sup>a</sup>.' 'Ask, and ye shall receive, that your joy may be perfect.'

These things have I spoken unto you in 25<sup>c</sup> proverbs :

'These things in dark speeches have I spoken unto you' saith our LORD; alluding first, to His saying in ver. 16; next, to His reply, in ver. 20, and still more in ver. 21, to the Disciples' question in ver. 17. Nay, verse 22 itself is 'a dark speech,' even to ourselves: how much more to the men to whom the words were originally addressed! . . . It follows:

but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the FATHER.

'Shall shew you plainly in what relation the FATHER stands to Me, and to you<sup>b</sup>.' The allusion here is certainly to the Day of Pentecost; as already suggested above, on ver. 23. The Divine doctrine conveyed seems to be, that by the descent of the HOLY SPIRIT, the Apostles would become enlightened to such a degree, as to need no other instruction. At that time, our SAVIOUR promises that He will teach them more openly than now; meaning thereby, that it will be the office of the HOLY GHOST to teach them. For the HOLY GHOST was to be sent by Himself, and to come in His

<sup>a</sup> Lonsdale and Hale.

<sup>b</sup> Lonsdale and Hale.

Name<sup>c</sup>. Whatsoever therefore, *He* did,—inasmuch as He received of CHRIST's, and shewed it unto the Disciples<sup>d</sup>,—might truly be said to be the work of CHRIST Himself.

26 At that day ye shall ask in My Name:  
and I say not unto you, that I will pray the  
27 FATHER for you: for the FATHER Himself  
loveth you,

'In that Day,' still indicates the season which followed the Day of Pentecost: and our Blessed LORD is comforting His Disciples concerning it. They had been hitherto blessed with His own prevailing prayers on their behalf. Henceforth they will have to pray for themselves. But, in the meantime, He encourages them to believe that they will be unconscious of any lack. 'He speaks of those who love Him being brought into such close communion with the FATHER, that they may pray to the FATHER in His Name, and not need Him to pray for them, but be at once accepted and answered for His sake. They are still accepted for His sake; and therefore His not praying for them separately must be, because they are brought so near to Him, so made one with Him, that in their very prayer He prays<sup>e</sup>.' So abundantly, in short, are they blessed with the love of the Eternal FATHER, that He will freely give them

<sup>c</sup> St. John xiv. 26: xv. 26: xvi. 7.

<sup>d</sup> See above, verses 14, 15.

<sup>e</sup> Rev. C. Marriott. <sup>1</sup>

whatsoever things they need.—And wherefore? The reason follows :

because ye have loved Me, and have believed that I came out from God.

Our SAVIOUR says not simply, 'and have believed *in Me.*' He designed to shew wherein belief in CHRIST consists: namely, in a belief that He '*came out from GOD;*' that He is His true and natural SON; and that, for us men and for our Salvation, He was by Him sent into the World<sup>f</sup>. Consider chap. xvi. 8.

Bishop Pearson handles this great subject in his usual lofty way. 'Though CHRIST saith 'the FATHER is in Me, and I in Him<sup>s</sup>;' yet withal He saith, 'I came out from the FATHER:' by the former, shewing the Divinity of His Essence; by the latter, the origination of Himself. We must not look upon the Divine Nature as sterile, but rather acknowledge and admire the fecundity and communicability of itself, upon which the Creation of the World dependeth; GOD making all things by His Word, to whom He first communicated that Omnipotency which is the cause of all things.'—Such remarks as these do not indeed help us to understand the passage of Scripture to which they relate, *in its actual connexion*. But they are important, if they bring before us the depth and fullness of the inspired Word; and remind us that it is 'profitable for *Doctrine,*' as well as 'for instruc-

<sup>f</sup> Maldonatus. See note (c) at p. 130.

<sup>s</sup> St. John x. 38.

the Disciples were open ; the question they de-  
 to ask Him, known ; that, in short, from His  
 secrets are hid : and this astounding disc-  
 drew from those guileless men their present p  
 and hearty confession of His Divinity.  
 entire reply, therefore, will have perhaps am  
 to this :—‘ Lo, now Thou declarest Thy  
 Original quite plainly. We have now hear  
 even more emphatically than ever we hear  
 before, proclaim whence Thou camest and  
 Thou goest. We recal the many occasi  
 which Thou hast spoken of Thyself as the v  
 Eternal SON of GOD<sup>m</sup> ; as of the same  
 with the FATHER<sup>n</sup> ; as *One* with the F  
 entitled to the same Faith<sup>p</sup> and Love<sup>q</sup> as  
 And *now*, because Thou connectest with  
 a convincing *proof* that Thou art ind  
 Searcher of Hearts, we believe all that is  
 by that mysterious saying, ‘ I came for  
 God ! ’

Take notice that, because the particular  
 stance which wrought conviction in the  
 was the discovery that when they wishe  
 our LORD a question, His words had sho  
 for them to ask was superfluous,—they  
 their confession on this circumstance. .  
 natural form of words for them to have us  
 have been,—‘ and *needest not to ask any r*

<sup>m</sup> St. John vii. 29, &c.

<sup>n</sup> St. John x. 38: xiv. 9,

<sup>o</sup> St. John x. 30.

<sup>p</sup> St. John xi

<sup>q</sup> St. John xv. 23, 24.

ON ST. JOHN'S GOSPEL.

not, of course, to be thought that the  
did not believe before<sup>r</sup>: or that they so  
now, that their Faith could receive no  
increase. Faith admits of degrees<sup>s</sup>; and  
the periods is here marked when the  
s, (even Nathanael<sup>t</sup>, and Simon Peter<sup>u</sup>),  
lear advance in this heavenly grace. Their  
: 'Now,' twice repeated, suggests the  
our LORD's reply.

s answered them, Do ye now be- 31  
Behold, the hour cometh, yea, is now 32  
hat ye shall be scattered, every man  
own, and shall leave Me alone: and  
n not alone, because the FATHER is  
e.

He said,—'Do ye indeed think yourselves  
length, 'grounded and settled' in the  
(for our LORD is probably asking a  
here, as in chap. xiii. 38.) 'Behold, the  
meth, yea, is now come, that ye shall be  
l,'—like sheep when their Shepherd is  
Consider St. Matthew xxvi. 31. The  
is obviously to that hour, now so very  
hand, when, at sight of the treachery of  
nd its consequences, 'all the disciples  
Him, and fled<sup>v</sup>.'

notice, that even while delivering this

ler St. John ii. 11, and vi. 69.      <sup>s</sup> St. Luke xvii. 5.

in i. 48 to 50.

<sup>u</sup> St. Matth. xvi. 15 to 17.

23.

<sup>v</sup> St. Matth. xxvi. 56.



mournful prophecy, our SAVIOUR proclaimed a great truth concerning His own Divinity; thus administering twofold support to that very Faith which He yet foresaw would fail. He was so 'One' with God the FATHER, by the sameness of His Essence, that He could not be separated from the FATHER; nor be, in a divine sense, 'alone.' Consider chap. viii. 16, 29. A good man has said, 'There is something inexpressibly touching in these simple words, when we remember the relation between the Speaker and those whom He addressed . . . . We cannot read them without having our thoughts led to the misery and woe which for our sakes He endured; to the mightiness of that struggle for which He resigned the presence, and the aid, and the comfort of the Everlasting FATHER \*.'

Our SAVIOUR with two short sentences brings His heavenly discourse to a close :

33 These things I have spoken unto you, that in Me ye might have Peace.

Referring to all that He had been lately saying; but especially, as it would seem, to what is found in verses 5, 7, 8, and 13 to 16;—as, the expediency of His departure, the comfort and aid of the HOLY GHOST, the mysterious promise of His return. The purpose with which all this had been spoken, is declared briefly; namely, that in CHRIST the

\* Rev. Hugh James Rose.

Apostles 'might have Peace.' And here it may be well to remind the reader that we had a similar form of expression, and announcement of a purpose, in ver. 1. It is thought that the places referred to at foot of the page, will be also found to merit attention<sup>a</sup>.

It was not the object of the present Divine Discourse, therefore, to gratify curiosity, or to solve doubts; (for *that* was reserved for the HOLY GHOST<sup>b</sup>;) but to administer heavenly consolation. All that is implied by that largest word of blessedness,—'the Peace of God,'—would largely flow into the Disciples' hearts when the COMFORTER should bring this farewell discourse of their LORD and Master to their remembrance.

In the World ye shall have tribulation: but be of good cheer; I have overcome the World.

Thus He foretels the World's Enmity; but, at the same time, promises His own mightier aid. '*I have overcome the World,*' He says; because His Victory, to be obtained over the Prince of this World, was already close at hand; and though His Death was to be the price of it, it was to be complete, and it was altogether certain<sup>c</sup>. Thus, in a former chapter, He had said, 'Now is the

<sup>a</sup> St. John xiii. 19: xiv. 29: xv. 11: xvi. 1, 4.

<sup>b</sup> See the note on St. John.

<sup>c</sup> St. John xiv. 30.

judgment of this World: now shall the Prince of this World be cast out<sup>d</sup>.'

And this encouragement to cheerful confidence is addressed to all believers in CHRIST, to the end of Time. Moreover the successful warfare of the great Captain of our Salvation is to be imitated by His faithful soldiers and servants,—as every baptized Christian is called at the very font, when he is exhorted 'manfully to fight under His banner, against Sin, the World, and the Devil.' It was the confession of an Apostle that 'we wrestle not against flesh and blood; but against Principalities and Powers; against the Rulers of the darkness of this World; against spiritual wickedness in high places<sup>e</sup>.' 'But,' (it was his boast,) 'thanks be to GOD, which giveth us the victory through our LORD JESUS CHRIST<sup>f</sup>!' And so, in many striking places, says St. John<sup>g</sup>,—once, with apparent reference to the present occasion<sup>h</sup>.

<sup>d</sup> St. John xii. 31.

<sup>e</sup> Ephes. vi. 12.

<sup>f</sup> 1 Cor. xv. 57.

<sup>g</sup> 1 St. John ii. 13, 14: v. 4. Rev. xii. 11.

<sup>h</sup> 1 St. John iv. 4.

## PLAIN COMMENTARY

ON THE SEVENTEENTH CHAPTER OF

**St. John's Gospel.**

<sup>1</sup> CHRIST prayeth to His FATHER to glorify Him, 6 to preserve His Apostles, 11 in Unity, 17 and Truth, 20 to glorify them, and all other believers with Him in Heaven.

THE Discourse which the SAVIOUR of the World held to His sorrowful Disciples on the evening before His Passion having extended through three chapters, and reached its close in the preceding chapter, His great Intercession follows. In order to approach it intelligently, we must consider that our Eternal High Priest, by solemn prayer, is here consecrating Himself as the great Sacrifice to God the FATHER. Now, the office of the Priesthood consisted of two parts, *Sacrifice* and *Intercession*. The first was fulfilled by our LORD's 'one oblation of Himself once offered:' the second, which continues still, (for 'He ever liveth to make intercession<sup>a</sup>,') and gives efficacy to the other, is in the present chapter set before us. 'It was with reference to this part of the office, which He still sustains, that He shewed Himself to St. John in Patmos in 'a garment down to the feet<sup>b</sup>,'—the sacerdotal robe; and afterwards, as an Angel,

<sup>a</sup> Heb. vii. 25.

<sup>b</sup> Rev. i. 13.

mixing in a 'golden censer the prayers of all the Saints<sup>c</sup>,' with the incense,—which represents His own prevailing Intercession<sup>d</sup>.'

We seem to require no better reason for the introduction of this prayer in this place. Speculation is in fact swallowed up in a sense of gratitude and wonder at the Divine condescension, which here presents us with a specimen of the mysterious intercourse which the Son of Man held with the Eternal FATHER in the days of His Humiliation. 'We can never thank God enough that He has permitted us to hear such words; to come as it were into the Council of Heaven; and to hear what CHRIST our LORD says concerning us to the Almighty FATHER. Not that He speaks in His invisible Godhead, of things that are too deep for us to hear; but as Man, in our own nature, of things that much concern us<sup>e</sup>.' . . . 'Plain and artless as this address sounds, it is so deep, rich, and wide, that no one can find its bottom or extent<sup>f</sup>.' A celebrated foreign Divine declared that he never ventured to preach on this Prayer of CHRIST; humbly confessing that 'the right understanding of it surpasses the measure of faith which the LORD usually imparts to His people during their earthly pilgrimage<sup>g</sup>.' Need it be stated that from countless passages in the Gospel

<sup>c</sup> Rev. viii. 3.

Rev. v. 8: viii. 3, 4.

<sup>f</sup> Luther.

<sup>d</sup> Dr. Macbride. See Ps. cxli. 2.

<sup>e</sup> Rev. C. Marriott.

<sup>g</sup> Quoted from Spener by Olshausen.

the Commentator also would fain turn aside, if he might, with the ejaculation of Simon Peter on his lips,—‘Depart from me; for I am a sinful man, O LORD<sup>h</sup>?’ . . . . The scene of all that is contained in the present chapter was doubtless still the same as that indicated in the note prefixed to chap. xv. Our great High Priest makes His prayer for Himself and for His people within the very precincts of His Holy Temple.

**XVII.** These words spake JESUS, and lifted up His eyes to Heaven, and said,

Take notice of the precious indication of the gesture with which our SAVIOUR pronounced the words which follow. Compare chap. xi. 41, and St. Mark vi. 41. If the Publican, in the parable, did not presume to do the like<sup>i</sup>, it was because he was overwhelmed by the sense of Sin,—which in CHRIST had not the slightest place. . . . There are far more indications of our LORD’s manner and gesture contained in the Gospels than a careless reader would suppose.

**FATHER**, the hour is come; glorify Thy SON, that Thy SON also may glorify Thee:

That ‘Hour,’ thrice mysteriously hinted at in the beginning of the Gospel, as ‘not yet come<sup>k</sup>,’ and now, for the third, almost for the fourth time,

<sup>h</sup> St. Luke v. 8.

<sup>i</sup> St. Luke xviii. 13.

<sup>k</sup> St. John ii. 4: vii. 30: viii. 20.

declared to have at length arrived<sup>1</sup>,—is twice called the hour ‘that the Son of Man should *be glorified*’<sup>m</sup>. By that expression we find is denoted our LORD’s Triumph over Death, His Ascension into Heaven, and exaltation to the right hand of GOD<sup>n</sup>; which were all preliminary steps to that outpouring of the SPIRIT<sup>o</sup>, whereby the Eternal SON was to be yet further ‘glorified,’—as we have heard Himself so recently declare<sup>p</sup>. But the reader must be referred on this subject to what has been already so largely offered in another part of the present Commentary<sup>q</sup>.

The sense of the passage will therefore be, that the Son of Man, having reached the close of His Ministry, prays the Eternal FATHER, (who wills that men should *pray* for those very things which He hath yet *pledged* Himself to *grant*), to glorify Him,—even by raising Him from the dead, and receiving Him up into Glory; in order that He may in turn glorify the FATHER,—even by causing the knowledge of the FATHER to spread throughout the World, and by thus bringing many unto Salvation. Consider St. John xv. 8. Augustine explains the passage,—‘Raise Me from the dead, that by Me Thou mayest be known to the whole World.’ See more on verse 5. CHRIST speaks

<sup>1</sup> St. John xii. 23 and xiii. 1. Consider xiii. 31.

<sup>m</sup> St. John xii. 23: xiii. 31.

<sup>n</sup> St. John xii. 16.

<sup>o</sup> St. John vii. 39: xvi. 7. Acts ii. 33.

<sup>p</sup> St. John xvi. 14.

<sup>q</sup> See the notes on St. John xiii. 31 and 32; p. 575 to 579: on vii. 39, p. 282: on xii. 28, p. 510, 511.

<sup>r</sup> See St. John xii. 28.

in His Mediatorial character. So also in next verse. The *fulfilment* of all that is here *promised* for is described in Ephesians i. 20 to 23.

Some things,' (says Hooker,) 'He knew should *not* pass, and notwithstanding prayed for *them*; because He also knew that the necessary means to effect them were His prayers. As in Psalm it is said, 'Ask of Me, and I shall give *unto* the heathen for *Thine* inheritance, and the *uttermost* parts of the Earth for Thy possession'.<sup>†</sup> Therefore, that which God there promiseth His SON, *the same* He here prayeth for.' . . . The pious writer *goes on* to shew that our SAVIOUR had not the *same* promise concerning every thing for which He *prayed*: observing,—'We know in what sort He *prayed* for removal of that bitter cup, which cup *He* tasted, notwithstanding His prayer'.<sup>‡</sup>

as Thou hast given Him power over all *things*, that He should give eternal life to as *many* as Thou hast given Him.

That is,—'Even as Thou hast already given *unto* *all* authority over all human creatures<sup>‡</sup>; and so *actually* given it, that He is able to impart *eternal* Life to as many as Thou hast given *unto* *them*.' . . . The connexion of this with what *precedes*, seems to be somewhat of the following *nature*. The Divine Speaker has been antici-

Pa. ii. 8.  
Luke xxii. 42.

<sup>†</sup> St. Matth. xxvi. 39. St. Mark xiv. 36.

<sup>‡</sup> Compare St. Luke iii. 6.



pating the work whereby He is shortly to 'glorify' the FATHER. Here, therefore, He enlarges slightly on that subject; hinting, both at the vastness of the field of Mercy which lies before Him; and at the earnest of what is to follow, which He possesses in the Divine gift which the FATHER has already bestowed. 'For being set down at the Right Hand of GOD, 'all authority hath been committed to Him both in Heaven and Earth';' and the end of this power which He hath received is, to confer Salvation upon those which believe in Him. For 'we look for the SAVIOUR, the LORD JESUS CHRIST, who shall change our vile body that it may be fashioned like unto His glorious Body.'" —A thoughtful study of St. John v. 22 to 27, inclusive, and of chap. vi. 37 to 40, will be found to furnish a valuable commentary on the present verse. Consider also chap. iii. 35.

'The following verse shews, in a precise manner, how the communication of Eternal Life is a glorification of the FATHER, this life consisting in the knowledge of God Himself\*.'

3 And this is Life Eternal, that they might know Thee the only true GOD, and JESUS CHRIST, whom Thou hast sent.

Rather,—'*To know* Thee the only true God,' &c.—Who that reads this, does not exclaim with

\* St. Matth. xxviii. 18.

† Bp. Pearson, quoting Phil. iii. 20, 21.

\* Olshausen.

the Psalmist of old, 'Thy thoughts are very deep?' . . . 'Of course we are not to take our LORD's words so far out of their proper meaning as to suppose that He means a mere barren knowledge, such as Balaam had<sup>a</sup>.' Nor may we explain them away, by advancing such an obvious truism concerning them as that the knowledge of God is *the condition* of our entrance into Life Eternal. Far more is implied: even *this*,—that 'to know God,' (according to the mind of the SPIRIT,) is to have become a partaker of His Nature: so that none can be said to know Him, save those to whom God imparts Himself. Consider 1 St. John v. 12. Hence, one of the ancients<sup>b</sup>, after declaring that 'Life results from the participation of God,' remarks that 'to know Him, and to have experience of His graciousness, *is* the very participation of Him.' . . . The mysterious depth of the Divine language on such occasions is much to be noted, as supplying a clue to the meaning of many kindred passages, of which we might else little suspect the wondrous fulness. Thus, our LORD says—'He that believeth on Me hath everlasting Life<sup>c</sup>:' and elsewhere, 'He that heareth My Word, and believeth on Him that sent Me, hath everlasting Life<sup>d</sup>.' Again, 'Whosoever liveth and believeth in Me, shall never die<sup>e</sup>.' It is evident

<sup>a</sup> Rev. C. Marriott.

<sup>b</sup> Irenæus.

<sup>c</sup> St. John vi. 47: compare iii. 36.

<sup>d</sup> St. John v. 24: see the whole verse.

<sup>e</sup> St. John xi. 26.

that a clue to the right understanding of all the passages is to be sought for in the true notion of 'belief;' just as the true notion of 'knowing' furnishes us with a clue to the meaning of text. It results from all, that 'God is the life of the soul, as much as the soul is the life of the body: and that we must not think of Eternal Life as a thing to be begun *hereafter*; but something to be begun *now*. The Life of Christ is, in fact, the Life of Grace continued.' See on this subject in the notes on St. John v. 24-47, and xi. 26.

'Life Eternal' then, consists in the 'knowledge of the FATHER, who alone of all gods is very God, in saying which, take notice that the Son of God is speaking *as* the Son of Man. Yet, even so straightway represents Himself as co-ordinate with God the FATHER; by adding, '*and JESUS Christ whom Thou hast sent.*' The meaning of this is put out of all doubt by the passages alluded to in the next foot; where our Divine LORD plainly represents *Himself* as the proper object of human Faith. Especially should reference be made to 1 St. John v. 11, 12, 20,—in which last verse the language here applied to the FATHER will be seen to be used of the SON.

#### 4 I have glorified Thee on the Earth

<sup>f</sup> Rev. C. Marriott.

<sup>g</sup> Such is the meaning of the expression 'the only true God.'

<sup>h</sup> St. John iii. 15, 16, 36: vi. 47: xi. 25, 26.

ave finished the work which Thou gavest  
le to do.

The latter part of this sentence explains the former part. By performing the great work which the FATHER had given Him to do,—by His miracles<sup>i</sup>, by His Doctrine<sup>k</sup>, by His pure and spotless life, by the call of the Twelve, and by laying the foundation of the Church,—the SON had glorified the FATHER upon the Earth. See more on verse 6.

Thus, on that memorable occasion, so largely treated of in a former part of the Commentary, here our SAVIOUR was entering on the first portion of His earthly inheritance<sup>l</sup>, in reply to the request of His Disciples that He would 'eat,' we heard Him declare,—'My meat is to do the will of Him that sent Me, and to finish His work<sup>m</sup>.' and of His miracles, generally, He afterwards said,—*The works which the FATHER gave Me to finish, are very works which I do, bear witness concerning Me that the FATHER hath sent Me<sup>n</sup>.* . . . . If the Holy One asserted that He had already finished the great Work for which He came into the World, although the final triumph over Satan remained yet to be won, it may well be thought that inasmuch as a few hours of conflict alone remained, He spoke by anticipation of what was now so certain. Polycarp, (a disciple of St. John the Evangelist,)

<sup>i</sup> See St. John ii. 11 : xi. 4, 40.

<sup>k</sup> See St. John vii. 16, 18.

<sup>l</sup> See pp. 98, 138 to 141.

<sup>m</sup> St. John iv. 34.

<sup>n</sup> St. John v. 36. Compare also ix. 4.

is thought to have written as follows ;—‘ How doth He say that He hath finished the Work of Man’s Salvation, since He hath not yet climbed the standard of the Cross? Nay, but, by the determination of His Will, whereby He had resolved to endure every article of His mysterious Passion, He may truly proclaim that He hath finished the Work.’ Shall St. Paul say concerning himself, in his old age, ‘ I have fought a good fight, *I have finished my course*.’ and shall not the Incarnate SON anticipate, by some seventeen hours, the triumphant cry—‘ *It is finished*?’

5 And now, O FATHER, glorify Thou Me with Thine own self with the Glory which I had with Thee before the World was.

The Holy One here prays His FATHER to confer on Himself, as *GOD and Man*, that Glory which, AS GOD, He had from all Eternity with the FATHER. ‘ Bring My Human Nature into a participation of the Glory, which I, the WORD, had with Thee before the beginning of the World.’ . . . A more splendid assertion of the pre-existence of our SAVIOUR CHRIST, could not be desired. ‘ The LORD possessed Me in the beginning of His Way, before His works of old,’ saith Wisdom. ‘ I was set up from Everlasting, from the beginning, or ever the

° 2 Tim. iv. 7.

‡ St. John xix. 30,—where see the note.

¶ Theophylact. † Consider St. John i. 1, 2: vi. 62: viii. 58. Col. i. 17. 1 St. John i. 1, 2, &c.

ld was<sup>a</sup>:' (before the foundation of the  
ld,' as it is said below in ver. 24.) 'And the  
Wisdom of God, being made Man, reflecteth  
the same priority, saying, 'Now, O FATHER,  
fy Thou Me with Thine own self,' (that is,  
Thine own presence,') 'with the glory which I  
with Thee before the World was<sup>t</sup>.'

ae Very and Eternal God, who was of one  
stance with the FATHER, having taken Man's  
re in the womb of the Blessed Virgin, of her  
tance, two whole and perfect Natures, that is  
y the Godhead and Manhood, became joined  
ther in one Person *never to be divided*<sup>a</sup>. And  
for the Divine glorification of this New Being,

God and very Man, that the Eternal SON  
ought here to pray. This was He who, 'be-  
in the form of God, thought it not robbery to  
qual with GOD: but made Himself of no repu-  
n, and took upon Him the form of a servant,  
was made in the likeness of men: and being  
id in fashion as a man, He humbled Himself,  
became obedient unto death, even the death  
ie Cross. Wherefore God also *hath highly ex-  
t Him*<sup>x</sup>.' Consider the latter part of ver. 24.

have manifested Thy Name unto the 6  
n which Thou gavest Me out of the  
rld :

t was in this manner, in part, that our SAVIOUR

<sup>a</sup> Prov. viii. 22, 23.

<sup>a</sup> Article II.

<sup>t</sup> Bp. Pearson.

<sup>x</sup> Phil. ii. 6 to 9.

had glorified His FATHER on the Earth, (as we heard Him declare in ver. 4,) and finished the Work which the FATHER had given Him to do.—But *how* did He ‘manifest,’ that is, make plain and manifest; (‘make *known*,’ as it is said in ver. 26,) God’s ‘Name’ upon Earth? Doubtless, the word ‘Name’ is here used in that large signification, so well known to the readers of Holy Scripture, whereby it is made to stand for God Himself. ‘The Name of the God of Jacob defend thee!’ exclaims the Psalmist: and the author of the Book of Proverbs declares that ‘the Name of the LORD is a strong tower; the righteous runneth into it, and is safe.’ ‘They shall call His Name Emmanuel,’ says the Evangelist, quoting the prophet Isaiah<sup>a</sup>, and implying that our SAVIOUR Himself would be, what the Name ‘Emmanuel’ means,—namely, ‘God with us<sup>b</sup>.’ As often therefore as our LORD made known to men the mind and will of the Eternal FATHER,—(as when He declared that ‘God so loved the World that He gave His Only-Begotten SON, to the end that whosoever believeth in Him should not perish, but have everlasting Life<sup>c</sup>;’)—or work miracles in token of His Divine Mission<sup>d</sup>,—so often did He ‘manifest His Name.’

This manifestation, then, is said to have been made to the men whom God the FATHER ‘gave’

<sup>a</sup> Ps. xx. 1.

<sup>b</sup> Prov. xviii. 10.

<sup>c</sup> St. Matth. i. 23 quoting Is. vii. 14.

<sup>d</sup> Consider further, Exod. vi. 3.

<sup>e</sup> St. John iii. 16.

<sup>f</sup> St. John x. 25.

the SON. By which, it is not meant that there were any of the Jewish nation to whom the REDEEMER did *not* preach the Gospel; much less is it implied that He had kept from any the knowledge of the FATHER,—whom to know is Everlasting Life<sup>e</sup>: but only, that not all who heard believed. And those believed whom GOD had given Him,—and none others: for ‘no man can come to Me,’ (saith our LORD,) ‘except the FATHER which hath sent Me draw him<sup>f</sup>.’ This may seem to open the hard question of Predestination and Election; into which we have neither the ability, nor the leisure, nor the inclination here to enter. *This* at least is certain, that unbelief is represented to us throughout the Bible *as a Sin*. See St. John xvi. 9.—What else we desire to offer on this deep subject will be found below, in the note on the latter part of ver. 12.

Thine they were, and Thou gavest them Me: and they have kept Thy Word.

‘‘Thine they were,’’—in Thy secret Predestination unknown to Man and inscrutable<sup>g</sup>;’ ‘and Thou gavest them Me.’ Thus, for the second time, the ‘gift’ of the FATHER is mentioned. It will be found alluded to further, below, in verses 11, 12, and 24. ‘As One with the FATHER, our SAVIOUR had before said, ‘I have chosen you out of the World<sup>h</sup>;’ but here, as Son of Man, He attributes

<sup>e</sup> See above, ver. 3.

<sup>f</sup> St. John vi. 44.

<sup>g</sup> Williams. <sup>h</sup> St. John xv. 19: See also xiii. 18: xv. 16.



it, not to His own election of them, but to the gift of the FATHER<sup>l</sup>.’

7 Now they have known that all things whatsoever Thou hast given Me are of Thee.

‘For having obeyed the Word, they have to know the Doctrine, whether it be of God or whether I speak of Myself<sup>k</sup>.’ Take notice constantly the Eternal SON refers every thing to the FATHER. This has been already largely upon in the Commentary on St. John v. 26 on the latter part of xiv. 28. It appears, however from ver. 8, that what is here printed ‘thou’ should rather have been ‘words.’

8 For I have given unto them the things which Thou gavest Me ;

‘Therefore CHRIST hath revealed the purpose of the Will of GOD<sup>l</sup>.’ He had before said, ‘The things which ye hear is not Mine, but the Father which sent Me<sup>m</sup>.’ The present statement should in fact be connected and compared with what is found in chap. vii. 16, 17 : viii. 28 : xii. 49 : xiv. 10. See also chap. v. 19, 30.

and they have received *them*, and they have known surely that I came out from the Father, and they have believed that Thou hast sent Me.

<sup>l</sup> Williams.

<sup>k</sup> Williams,—quoting St. John vii. 17.

<sup>l</sup> Bp. Pearson.

<sup>m</sup> St. John xiv. 24.

'*This* also our LORD often alludes to; namely, that by keeping His words men come to know the FATHER: for He says, 'Whosoever shall receive Me receiveth Him that sent Me<sup>n</sup>.' Refer to verses 27 and 30 of the preceding chapter, and see the note there. See also below, ver. 25°.

Having, up to this place, prayed for Himself, and specified the grounds of His own right to that glory for which He prayed,—our SAVIOUR now makes the Disciples the subject of His request:—

I pray for them: I pray not for the World, 9  
but for them which Thou hast given Me;  
for they are Thine.

Take notice that the word in the original is not so much 'I pray,' as 'I ask,' or 'make request;' and so, in ver. 20 . . . CHRIST died for all; He willed the Salvation of all men. Yet, inasmuch as it depended on the will of others whether those gracious intentions should be frustrated or not, and He foresaw the obduracy of many, He says, 'I pray not for the World:' meaning thereby the hardened and impenitent. . . . 'In that prayer for Eternal Life,' (says Hooker,) 'which our SAVIOUR knew could not be made without effect, He excepteth them for whom He knew His sufferings would be frustrate, and commendeth unto God His own. They are the blessed of God, for whom He ordained His Kingdom<sup>p</sup>: to their charge no-

<sup>n</sup> Williams,—quoting St. Luke ix. 48.

° Consider also St. John viii. 42.

<sup>p</sup> St. Matth. xxv. 34.

thing can be laid<sup>a</sup>: of them, those words of the wise man are meant, that ‘none can hinder, when He will save<sup>r</sup>.’ ‘For this is that great prayer of Intercession on which the Salvation of the Church depended, and the prayer of CHRIST cannot but be availing to the attainment of that for which He prays. Thus, when He prayed for His murderers, the Centurion, (who was one of them,) on that day believed: and when St. Stephen prayed for his persecutors, St. Paul, the chief of them, was pardoned<sup>s</sup>.’

The plea, or reason, follows:—‘Because *they are Thine.*’ In ver. 6, we heard Him say,—‘*Thine they were, and Thou gavest them Me.*’ Very naturally therefore does it follow:

10 And all Mine are Thine, and Thine are Mine; and I am glorified in them.

‘‘Thine are Mine;’ therefore they belonged unto CHRIST before they were given by the FATHER. ‘And all Mine are Thine;’ therefore after they were given unto CHRIST, they belonged unto the FATHER.’ ‘As if to imply,—Let no one, on hearing Me say, ‘them which Thou hast given Me,’ suppose that they are separated from the FATHER; for all things that are Mine are His. Nor, because I said, ‘they are Thine,’ suppose that they are separate from Me: for all things that are His, are Mine<sup>u</sup>.’ ‘All things that the FATHER hath

<sup>a</sup> Rom. viii. 33.

<sup>r</sup> Ecclus. xxxix. 18.

<sup>s</sup> Williams.

<sup>t</sup> Williams.

<sup>u</sup> Chrysostom.

are Mine<sup>2</sup>,’ our LORD had already declared:—by virtue of the Divine Unity, claiming such participation in the things of the FATHER. . . . But this is parenthetical. The words ‘and I am glorified in them,’ cohere closely with the last words of ver. 9. We are reminded thereby that CHRIST is glorified in His Saints,—by their life<sup>3</sup>, and by their death<sup>4</sup>.

And now I am no more in the World, 11 but these are in the World, and I come to Thee.

Because He was so soon to leave the World, our LORD says, ‘Now *I am no more* in the World.’ His allusion to the forlorn state of His Disciples recalls what we met with in chap. xiii. 1,—where see the note, on p. 541 . . . . ‘I come to Thee’ reminds us of the fuller statement we met with in ver. 28 of the former chapter.

Holy FATHER, keep through Thine own Name those whom Thou hast given Me, that they may be one, as *We are*.

The Eternal SON here uses the epithet ‘Holy’ in addressing the FATHER, (whom He calls ‘Just,’ in ver. 25,) perhaps because it was the sanctifying influence of the FATHER to which He chiefly alludes in the words, ‘*Keep* through Thine own Name those whom Thou hast given Me.’ Consider ver. 17; and take notice that St. Jude ad-

<sup>2</sup> St. John xvi. 16.

<sup>3</sup> 1 Cor. x. 31.

<sup>4</sup> St. John xxi. 19.

dresses his Epistle 'to them that are sanctified by GOD the FATHER, and preserved in JESUS CHRIST.' The 'Name' of GOD is here used in the same large signification as in verses 6, 12, and 26.

It might seem, to a careless reader, that the language of the present verse favours the error of those who deny the Divinity of the SON. If believers may be 'one,' as CHRIST and the FATHER are 'One,' then, (it may be thought,) there can be no such mystery in the Divine Unity as the Church teaches. But quite of a contrary kind is the direct and only lawful inference from the present passage. The Disciples of CHRIST being all of one nature, (and that, *Human*,) as GOD the FATHER and GOD the SON are both of One Nature, (and that, *Divine*,)—our SAVIOUR here prays that the Disciples may all be of one mind and will likewise, even as Himself and the FATHER are of One Mind and Will. Take notice, however, that the word 'as,' here and in ver. 21, does not denote strict correspondence, but only general resemblance; as in the Athanasian Creed, where the union of two Natures in the One Person of CHRIST is popularly illustrated by the union of 'the reasonable soul and flesh' in man. Consider also St. Matthew v. 48, St. Luke vi. 36, and the note on the former place. . . . *Unity*, therefore, is what CHRIST and His Apostle<sup>b</sup> desire to behold in the Church. See more on ver. 21.

<sup>a</sup> St. Jude ver. 1.

<sup>b</sup> See 1 Cor. i. 10.

While I was with them in the World, I kept them in Thy Name :

The Divine Speaker says, 'in *Thy Name*;' because, throughout the period of His Humiliation and the days of His Ministry, He had referred all things, as the Son of Man, to the Eternal FATHER who had 'sent' Him<sup>d</sup>. But the repeated mention of the FATHER'S '*Name*' in verses 6, 11, 12, and 3 of the present chapter, is remarkable.

Those things that Thou gavest Me I have kept, and none of them is lost, but the son of perdition ; that the Scripture might be fulfilled.

Thus does the Great Shepherd of the sheep give an account of His shepherding, in language which recalls the speech of one of His special Messengers<sup>e</sup>. Our great Ministerial example is able to boast that He has not lost one of that little flock which the FATHER had committed to Him,—Judas Iscariot only excepted, whose designation, ('the man of perdition,') St. Paul applies to the '*Man of sin*;' and who had fallen through his own determined wickedness, in defiance of checks, and helps, and warnings innumerable,—as we have elsewhere seen<sup>f</sup>. "None of them is lost," (saith our LORD ;)

<sup>a</sup> The same Greek phrase is translated in the previous verse, through Thine own Name.'

<sup>b</sup> See the note (c) at p. 130.

<sup>c</sup> See Gen. xxxi. 38, 39.

<sup>d</sup> 2 Thess. ii. 3.

<sup>e</sup> See the references at p. 572.



tice,—one of the deepest in the whole of speculative Theology.—‘ That Judas *converted*, and, as far as concerned the pre (abstracted from Perseverance,) *effectual* ed, I offer but this one testimony,—the CHRIST to His FATHER: ‘ Of those that gavest Me none is lost but the [son of ] That whosoever is by the FATHER ‘ CHRIST, is *converted*, and that *effectual* cluded from CHRIST’s universal proposition that the FATHER giveth Me shall come And here it is expressly said that Judas by his apostasy now become ‘ the son of the Father,’ was by GOD given to CHRIST, and he came to CHRIST; that is, he was *converted* which also his being lost, his very apostasy; for how could he apostatize from that which was given to Him? Of the

sufficient grace; which the other doth *not* ist, but *makes use of*. And as it is from corruption, and liberty to do evil, that one resists it; is it likely from the work of Grace upon an edient heart, that the other is converted. Thus ascribe all the good to the Work of Grace; at is, to that power which by supernatural Grace given a man; and all the ill to man and his verty, or ability to resist.

'But from what hath been said, there is yet ore to be added; namely, that the obedience of e one to the call of Grace, when the other, (sup- med to have sufficient, if not an equal measure,) obeys not,—may reasonably be imputed to the umber, malleable, melting temper which the her wanted; and that, again, owing to the pre- ating Graces of God, and not to the natu- d probity, or Free-Will of Man. Whereas the her, having resisted those preparing Graces, or ot made use of them, lieth under some degree f obduration, pride, sloth, voluptuousness, &c., ad that makes the discrimination on his side; at is, renders him unqualified and incapable to e wrought on by sufficient Grace. And so still, 'it be attentively weighed, this attributes nothing o Free Will, considered by itself, but *the power ofisting and frustrating GOD'S method*; yielding he glory of all the work of Conversion, and all he first preparations to it, to His sole Grace, by hich the Will is first set free; then, fitted and



cultivated; and then, the seed of Eternal Life is successfully sowed in it!'

The place of Scripture specially intended by our LORD, seems to be that passage in the six<sup>th</sup> Psalm which St. Peter quoted on a memorable occasion,— 'Let his days be few, and let another take his office!.' If any could be so perverse as to suppose from the manner in which Holy Scripture is here referred to, that it was the intention of the Divine Speaker to imply that Judas was *under the necessity* of proving a Traitor, let him notice how effectually the suspicion is repelled by ver. 9 of the ensuing chapter; where the Apostles are said to have retired from the Garden of Gethsemane in safety, 'that the saying might be fulfilled which He spake, Of them which Thou gavest Me have I lost none.' The allusion of our LORD on that occasion is to the words before us.

- 13 And now come I to Thee; and these things I speak in the World, that they might have My joy fulfilled in themselves.

An attentive reader of the Gospel will observe that our SAVIOUR has specified *the purpose* with which He delivered many of His recorded sayings, on this the last day of His earthly Ministry. Consider the following places,—St. John xiii. 19: xiv.

<sup>1</sup> From Dr. Hammond's Letter to Dr. Sanderson, concerning God's Grace and Decrees.

<sup>2</sup> Ver. 8, quoted in Acts i. 20. See also Ps. lxxix. 25.

15: xv. 11: xvi. 1, 4, 33, &c. . . . It seems to be here implied that one object of the present Intermission was, that when our LORD should be withdrawn from His Disciples' eyes, they might be filled, in full measure, with that joy which they had hitherto derived from His presence. Such seems to be the meaning of the expression, 'that they may have My joy fulfilled in themselves:' with which, compare St. John xv. 11, and see the note on that place.

I have given them Thy Word; and the World hath hated them, because they are not of the World, even as I am not of the World.

His Doctrine, like every other thing which is His, the Eternal SON refers to the FATHER, as already pointed out in the note on ver. 7; and explained in the notes on chap. vii. 16, and xii. 49. . . . Already, doubtless, the Apostles of the LAMB had had a foretaste of the treatment which they were to expect at the World's hands. It was especially, however, with reference to what was to follow, that our Blessed LORD thus proclaimed the World's hostility, and traced it to its source, —which He again notices, and in the selfsame words in ver. 16. This topic has been already urged in chap. xv. 19, where see the note. Compare the concluding words with chap. viii. 23.

I pray not that Thou shouldest take them 15

out of the World, but that Thou shouldst keep them from the Evil.

Rather, — ‘from *the Evil One* ;’ that is, the Devil, who is repeatedly called ‘the Prince of this World<sup>k</sup>.’ The same meaning is doubtless intended by our LORD in St. Matthew v. 37 ; and by His Apostle, in St. John v. 19. . . . Hence we learn, that until our appointed earthly work is completed, Divine Love is concerned only to keep us from the power of the Enemy ; *not* to take us out of the World.

- 16 They are not of the World, even as I am not of the World.

Why are these words, already met with in ver. 14, thus repeated? Is it in order to imply that the Disciples, however liable to harm from ‘the crafts and assaults of the Devil,’ (referred to in ver. 15,) were in their dispositions guileless and unworldly men?

- 17 Sanctify them through Thy Truth: Thy Word is Truth.

Simple words; yet full of difficulty, as usual. Their meaning seems to be as follows. It will be perceived that, from this place, our SAVIOUR is speaking of the *Ministry* of His Apostles. As a preliminary step therefore, He prays that they may be sanctified,—that is, duly set apart for the Ministerial Office, for the work of preaching the

<sup>k</sup> See the note on St. John xii. 31.

Gospel. 'Separate them for the Ministry of the Word, and preaching,'—as Chrysostom explains the place. Thus, St. Paul describes himself as 'called to be an Apostle, separated unto the Gospel of GOD<sup>1</sup>;' even as Jeremiah from the womb was 'sanctified,' and ordained 'a prophet unto the nations<sup>m</sup>.' This thought, so familiar to persons living under the Law, the Divine Author of the Gospel here transfers to the new Dispensation. And because the Religion of CHRIST consists not of types and shadows, nor has any such ceremonial initiatory rites as attended the ordination of the Jewish priesthood, it is spoken of as approached through the sanctification of the Eternal WORD, who is the Truth itself. Consider St. John i. 14, 17: xiv. 6; and below, ver. 19. This is to 'have an unction from the Holy One;' which anointing, as St. John elsewhere declares, is Truth itself<sup>n</sup>. The reader is invited to read what will be offered on this great subject, (the Gospel notion of *Truth*,) in the notes on chap. xviii. 37 and 38. . . . Our LORD proceeds;

As Thou hast sent Me into the World, 18  
even so have I also sent them into the  
World.

Even as CHRIST was the Apostle, or Sent<sup>o</sup> of

<sup>1</sup> Rom. i. 1: and see Gal. i. 15.

<sup>m</sup> Jer. i. 5.

<sup>n</sup> 1 St. John ii. 20, 27. Perhaps St. John viii. 31, 32 should also be compared.

<sup>o</sup> The reader is referred to the note on St. John ix. 7, p. 351; also to the foot-note (c) on p. 130.

the FATHER, ('*the Apostle and High Priest of our profession*,' as St. Paul calls Him,) so were the Twelve, the Apostles or Sent of CHRIST; (for take notice that '*Apostle*' means '*one sent* :') and our LORD speaks of Himself in a certain place, as '*Him whom the FATHER hath sanctified, and sent into the World*.'—He uses here the past tense, ('*I have sent them*,') as in St. John iv. 58, for the reason specified in the note on that place. The mission of the Apostles '*into the World*' was yet future; dating its commencement partly from the moment when the words recorded in St. John xx. 21 were spoken, (the self-same words almost, as are found here;) and yet more strikingly from the Day of Pentecost,—until which time the Apostles were forbidden to leave Jerusalem<sup>r</sup>.

Two things seem to be specially intended by the parallel here established between the mission of CHRIST, and the mission of His Apostles. First, both were anointed in a similar manner; namely, not with material oil, but *with the HOLY GHOST*. Next,—both were sent forth with *the right of delegating authority* to others. But the reader must be referred on this head to the note on St. John xx. 21,—where the subject will be more fitly introduced.

19 And for their sakes I sanctify Myself, that they also might be sanctified through the Truth.

<sup>r</sup> Heb. iii. 1.

<sup>s</sup> St. John x. 36.

<sup>t</sup> Acts i. 4, 5.

All is for our sakes ! . . . The Holy One continues His allusion to the Ceremonial Law, pointed out in the note on verse 17. Thus, because He was about to offer Himself up to the Eternal FATHER ; and because whatsoever was dedicated or set apart for God's service, was said, in legal language, to be 'sanctified'; He declares that, for the Apostles' sakes, He '*sanctifies Himself.*' Not meaning that He could be *made more holy* than He was already,—in whom 'dwelt all the fulness of the Godhead bodily'; but saying of Himself the same thing which is said in Heb. ix. 14; and announced in St. John x. 11 and 15 : namely, 'And for their sakes, I offer Myself as a Sacrifice unto Thee'."

And this 'sanctification,' in a legal sense, we find had for its object the *actual* sanctification of the Apostles to their Ministerial Office. At the Consecration of Priests, under the Mosaic Law, a sacrifice was prescribed\*, with many singular ceremonies ; but now, the great Sacrifice for the sins of the whole World was about to be offered up. It is, therefore, as if our LORD had said,—In the room of that sacrifice, and of all those other ceremonies which were practised at the consecration and sanctification of the Ministers of the Old Testament, lo, I am about to offer up Myself on the Altar of the Cross. And since this Mighty

\* See Ex. xiii. 2. (Compare Numb. xviii. 15, 16, 17.) xxix. 36. 44: xxx. 29, &c. Joel i. 14: ii. 15. † Col. ii. 9.

‡ Chrysostom.

\* Exod. xxix. 10, 15, 19, 25, &c.

Sacrifice of Myself is the very substance of which all those others were but shadows, the Truth of which all those were but Types, My Apostles being hereby sanctified will be *sanctified through the Truth*.

With reference to His words in ver. 9, ('I pray for them,') our SAVIOUR proceeds:

- 20 Neither pray I for these alone, but for them also which shall believe on Me through their word:

'The Apostles believed on CHRIST through His own Word; and the primitive Christians believed on the same CHRIST through the Apostles' word; and this distinction our SAVIOUR Himself hath clearly made. Not that the word of the Apostles was really distinct from the word of CHRIST; but only it was called theirs, because delivered by their Ministry: otherwise it was the same word which they had heard from Him, and upon which they themselves believed<sup>a</sup>.'

- 21 that they all may be one; as Thou, FATHER, art in Me, and I in Thee, that they also may be one in us:

Rather, 'As Thou, FATHER, in Me, and I in Thee<sup>a</sup>, [are One,]—that they also may in us be one<sup>b</sup>.' . . . . 'We must particularly observe that our LORD did not say, 'that *We* may all be one;'

<sup>a</sup> So Maldonatus.

<sup>a</sup> Bp. Pearson.

<sup>b</sup> Compare St. John xiv. 10, 11, &c.

<sup>b</sup> See Gal. iii. 28.

it, 'that *they* may all be one.' For the FATHER so in the SON that they are One, because they are of one substance. We can be one *in* Them, not *with* Them; because we and They are not of one substance. They are in us, and we in them, so as that They are one in Their nature; we, in ours. They are in us, as God is in the temple; we in Them, as the creature is in its creator. Wherefore, He adds '*in us*,' to shew that our being made one by charity is to be attributed to the grace of God, not to ourselves<sup>c</sup>. Thus does the SAVIOUR'S prevailing Prayer extend as far as to ourselves, and embrace the members of the present generation in its span of Mercy and Love: for the prayer is unto us, and to our children, and to all that are afar off, even as many as the LORD our GOD shall call<sup>d</sup>. Let us all observe that the thing which CHRIST especially desires for the Church, is *Unity*,—here for the second time mentioned; from which, the guilt of schism, the offence of 'divisions<sup>e</sup>,' appears in the strongest light<sup>f</sup>. On this occasion it is not merely said 'that they may be one, *as we are*;' but by a striking enlargement of phrase, the nature and manner of the unity of believers is described. For we can only be 'one' in GOD the FATHER and GOD the SON, by believing in 'One LORD,' promising 'one Faith,' being made partakers of 'one

<sup>c</sup> Augustine.<sup>d</sup> Acts ii. 39.<sup>e</sup> 1 Cor. i. 10, &c.<sup>f</sup> See above, ver. 11; also below, ver. 22.



being, in short, one in Spirit; 'having,'  
 in the original sense, 'the same love, being of one  
 heart, of one mind.' As often, moreover, as 'with  
 a true penitent heart and lively faith' we receive  
 the SACRAMENT OF CHRIST'S BODY and BLOOD, do  
 we not dwell IN CHRIST, and CHRIST in us? are  
 we not *one with CELESTIAL, and CHRIST with us?*

The consequence foreseen by the Divine Speaker  
 of such Unity in His Church, follows:

that the World may believe that Thou hast  
 sent Me.

The meaning must be, that the sight of unanimi-  
 ty among Disciples, the discovery that 'the multi-  
 tude of them that believed were of one heart and  
 one soul' would so impress beholders, as to con-  
 vince them that the Author of Christianity must  
 have been sent from Heaven; that the Gospel  
 can have been no human invention, but must have  
 come from God.—Very similar to these were the  
 words which our SAVIOUR addressed to His Disci-  
 ples in chap. xiii. 35,—where see the note.

22 And the Glory which Thou gavest Me I  
 have given them; that they may be one,  
 even as We are One:

By 'the Glory' thus derived from the FATHER<sup>†</sup>,  
 it has been thought that the Eternal SON refers to

<sup>†</sup> Eph. iv. 5.

<sup>‡</sup> Phil. ii. 2.—Consider Rom. xii. 5. Ephes. iv. 3.

<sup>§</sup> Acts iv. 32.

<sup>¶</sup> Consider St. John i. 14,

(in the original,) and 2 St. Peter i. 17.

that glorious Spirit, which the FATHER 'giveth not y measure unto Him<sup>1</sup>.' He must be understood here to say that He had made His Disciples 'partakers of the Divine Nature<sup>m</sup>;' and surely, this was pre-eminently done by the gift of the Sacrament of His Body and Blood, which He had just instituted. Consider, by all means, Cor. x. 16, 17; where the participation of CHRIST in the LORD'S Supper is noticed as the very condition of that oneness of believers of which our SAVIOUR here, for the third time, speaks<sup>n</sup>. . . The power of working *Miracles*<sup>o</sup>, seems to have been rather the consequence of the gift here spoken of, than the gift itself.

I in them, and Thou in Me, that they 23  
may be made perfect in one ;

Is the meaning perhaps to be made out thus, — '[Inasmuch as] I [am] in them, and Thou art] in Me, that they may be made perfectly one?' For it is evidently implied that since the FATHER and His CHRIST are One, and since CHRIST and His Disciples are one, — the Disciples must be one with the FATHER: according to that of the Apostle, — 'all things are yours; and ye are CHRIST'S; and CHRIST is God's<sup>p</sup>.' 'This communion of the Saints with the SON of God,' (says bp. Pearson,) 'is, as most evident, so most remarkable.'

<sup>1</sup> St. John iii. 34. Consider 2 Cor. iii. 18.    <sup>m</sup> 2 St. Pet. i. 4.

<sup>n</sup> See verses 11 and 21.    <sup>o</sup> Consider St. John ii. 11: xi. 40.

<sup>p</sup> 1 Cor. iii. 22, 23.

and that the World may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.

From the FATHER's love, thus declared in the Disciples, the Divine Speaker anticipates the same blessed result which has been already remarked upon in the note on the latter part of ver. 21.

In what follows, the requests of the Son of Man extend beyond this World; stretching out into the far and glorious Future of the blessed.

24 FATHER, I will that they also, whom Thou hast given Me, be with Me where I am;

Rather, 'I wish;' that is, 'I request.' O the unspeakable condescension of that wish at the lips of the Eternal SON!—even that He may be united throughout the ages of Eternity to the men whom the FATHER had given Him; that is, to as many as being called according to God's purpose by His SPIRIT working in due season shall by grace obey the calling\*. For take notice that more is said here than in St. John xii. 26 and xiv. 3. CHRIST's faithful servants shall be throughout Eternity not only 'where' CHRIST is but 'with' Him<sup>s</sup> likewise. 'If we suffer we shall also reign with Him,' says the great Apostle writing to Timothy†. . . . He wishes, therefore that His own may be with Him,—

\* See verses 9 and 20.

† See 1 Thess. iv. 17.

‡ Article XVII.

§ 2 Tim. ii. 12.

at they may behold My Glory, which thou hast given Me: for Thou lovedst Me before the foundation of the World.

The reception of His Glory, (as of His Essence<sup>u</sup>.) the Eternal SON again refers to the Almighty FATHER. But in this place we are perhaps to consider that He speaks of the Glory which He was to receive *as Man*; a subject already alluded to in ver. 5, (where the mode of expression is very similar,) and explained in the note thereon . . . . *to behold*, in this place, is doubtless *to be made a partaker of*,—as in St. John iii. 3, (compared with ver. 5,) and 36; also viii. 51, compared with ver. 13. Irenæus calls attention to the gracious manner in which our LORD adverts to the subject of His Glory; namely, only in order to make request that His faithful Disciples may share it with Him.

O righteous FATHER, the World hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me.

The Eternal FATHER is here addressed as 'righteous,' or 'just,' because it is in virtue of this divine attribute that none but believers in CHRIST will be admitted to be where CHRIST eternally is.—Concerning the 'knowledge' here spoken of, see what has been already offered in the note on ver. 5.—The great truth concerning the Son of Man

<sup>u</sup> See above, on ver. 7; and the notes at p. 628—30.

<sup>v</sup> See above, ver. 22, and the note.

which the Disciples are declared to have 'has been made the subject of comment in the note on the latter part of ver. 8.

26 And I have declared unto them Thy and will declare *it* :

The largeness of the signification in *w* *Name* of GOD is here spoken of, has been explained above, in the note on ver. first words of the verse before us mark the presence of our LORD's knowledge from the Disciples, (alluded to in ver. 25;) for 'hath seen GOD at any time; the only-SON, which is in the bosom of the FATHER hath declared Him<sup>x</sup>.'

How CHRIST had hitherto 'declared,' or known, the FATHER's 'Name,' has been seen in the note on ver. 6. He was to make it yet known, as He here asserts,—referring us to the great Pentecostal effusion of the Spirit which was to do so much for the illumination of His Church. He may also allude to that increase of knowledge in Divine things which the Disciples were to enjoy during the great Forty days

that the love wherewith Thou hast loved Me may be in them, and I in them.

This seems to mean, 'that being made partaker with Me, by Faith and Love, Thou may

<sup>x</sup> St. John i. 18.

<sup>y</sup> See St. Luke xxiv. 45.

hem, with the same love wherewith Thou lovest Me.' The concluding clause, ('and I in them,') might almost be rendered 'Even as I am in them;' and implies, that CHRIST being in His Disciples as the head is in the body, and therefore *One* with hem, it could not but be that the Love of the FATHER, which was poured out upon the SON, must be poured out upon the Disciples likewise. Consider St. John xiv. 23.

We cheerfully adopt the language of a pious commentator at the close of his notes on the present chapter. 'After all our endeavours to explain it, we must allow that our thoughts are allowed up in those depths of Wisdom and Love, and in those mysteries of the Godhead, with which it is replete; and that the light of Heaven alone can fully clear it up to us<sup>a</sup>.'

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On reviewing this solemn Address, it will be found that in the first five verses, the Divine Speaker makes request for Himself: in the next verse<sup>a</sup>, He introduces the subject of His Apostles; and then, prays for them<sup>b</sup>. Next, He prays for all believers<sup>c</sup>. Lastly, looking beyond this World, He makes request that the men whom His FATHER had given Him, might behold His future Glory, and be made partakers of His Heavenly Joy . . . . It may be observed that almost all the expressions

<sup>a</sup> Rev. Thomas Scott.

<sup>a</sup> Verses 6 to 8.

<sup>b</sup> Verses 9 to 19.

<sup>c</sup> Verses 20 to 23.

of CHRIST to the FATHER, in the presence of the Disciples, seem to have a reference to things spoken in His previous discourse with them. In both alike He speaks of His departure,—and of His being One with the FATHER,—of His union of Will with the FATHER,—of their union with Him,—of the World not knowing God,—of their love to each other, and sanctification in Him,—of the FATHER abiding with them in their love to each other. As if, in this twofold expression of the same things, first to Man and then to the FATHER were contained some mysterious manifestation flowing from the ineffable union of CHRIST with GOD, and with Man: so that what He says to Man as their SAVIOUR and their Judge, He says also unto GOD, as their Intercessor and High Priest. But when He speaks to Man, it is for the Glory of GOD: and when He speaks to GOD, it is for the edification of Man<sup>d</sup>.

We imagine the little company, in attendance on their Divine LORD, now withdrawing solemnly from the precincts of the Temple where we conceive the xv<sup>th</sup>, xvi<sup>th</sup>, and xvii<sup>th</sup> chapters to have been spoken. They move in the direction of what is now called St. Stephen's gate; and are soon seen descending by the path which will conduct them across Cedron, to the Garden at the foot of the Mount of Olives.

<sup>d</sup> Williams.

## PLAIN COMMENTARY

ON THE EIGHTEENTH CHAPTER OF

**St. John's Gospel.**

*Judas betrayeth JESUS. 6 The officers fall to the ground. 10 Peter smiteth off Malchus' ear. 12 JESUS is taken, and led unto Annas and Caiaphas. 15 Peter's denial. 19 JESUS examined before Caiaphas. 28 His arraignment before Pilate. 36 His Kingdom. 40 The Jews ask Barabbas to be let loose.*

THE preceding chapter ended with the great confession of the SAVIOUR for His Church. Our High Priest is now bent on nothing so much as obliterating His great Sacrifice also. Accordingly,

**VIII. WHEN JESUS** had spoken these words, He went forth with His Disciples to the brook Cedron, where was a Garden, into the which He entered, and His Disciples.

As 'went forth,' or 'out,' of the Gate of Jerusalem. A slight declivity conducts to the brook Cedron,—which the Son of David now crosses, as our father David had done a thousand years before, in bitterness of spirit; flying from persecution and treachery. And it was in order to guide the reader to the typical bearing of that ancient story, that the Evangelist was divinely guided to introduce the mention of 'Kidron' in this



place. 'All the country wept with a loud voi and all the people passed over: the King a himself passed over *the brook Kidron*. . . . A David went up by the ascent of the Mount Oliv and wept as he went up<sup>a</sup>.' CHRIST also now 'we as He was wont, to the Mount of Olives<sup>b</sup>.'

The word thus repeatedly translated 'bro means, in fact, a 'winter-torrent;' and such, p cially, 'Cedron' is described to be by mode travellers. 'The channel of the Valley of Jel shaphat,' (writes Dr. Robinson,) 'the 'brook I dron' of the Scriptures, is nothing more than t dry bed of a wintry torrent, bearing marks being occasionally swept over by a large volu of water. No stream flows here now except duri the heavy rains of winter, when the waters desc into it from the neighbouring hills. Yet, even winter, there is no constant flow; and our frien who had resided several years in the city, l never seen a stream running through the vall Nor is there any evidence that there was ancien more water in it than at present.' From t manner in which St. John writes the word, discover that the Greek population of his d overlooking the Hebrew original of Kidr (which is derived from a root signifying to 'dark' or 'turbid,') pronounced the name as if were of Greek derivation, and meant 'the br of Cedars<sup>c</sup>.' Such perversions of words :

<sup>a</sup> 2 Sam. xv. 23, 30.

<sup>b</sup> St. Luke xxii. 39.

<sup>c</sup> So also in the ancient Greek version of 2 Sam. xv. 23.

common in all languages; remarkably, in our own.

St. John is also the only Evangelist who mentions that Gethsemane, the scene of our SAVIOUR'S Passion, was *a Garden*; as well as that 'in the place where He was crucified there was *a Garden*; and in the Garden a new sepulchre;' and that 'there laid they JESUS<sup>d</sup>.' Was not this said in order to recal a yet earlier page in sacred History? to remind us that as a Garden was the scene of Man's Fall in the person of Adam, so was a Garden also the scene of Man's recovery in the person of CHRIST? 'He chose that place for His Agony and satisfactory pains,' (says Bp. Taylor,) 'in which the first scene of Human misery was represented; and where He might best attend the offices of devotion preparatory to His Death.'

And Judas also, which betrayed Him, 2 knew the place: for JESUS oftentimes resorted thither with His Disciples.

Our SAVIOUR was not seeking to escape from His enemies therefore, by withdrawing to the Garden of Gethsemane: but knowing that 'the hour was come,' He repaired to His accustomed haunt, in meek submission to the Will of His Eternal FATHER.

That Judas 'knew the place,' the Evangelist mentions to prepare us for the history of the

<sup>d</sup> St. John xix. 41, 42

apprehension of the Holy One, which immediately follows; but he reveals thereby the interesting circumstance that Gethsemane was a favourite haunt of our SAVIOUR and His Disciples during the time of their sojourn at Jerusalem. Perhaps ever since His arrival in the Capital, on this last occasion, though His nights were spent at Bethany<sup>e</sup>, the first hours of every evening may have been passed in soothing converse or in mysterious prayer amid the shades of this very garden<sup>f</sup>. How must it have aggravated the bitterness of what followed, that Judas should have availed himself of the knowledge which his Discipleship supplied to betray our SAVIOUR into the hands of His Enemies! 'For it was not an enemy that reproached Me; then I could have borne it: neither was it he that hated Me that did magnify himself against Me; then I would have hid Myself from him: but it was thou, a man Mine equal, My guide, and Mine acquaintance. We took sweet counsel together, and walked in the house of God in company<sup>g</sup>.' . . . Here, where his Divine Master had taught him how to pray, the Traitor comes to apprehend Him; and it would seem from the narrative of the other three Evangelists, as if he had even selected the moment of prayer itself as the fittest for the execution of his infernal purpose.

It is worthy of remark how entirely St. John

<sup>e</sup> See the note on St. John xi. 1.

<sup>f</sup> See St. Luke xxi. 37: xxii. 39.

<sup>g</sup> Ps. lv. 12 to 14.

passes over that period of Agony, concerning which the other Evangelists have supplied us with such an affecting record<sup>b</sup>. He had nothing to add to the narratives of St. Matthew and St. Mark; above all, of St. Luke. From the account of our LORD'S Intercession, he passes at once to the history of His Sacrifice. The wicked agent whose disappearance from the guest-chamber had been the signal<sup>i</sup> for the free and unrestrained discourse of the Son of Man, now re-appears. As it follows:

Judas then, having received a band of <sup>3</sup> ~~men~~ and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

Rather,—‘having obtained the band, and [armed] servants, at the hands of the chief priests and Pharisees.’ Mention is here made of well-known officials:—First, the cohort of Roman soldiers, which on great festivals like the present the Procurator put at the disposal of the Sanhedrin, to protect the Temple, and to keep order in the City. Their Præfect is mentioned below, in ver. 12. Next, the armed servants of the Sanhedrin, who guarded the Temple, and were under the command of a Jewish Captain\*. . . . The word ‘Officers’ is apt to convey a notion of rank, which belonged

<sup>b</sup> St. Matth. xxvi. 36 to 46. St. Mark xiv. 32 to 42. St. Luke xxii. 39 to 46.

<sup>i</sup> See St. John xiii. 31, and the note there.

<sup>k</sup> Acts iv. 1: v. 26, &c.

to only a few of their number<sup>1</sup>; while 'Servants'<sup>m</sup> is too vague a term. From the violence of their conduct<sup>n</sup>, and the nature of the service on which they are found employed<sup>o</sup>, they would appear to have been a species of soldiery.

With this band of Roman soldiers, therefore, (or some part of it,) and the armed officials which the chief priests and Pharisees supplied, Judas drew near. The present mention of 'lanterns and torches' at a time when the moon was at the full, while it marks the eagerness of the Traitor to effect his sinful purpose, suggests also the gloom of the Garden where our SAVIOUR loved to pray; an olive-grove,—if the venerable trees which stand on the site of Gethsemane, may be supposed to recal in any way the ancient aspect of the place. The 'weapons' may have been a precaution against any attempt of the Disciples to rescue their LORD by an appeal to arms. That certain of their number carried swords, the Traitor will have certainly known; though he had left the apartment, probably, before those 'two swords' were produced<sup>p</sup>,—of which Simon Peter is found to have carried one.

- 4 JESUS therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye?

<sup>1</sup> St. Luke xxii. 4.

<sup>m</sup> St. Matth. xxvi. 58.

<sup>n</sup> St. Mark xiv. 65. St. John xviii. 22.

<sup>o</sup> St. John vii. 32, 45: xviii. 3, 12: xix. 6. Acts v. 22, 26.

<sup>p</sup> St. Luke xxii. 38.

Rather, 'all things that were coming upon Him.'—The present Evangelist, who is careful on many occasions to declare that his LORD 'knew all things', fails not to prefix the same statement to his History of the Passion; that it may be clearly borne in mind that whatever happened was duly foreseen in the Divine counsels. His Gospel was written, (as he declared,) that men might 'believe that JESUS is the CHRIST, the SON of GOD'. . . . Our SAVIOUR 'went forth,' (or 'out,') of the Garden where He had been passing the last hour or two, and accosted the rabble and soldiery who had now assembled at the gate, with the question, 'Whom seek ye?'

They answered Him, JESUS of Nazareth. 5  
 JESUS saith unto them, I am *He*. And Judas also, which betrayed Him, stood with them.

It has been already elsewhere remarked\* that by the very idiom of the language, our SAVIOUR proclaimed Himself on this, and many other occasions, by the selfsame Name, (I AM,) whereby He made Himself known to Moses. . . . The statement concerning Judas, (introduced by St. John, so much in the manner of one who was an eye-witness of the scene he describes!) suggests

\* Consider the following places: chap. ii. 24, 25: vi. 64, 65: viii. 11: xvi. 30: xxi. 17.

† St. John xx. 31.

‡ See the note on chap. vi. 20.

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that the Traitor, inasmuch as he walked in of the rest<sup>†</sup>, shared the overthrow of his companions, described in the next verse: as to that of the Psalmist, 'Let them be confounded and put to shame that seek after my face: let them be turned back and brought to confusion: that devise my hurt<sup>‡</sup>.'

6 As soon then as He had said unto them, 'I am *He*, they went backward, and fell on the ground.

An incident which recalls those prophecies of the Psalmist,—'When the wicked, even their enemies and My foes, came upon Me to eat My flesh, they stumbled and fell<sup>‡</sup>.' And this is exhibited in emblem the fate of the wicked in the presence of the Most High: 'By the blast of His anger they perish, and by the breath of His wrath they are consumed<sup>‡</sup>.' Would it not seem as if He had anticipated some such possible contingency (remembering perhaps what had taken place before, on similar occasions<sup>‡</sup>), when he charged his soldiers to notice whom he should kiss, and to kiss *Him* fast<sup>‡</sup> ?'

By thus causing His Divinity to be revealed upon His enemies<sup>b</sup> to their utter confusion in the very moment when they were

<sup>†</sup> St. Luke xxii. 47.

<sup>‡</sup> Ps. xxxv. 4.

<sup>‡</sup> Ps. xxvii. 2.

<sup>‡</sup> Job iv. 9.

<sup>‡</sup> Consider St. Luke iv. 30. St. John vii. 30, 44: viii.

<sup>‡</sup> St. Matth. xxvii. 48.

<sup>b</sup> Compare Exod. xix.

apprehend Him, our LORD shewed in the clearest manner that it was by His own express permission that these wicked men afterwards prevailed: else could they have had no power against Him at all. He lifts up for an instant the mantle which screened His Divinity from the eyes of men; and lo, they are unable even to stand in His presence! .... Let us not fail to observe that an opportunity was thus afforded them for reflexion, as well as an argument for repentance; for here was a plain 'sign' that He with whom they had to do was not mere Man. And take notice, that besides this miracle of *Power*, a miracle of *Mercy* follows in verses 10 and 11.

Then asked He them again, Whom seek ye? And they said, JESUS of Nazareth.

It is obvious to imagine this inquiry repeated in the same firm voice, and with the same calm Majesty, as before: but the reply of the soldiers, faltered forth in a very different manner from at first. This time, however, no such miraculous exercise of Divine power ensues as on the former occasion.

JESUS answered, I have told you that I am *He*: if therefore ye seek Me, let these go their way:

Meaning the Eleven Apostles, who will have followed our LORD to the entrance of the Garden,



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and now stood by His side.—The first reply must have at once confounded and the men to whom it was addressed,—them that they had been before *with* laying hands on the Divine Speaker. That at their word, however, in the conclusion, our SAVIOUR merely claims for Himself license to depart, since it was Himself soldiers said they sought. And this was He must needs tread the wine-press among the people there must be none with Him should even enter into the dreams of a price of Man's Salvation was paid by Sacrifice besides that of CHRIST only. Caiaphas, without intending it, had declared that it was 'expedient for us that should die for the people.'

In one respect, our LORD's saying or vision recalls that of His great type, and after the flesh, King David<sup>f</sup>. Truly it pointed out<sup>g</sup>, however, that by these words,—(which conveyed a command : expressed a petition,)—He divinely directed His Disciples the wrath of the man addressed. So large was His love, in danger and of Death, that to screen fiery trial was all His care.

9 that the saying might be fulfilled,

<sup>c</sup> Consider St. John vii. 30, 44.

<sup>d</sup> Is. lxii

<sup>e</sup> St. John xi. 50.    <sup>f</sup> 1 Chron. xxi. 17.    <sup>g</sup> B

ake, Of them which Thou gavest Me have  
ost none.

This is a somewhat surprising statement: for  
r SAVIOUR, when He uttered the words referred  
, was speaking of eternal, not temporal Death;  
I certainly He cannot be thought to have been  
nding to the mere *apprehension* of His Apostles.  
hat, however, if the faith of those men was as  
t so imperfect and insecure, that their apprehen-  
n *now* would have infallibly resulted in their  
imate fall? Simon Peter, no prisoner, but a  
untary intruder into the scene of danger, thrice  
nied that he so much as knew CHRIST. What  
ght have been the conduct, what would have  
en the fate, of the others, if they had now been  
parated from their LORD, and dragged away to  
errible death?

'When they which were about Him saw what  
uld follow, they said unto Him, LORD, shall we  
ite with the sword? And one of them<sup>1</sup>—or,  
St. John more particularly says,—

Then Simon Peter having a sword drew 10  
and smote the High Priest's servant, and  
t off his right ear.

Simon, when he drew his sword, (probably, with  
e intention of cleaving Malchus through the  
all,) will have thought that the moment had

<sup>1</sup> St. John xvii. 12.

<sup>1</sup> St. Luke xxii. 49, 50.

arrived for which his Divine Master's discourse at the Paschal Supper had prepared him<sup>k</sup>.—We need not discuss the morality of his act. If he struck the blow in alarm, under the impulse of sudden anger, zealous for the safety of his LORD,—(whose leave to shed blood he was careful to ask<sup>l</sup>, although he did not wait to obtain His permission,)—the deed was at least excusable. We are neither invited to dwell upon its sinfulness, nor to exalt its heroism<sup>m</sup>.

The servant's name was Malchus.

Thus, the latest Evangelist, not only tells us who struck this famous blow, but supplies us with a name which all his predecessors had omitted. St. John, as being 'known to the High-priest' was very naturally acquainted with the High-priest's household. Hence, he knew the maid who kept the door<sup>n</sup>,—the name of the servant who encountered Simon's sword,—nay, he knew that it was a kinsman of this man who charged Simon as he stood by the fire, with having been with CHRIST in the Garden<sup>o</sup>. . . . Let us only beware when we make such remarks, of the spirit in which we make them. However clever they may sound, however interesting they may prove, the

<sup>k</sup> See St. Luke xxii. 36, 37.

<sup>l</sup> St. Luke xxii. 49.

<sup>m</sup> With the Papists,—who seem to consider themselves at liberty to identify St. Peter with the Church of Rome, on all occasions.

<sup>n</sup> See above, ver. 16.

<sup>o</sup> See above, ver. 26.

the shallowest remarks of all, and belong the lowest style of criticism. Far worse than thoughtless are they, if their tendency be to obscure the apprehension of the Divinity of these precious narratives,—where every word was weighed in a heavenly balance; and Almighty Wisdom held the scale; and nothing was set down without a definite purpose. There were eternal reasons, not only why it should be recorded that ‘the servant’s name was Malchus;’ but also why St. John, and not any one but he, was selected to record that fact. It may be a true, but it is only a very partial account of the matter, to say that St. John knew the High-priest, and therefore knew Malchus, and therefore preserved his name. This is to reason about the Gospel as if it were a common book of history. Nay, when Piety has suggested (1<sup>st</sup>) that St. John hereby challenges inquiry into the truthfulness of his narrative; (2<sup>nd</sup>) that the family of Malchus,—and indeed, the High-priest’s entire household,—were hereby made witnesses of one of the LORD’s miracles; (3<sup>rd</sup>) that when St. John’s Gospel was written, St. Peter, and Malchus himself, being probably dead, no mischief could any longer result from a mention of the Apostle’s name in conjunction with that of the High-priest’s servant; and hence that St. John mentions what the other Evangelists omit:—when Piety has suggested all this, and more, we are probably as far as ever from knowing all the reasons why it was set down that ‘the servant’s

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name was Malchus.' . . . May we humbly see as a better reason than any we have ever met why such things are so recorded, that it was intended to be a *trial of Faith*? to expose the men of that generation to the selfsame trial as those who beheld the WORD made flesh; and who were therefore tempted to think Him *mere Man*.

11 Then said JESUS unto Peter, Put thy sword into the sheath :

'for all they that take the sword shall perish by the sword :'

the cup which My FATHER hath given Me shall I not drink it ?

'Thinkest thou that I cannot now pray My FATHER, and He shall presently give Me more than twelve legions of Angels? But how shall the Scriptures be fulfilled, that thus it must be?' . . . . Such were the Divine sayings of the SAVIOUR of the World on this memorable occasion as collected from an earlier Gospel. In St. Matthew's narrative we meet with a second allusion to the 'Cup,' the bitterness of which has been shown us in the way of foretaste in the Garden of Gethsemane.

But we must turn to the Gospel of 'Luca the beloved physician,' for the affecting Miracle of healing which now took place. The reader

<sup>p</sup> See the second note on St. John xii. 48, p. 533.

<sup>q</sup> St. Matth. xxvi. 52 to 54.      <sup>r</sup> See St. Matth. xxvi.

<sup>s</sup> Col. iv. 14.

red to the place at foot for some remarks on  
s subject<sup>t</sup>.

Then the band and the captain and officers 12  
the Jews took JESUS, and bound Him,

For some remarks on the several personages  
e named, see above, on ver. 3. Concerning the  
ase '*the Jews,*' (instead of 'the Chief Priests  
l Pharisees,' as in ver. 3,) see the note on  
John v. 15.—These various officials 'took JESUS  
l bound Him,' in conformity with the Traitor's  
tructions not only to 'hold Him fast<sup>u</sup>,' but also  
'lead Him away safely<sup>x</sup>.' See above, on ver. 6.  
It is hard to conceive after two such recent  
gns,'—so unequivocal a proof of Divine power<sup>y</sup>,  
eraded to this last extraordinary miracle of  
*rcy*,—how these miscreants can have dared to  
ecute their wicked purpose. Certain it is that  
se terrors which our SAVIOUR had suddenly  
: forth, and with which He had for a moment  
itten them to the ground, must have been by  
m withdrawn, to facilitate their purpose; or  
y never could have proceeded to the actual ap-  
hension of the Holy JESUS.

Augustine remarks in his peculiar way,—'Un-  
s our LORD had suffered Himself to be appre-  
ded by them, they certainly could never have  
ne that which they came to do: but then, on

St. Luke xxii. 51. See also St. Matthew xxvi. 51 to 53.

St. Matth. xxvi. 48.

<sup>x</sup> St. Mark xiv. 44.

See above, on ver. 6.

the other hand, neither could He Himself have done that for which *He* came. For they, in their rage, sought His destruction; while He, by His Death, sought our Life.’

- 13 and led Him away to Annas first; for he was father-in-law to Caiaphas, which was the High Priest that same year.

Thus the Evangelist assigns *the reason* why our LORD was first conveyed to the house of Annas. It has been thought that his house was perhaps near at hand, and that the multitude may have been at a loss to know how to proceed. But it seems to be implied that Caiaphas would wish for the sanction, advice, and assistance of his father-in-law, in what was to follow. And indeed, on a careful review of the whole transaction, does it not seem something more than possible that it was in consequence of *this* man’s counsel that the Jews persisted in requiring *Pilate* to execute their sentence? May not the old man’s advice to Caiaphas have been that he must by all means transfer the odium of the death of their Great Prisoner to *the Roman power*?

St. John repeats no less than three times that Caiaphas was ‘the High Priest that same year\*.’

- 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

\* See St. John xi. 49 and 51, and the notes on 50. Compare St. Luke iii. 2.

Alluding to the remarkable incident recorded in *ip.* xi. 49 to 52,—where the reader is invited to read the notes. St. John's manner of identifying persons by some single circumstance in their history, has already been the subject of comment in the note on chap. iv. 46: but the prophecy of Malphias is here referred to for the additional purpose of reminding the reader of the Divine purpose in the sacrifice of the Death of CHRIST.

And Simon Peter followed JESUS, and so is called another Disciple :

Rather, 'and so did *the* other disciple,'—by which phrase the present writer designates *himself*. The expression is found to recur in chap. xx. 2, 3, and 8; where St. John is spoken of, (as here,) in connection with Simon. So intimate a friendship known to have subsisted between these two Apostles, that it is not hard to understand how, in the primitive Church, after mention had been made of St. Peter, it was obvious to infer that by the phrase '*the other* Disciple,' no person could be intended but St. John. And this has been remarked by others. May it not be further suggested, however, and with even better reason, that besides the tie of personal friendship which distinguished these two Saints from every other pair of Apostles, they two had clearly enjoyed marks of peculiar favour at the hands of their Divine LORD<sup>b</sup>,

St. John xx. 2 to 4: xxi. 7, also 20 and 21. Acts iii. 1: iv. 13. On this subject, see the notes on St. Mark iii. 16 and 17: vol. p. 66 to 70.



to which the rest of the Twelve were utter strangers? To say nothing of the occasions when their names are found associated,—think of the great promise to St. Peter recorded in St. Matth. xvi. 18, 19! of his walking on the water to CHRIST! of his paying tribute with his LORD! Think, on the other hand, of the place which St. John occupied near his Master's person! above all, of the place which he held in his Master's heart,—(the heart of CHRIST!); and of the affecting pledge of Love which he received from the lips of his dying LORD! Such favours are found to have produced debate and rivalry among the Apostles, at the time<sup>c</sup>; and St. Peter must have been deeply conscious that 'the Disciple whom JESUS loved' was even the more important person of the twain. His question concerning St. John in chap. xxi. 21, is very remarkable. By tacit consent therefore, among the Apostolic body, St. Peter and St. John seem to have enjoyed a kind of precedence of rank over their fellows:—so that, of *two* Apostles mentioned, when Simon Peter was *one*, St. John was understood to be designated by the mention of '*the other*.'

that Disciple was known unto the High Priest, and went in with JESUS into the palace of the High Priest.

Rather, 'into the Hall:' from which it appears that, in what follows, we are presented with the

<sup>c</sup> St. Mark ix. 34: St. Luke ix. 46: xxii. 24.

ive of an eye-witness of all that occurred. notice also that St. John thus *accounts* for n admission to the scene of danger, as well st. Peter's exclusion from it. He lays no claim rior personal boldness, (though he evidently sed that quality in a very eminent degree<sup>d</sup>;) sinuates any lack of it in his friend.

t Peter stood at the door without. 16 went out that other Disciple, which nown unto the High Priest, and spake her that kept the door, and brought in

as usual to commit the care of the door, or to a female servant. See Acts xii. 13.

en saith the damsel that kept the door 17 Peter, Art not thou also *one* of this s disciples? He saith, I am not.

en St. John missed Simon Peter, it was l that he should suspect what had been the of his exclusion. He therefore speaks to the servant who kept the door, and brings in end. The damsel scrutinizes the person so ed, somewhat closely; and recognises a fol- of JESUS of Galilee.

reconcile this denial of St. Peter with the recorded by the earlier Evangelists, is the ce of a Harmony of the Gospels. It may to refer the reader, concerning the entire

<sup>d</sup> This appears also from St. John xix. 26.

offered to the CREATOR of the World,—the brightness of the FATHER'S Glory, and the express image of His Person<sup>f</sup>! Consider next the monstrous wickedness of the menial who could strike such a blow at such a time; and of the High Priest who, sitting on the judgment-seat, could suffer it to be inflicted. Above all, consider the meek bearing of Him, who 'was brought as a lamb to the slaughter.' 'As a sheep before her shearers is dumb, so He opened not His mouth<sup>g</sup>.' . . . A prelude to this act of cruelty and injustice is found in the history of the Kings<sup>h</sup>: but still more striking is the parallel afforded by the treatment of St. Paul by the High Priest Ananias<sup>i</sup>.

- 23 JESUS answered Him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?

The allusion is clearly to that command in Exod. xxii. 28,—'Thou shalt not revile the gods, nor curse the ruler of thy people.' If I have done this thing, (saith our LORD,) charge Me openly with My offence!

- 24 Now Annas had sent Him bound unto Caiaphas the High Priest.

This is said in order to recal the subject which has been suspended since ver. 13. Similar instances of the Divine method are discoverable in

<sup>f</sup> Heb. i. 3.

<sup>g</sup> Is. liii. 7.

<sup>h</sup> 1 Kin. xxii. 24.

<sup>i</sup> Acts xxiii. 2 to 4.

III.] ON ST. JOHN'S GOSPEL.

ner parts of Scripture<sup>2</sup>. In like manner the words which follow next are intended to recall what was stated in ver. 18.

And Simon Peter stood and warmed himself.

They said therefore unto him, Art not thou also *one* of His Disciples? He denied and said, I am not.

One of the servants of the High Priest, seeing *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

The charge which this person, Malchus' kinsman, brought against Simon Peter, is recorded by no other Evangelist except St. John. See above, the note on the last words of ver. 10,—p. 764 . . . . Thus, for the third time questioned, the Apostle's perplexity became extreme. St. Matthew and St. Mark say, 'Then began he to curse and to swear.' St. John says simply,—

Peter then denied again : and immediately went out to the cock crew.

Whereby the Divine prophecy was fulfilled,—all the four Evangelists conspire in recording. And the LORD turned, and looked upon Peter. And Peter remembered the word of the LORD,

<sup>2</sup> E.g. Exod. vi. 29, 30, recalls ver. 10, 11, 12 of the same chapter.

now He had said unto him. Before the cock crow, thou shalt deny Me thrice. And Peter went out, and wept bitterly. This bitter repentance of Simon Peter is not noticed by the Disciple whom Jesus loved. See concerning it, the note on St. Matthew xvi. 72.

As these scenes of indignity and suffering,—a new phase in our SAVIOUR'S Passion,—is now presented to us. We behold Him next dragged before Pontius Pilate the governor: whose Judgment-hall, *Pretorium* as it is called in the original, is the scene of all that follows.

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; but that they might eat the Passover.

This is,—but [remained without,] in order that they might eat the Passover: which occasions a well-known difficulty: for the Passover supper, as we have seen, had been already eaten. It is obvious to suggest, either that some portion of the repast which might be called by the same name of 'the Passover,' yet remained to be partaken of; (which is known to have been the case;) or else that these miscreants, who proved so unscrupulous in their violation of the most sacred principles of justice, resolved still to sit down to

<sup>1</sup> St. Luke xxii. 61, 62.

in Paschal Supper, although the season appointed for that purpose by the Divine Law had elapsed. Unforeseen events had *compelled* them, in fact, to postpone their evening meal unto the morning.

The chief priests then, and others, who brought SAVIOUR to the Prætorium, remained in the court until Pilate came out to speak to them. As Prisoner, however, they sent within. This agrees from the subsequent narrative . . . Take notice also, in passing, that the terrible repentance of Judas is related by St. Matthew in this place<sup>m</sup>.

Pilate then went out unto them, and said, 29 What accusation bring ye against this man ?

'Pilate *therefore* went out unto them,'—because their fear of contracting uncleanness prevented them from going into the judgment-hall<sup>n</sup>.'

They answered and said unto him, If He 30 were not a malefactor, we would not have delivered Him up unto thee.

implying that they had satisfied themselves of SAVIOUR's guilt, and that nothing but a formal sentence was wanting.

Then said Pilate unto them, Take ye Him, 31 I will judge Him according to your law.

rather, 'and condemn Him,'—'adjudge Him

St. Matth. xxvii. 3 to 10.

<sup>n</sup> Lonsdale and Hale.

to punishment.'—Pilate's first words fully set before us the character of the man,—the very model of a weak temporizing politician. Evidently impressed by the mysterious majesty of his Prisoner, and heartily desiring His acquittal, he is found to be yet more anxious for his own personal safety. If CHRIST must needs die, let it at least be by the hands of others; not by his own. He has not the courage to order His instant release,—which was the requirement of justice, and the plain dictate of conscience.

The Jews therefore said unto him, It is not lawful for us to put any man to death:

It has been thought that they thereby meant that during 'the days of unleavened bread,' and especially on the Feast-day itself, it was unlawful for them to order the execution of a criminal. But it is far more likely that this speech of theirs is to be taken in its plain signification, and that the power of life and death was no longer in any Court of the Jews, but in the Roman Governor alone as supreme.

'Pilate had told the Jews to take JESUS, and judge Him according to their Law. The force of their answer is, It will be to no purpose that we should judge Him according to our Law; for His is an offence deserving of *Death*<sup>o</sup>: and, in such a case, we have no longer the power of carrying our sentence into execution against any man . . . .

<sup>o</sup> St. John xix. 7. St. Matth. xxvi. 66. .

This answer agrees entirely with what we read elsewhere<sup>p</sup>; for we find the Jewish High Priest and Council bearing evidence against JESUS, and condemning Him to Death, but obliged to have recourse to the authority of the Roman Governor, in order that the condemnation might be carried into effect<sup>q</sup>. These wicked men were evidently bent on proceeding with all the forms of Law; else would they at once have had recourse to *stoning*,—as on so many other occasions<sup>r</sup>. It may very well be that the fear of a disturbance among the people was what mainly deterred them from pursuing that violent and irregular course. Their object had been, (as we know,) to effect our LORD's apprehension 'not on the feast-day<sup>s</sup>;' inasmuch however as their intentions had been frustrated, it remained to procure that the cruel punishment of *Crucifixion* should terminate the sufferings of their great Prisoner, — what to do with whom was probably a source of no small perplexity to them, now that He was actually in their power. And thus it came to pass that the prophecy which our LORD had so often delivered concerning the manner of His own death, unexpectedly found fulfilment. This is what the Evangelist means, when he adds,—

that the saying of JESUS might be ful- 32

<sup>p</sup> St. Matth. xxvi. 59 to 66: xxvii. 1, 2.

<sup>q</sup> Lonsdale and Hale, quoting St. Matth. xx. 18, 19: xxvii. 3.

<sup>r</sup> St. John viii. 59: x. 31: (xi. 8:) also Acts vii. 57 to 59.

<sup>s</sup> St. Matth. xxvi. 5.



filled, which He spake, signifying what death He should die.

The allusion is evidently to those many occasions on which our LORD, more or less openly, had predicted His Crucifixion<sup>†</sup>. Especially might the Evangelist be thought to allude to the minute and extraordinary prophecy in St. Matthew xx. 18, 19; but that the recurrence of *the very phrase* which St. John here uses, in an earlier chapter of the present Gospel<sup>‡</sup>, seems to prove that the allusion is to a different and more recent occasion.

‘If the Jews had sought from Pilate permission to put JESUS to Death according to their own Law, they would probably have obtained it; in which case, He would have died by stoning as a blasphemer<sup>‡</sup>; but then His prophecy that He should die by Crucifixion, which was a Roman, and not a Jewish punishment, would not have been fulfilled<sup>‡</sup>.’ See above, what was offered on ver. 13.

Take notice however, that it was at this juncture, the multitude brought a specific charge against the Holy One. ‘They began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is CHRIST a King<sup>‡</sup>.’ Unless this is attended to, Pilate’s question, which immediately follows, is scarcely intelligible.

<sup>†</sup> St. John iii. 14: viii. 28.

<sup>‡</sup> St. John xii. 32, 33.

<sup>‡</sup> Levit. xxiv. 16. <sup>‡</sup> Lonsdale and Hale. <sup>‡</sup> St. Luke xxiii. 2

Then Pilate entered into the judgment-<sup>33</sup>  
 ll again, and called JESUS, and said unto  
 im, Art Thou the King of the Jews?

A momentous question, doubtless; for it is re-  
 ded by all the four Evangelists, and in the f-  
 same words<sup>2</sup>. Take notice that the Roman  
 erner does not ask our LORD Whether it be  
 e that He has said this thing concerning Him-  
 f? but simply requires Him to declare Whether  
 e *be* 'the King of the Jews,' or not? And this  
 s divinely ordained; for thus it came to pass  
 at our LORD's true title was eventually affixed

His Cross,—to the infinite annoyance of His  
 emies, who wished His accusation to be set  
 rth in different language. See St. John xix. 19  
 22.

Pontius Pilate having entered the Prætorium,  
 om which he had issued on learning that the  
 ultitude were at his gate<sup>a</sup>,) ordered our SAVIOUR  
 be summoned into his presence. Our SAVIOUR  
 id the Roman Governor now stood face to face<sup>b</sup>;  
 hen the latter, with a miserable apprehension  
 hich all that followed must have conspired to  
 ighten,) that he had to do with more than  
 ortal Man, asked our SAVIOUR the question re-  
 ded in the text. The answer which the three  
 rlier Evangelists record, is found not to have  
 en immediate: for it follows,

<sup>2</sup> St. Matth. xxvii. 11. St. Mark xv. 2. St. Luke xxiii. 3.

<sup>a</sup> See above, ver. 29.

<sup>b</sup> St. Matth. xxvii. 11.

34 JESUS answered him, Sayest thou this thing of thyself, or did others tell it thee of Me?

Tell thee, (that is,) that I had declared Myself to be 'the King of the Jews.' For, as we have elsewhere shewn, the charge of claiming to be a King was brought against our SAVIOUR while He was within the Judgment-hall, by His enemies, who were then assembled without. Full well indeed did the Holy One 'perceive in Spirit' all that had taken place on this occasion; but He asks a question of Pilate,—(as He asked a question of Adam<sup>d</sup>, and of Cain<sup>e</sup>; of Abraham<sup>f</sup>, and of Moses<sup>g</sup>,)—the object of which seems to have been to arouse Pilate to a speedy sense of the shameful injustice of the charge. It is, perhaps, as if He had said,—Thou hast been the Governor of this Country for five years. Did any rumour ever reach thee that I have been guilty of the class of crimes which Mine enemies lay to My charge? Sayest thou this therefore of thyself? or is the question altogether prompted by the accusation of the multitude at thy gate?

Now, it is not to be supposed that Pilate can have been unaware of the general belief which prevailed at this time throughout the World that a King was about to appear. He will have inevitably discovered, during his residence in Judæa,

<sup>c</sup> Compare St. Mark ii. 8.

<sup>d</sup> Gen. iii. 9.

<sup>e</sup> Gen. iv. 9.

<sup>f</sup> Gen. xviii. 9.

<sup>g</sup> Exod. iv. 2.

That such an expectation was very prevalent among the Jewish nation; and that this hope was in some mysterious manner connected with their religious profession, he will have also certainly known. Hence his rejoinder, which follows.

Pilate answered, Am I a Jew ?

35

This seems to mean, What should I, a Roman, know of such superstitions? 'Am I a Jew,—that should of myself know what Thy pretensions among Thy countrymen are<sup>b</sup>?'

Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done ?

For all reply, our SAVIOUR proceeds to answer Pilate's question in ver. 33.

JESUS answered, My Kingdom is not of this World: if My Kingdom were of this World, then should My servants fight, that should not be delivered to the Jews: but now is My Kingdom not from hence.

Rather, '*would have fought*, that I should not have been delivered.' . . Our SAVIOUR does not say that He has no earthly Kingdom; but that His Kingdom is not of *earthly origin*. 'As for epugnancy between ecclesiastical and civil power, or any inconvenience that these two powers should be united, it doth not appear that this was the

<sup>b</sup> Lonsdale and Hale.

## A PLAIN COMMENTARY

cause of His resistance either to re-  
judge.<sup>1</sup>

It is related that in the time of Domiti-  
descendants of St. Jude, our LORD's co-  
brought before the Emperor, on a charge  
of the royal line of David. 'The Emp-  
tioned them, concerning CHRIST, and  
of His Kingdom; where and when it  
pear. The peasants, (for they were  
made answer that it was *not of this Wor-*  
*was it earthly in its nature*, but hea-  
angelic,—and that it would not be reve-  
the Last Day!.'—The entire anecdote  
by one who lived in the middle of t  
century, and is full of affecting interest.

The English reader should be told th  
a marked emphasis, both in Pilate's repl  
Blessed LORD's rejoinder, which it is  
convey exactly in English,—except perh  
use of italics. '*Thy* nation, and the Hi-  
says Pilate. '*My* Kingdom is not of th  
(says the Divine Speaker,) 'If of this W  
*My* Kingdom, then would *My* servi-  
fought,' &c.,—the word for 'servants'  
same which is translated 'officers' in  
and 12.

37 Pilate therefore said unto Him, *Art*  
a King then?

<sup>1</sup> Hooker,—referring to St. John viii. 11, and St. J

<sup>2</sup> Hegesippus.

The exact rendering of the words would perhaps rather be,—‘Thou art a King, then; art Thou not?’ . . . Inasmuch as our SAVIOUR had thrice made mention of His ‘Kingdom,’ it followed that, in some sense, He claimed to be a King. Pilate seems to have had a very correct notion of our LORD’s meaning,—namely, that He spoke with reference to things spiritual. Otherwise, it is incredible that he would have hesitated to put his Prisoner to death. The Roman cannot but have had a general knowledge of the singular religion of the people over whose affairs he had come to preside; and the present accusation being urged by the chief priests, he may have easily had a suspicion that it partook of a religious character. What is certain, Pilate persisted in bestowing this obnoxious title upon our LORD to the very last. He is recorded to have used it no less than five times<sup>k</sup>.—In reply to the present question,

**JESUS** answered, Thou sayest that I am a **King**.

Witnessing by those words, (which amount, in Hebrew, to an affirmation,) that ‘good confession before Pontius Pilate,’ to which the great Apostle directs the attention of his son Timothy<sup>l</sup>; and through him, of the Church for ever. The particulars of this dialogue, St. John will be found to give far more in detail than the other three

<sup>k</sup> St. John xviii. 39. St. Mark xv. 12. St. John xix. 14, 15, 19.

<sup>l</sup> 1 Tim. vi. 13.

**Evangelists.** He also presents us with the mainder of our LORD's reply: as it follows,—

To this end was I born, and for this came I into the World, that I should be a witness unto the Truth.

Pilate will not, or rather cannot have known the full sublimity of this declaration. The pre-existence of CHRIST in His Divine Nature; the mystery of His Holy Incarnation; the gracious purpose of His Coming into the World,—of all this he scarcely have had so much as a remote concept. Yet had he seen and heard enough to be convinced of our LORD's Innocence<sup>m</sup>; to be aware that the chief priests had delivered Him up in envy<sup>n</sup>; and heartily to desire His release<sup>o</sup>.

So emphatic a mention of 'Truth,' in connexion with the very purpose of our SAVIOUR's Advent into the flesh, suggests a few remarks in addition to what has been already offered on this subject in the note on St. John xiv. 17. It is not enough then, to speak of 'Truth,' as (1st) 'the body of the Gospel Doctrines conveyed in our Blessed LORD'S Lessons, and the Apostle's inspired teaching nor yet (2nd) as 'a principle of good, a holy influence, affecting the personal character, producing certain fruits and blessed with certain privileges attached to it<sup>q</sup>;' nor even (3rd) as t

<sup>m</sup> See ver. 38: also St. Luke xxiii. 4 and 22.

<sup>n</sup> St. Mark xv. 10.

<sup>o</sup> St. Luke xxiii. 20.

<sup>p</sup> As in Gal. iii. 1. 2 Tim. iii. 7. Rom. i. 18.

<sup>q</sup> As in St. John viii. 32, 44: xvii. 17. 2 St. John ver. 2. So in the Old Testament, 2 Kings xx. 3. 2 Sam. xv. 20.

which really exists, in contradistinction to that which is false and unreal,—all true Being, as contrasted with all Falsehood, Vanity, and Sin<sup>r</sup>. 'The full idea of the Apostle is not reached; for (4th) his conception of Truth mounts still higher, and identifies it with God Himself. He is the only reality, the only absolute Truth. He is the source and limit of all that is; and in Him, all that is good and all that exists are united. Whatever was the thought in Pilate's mind, when he inquired, 'What is Truth?' the only adequate answer which Scripture gives, in its absolute sense, is that which JESUS addressed to His Disciples, 'I am the Truth and the Life'. He thus claimed Deity to Himself; and St. John no less assigned it to the HOLY SPIRIT, when he declared that 'the SPIRIT is Truth'. All the other ideas of the Truth are summed up, and find their home and source, in this first principle: for, from this one fount, all Existence, all that really is, proceeded in the beginning, and has its continuance. From Him flows that holy influence of Truth as it dwells in man, working in him manifold graces; and it is knowledge of Him, veiled in His works, unveiled by His Word, and applied by the Spirit, which constitutes that true Doctrine, whether of Science or of Grace, which informs Man's understanding, and enlightens his reason<sup>n</sup>.'

<sup>r</sup> As Rom. i. 25. Nahum iii. 1. St. John i. 17.

<sup>n</sup> St. John xiv. 6.

<sup>l</sup> 1 St. John v. 6.

<sup>n</sup> From a MS. Sermon by the Ven. Archdeacon Grant, preached before the University, May 13th, 1855.



A PLAIN COMMENTARY

‘To this end was I born,’ (saith our Lord for this cause came I into the World, that bear witness unto the Truth.’ In connexion with this remarkable saying, the thoughtful reader of the Bible will perhaps be glad to be reminded of the many proofs which the Old Testament affords that under the Law the perfection of Truth is not found declared and as under the Gospel. The strict duty of truthfulness was not acknowledged when Isaac and his wife Rebekah<sup>x</sup>, (as Abram had before with his wife Sarai<sup>y</sup>,) say she was his sister: when Jacob taught Jacob to deceive his father<sup>z</sup>, and when Esau<sup>a</sup>: when Jacob told his brother that he was on his way to Seir, when in reality he was going nothing less than going into the country of the Canaanites when Simeon and Levi spake falsely to the king of Shechem<sup>c</sup>; and Rachel covered her face with the truth<sup>d</sup>; and Jael, in order to slay Sisera, was at once treacherous and cruel<sup>e</sup>; and Dabshal told Achish a false account of his expedition against the Amalekites<sup>f</sup>. All these passages in the history of persons who lived under the Law are hard to reconcile with our notions of truth derived from *the Gospel*. Will it not be well to consider that ‘the Law was given by Moses, but *Grace and Truth came by JESUS CHRIST*’

<sup>x</sup> Gen. xxvi. 6, 7.

<sup>y</sup> Gen. xii. 10

<sup>z</sup> Gen. xxvii. 11—19.

<sup>a</sup> Gen. xxvii.

<sup>b</sup> Gen. xxxiii. 14, 16, 17.

<sup>c</sup> Gen. xxxiv

<sup>d</sup> Gen. xxxi. 34, 35.

<sup>e</sup> Judges iv.

<sup>f</sup> 1 Sam. xxvii. 8—12.

<sup>g</sup> St. John i. 17: c

Every one that is of the Truth heareth My voice.

'Now, being of the Truth' implies belonging to it; being mastered by it; taken up into it. It implies the being possessed by a principle which moulds that wherein it dwells to itself, as the weaker is held by the stronger; even a possession of the soul by the very Essence of Being and of Life, manifested in the Person of the SON, and administered by the HOLY GHOST. We cannot attach a lesser meaning than this to our LORD's words, in their first sense. But, in a subordinate sense, the 'being of the Truth' will imply the being under an influence and temper of heart and of mind; a virtue peculiarly practical; an honesty and sincerity affecting the whole character, and shewn in the conduct of daily life. Holy Scripture frequently presents the idea of Truth in this practical aspect: as when it speaks of 'walking in the Truth;' of those who 'do not the Truth;' and when it classes amongst those who are shut out from the River and the Tree of Life, 'whatsoever loveth or maketh a lie.'

'It is this *truth of character* which may be understood in our SAVIOUR's saying in the verse before us: that virtue which in *words* is *Veracity*; in *heart* is *Sincerity*; in *conduct* is *Honesty*. And though it be classed among the moral rather than the spiritual qualities of heart, yet it is not therefore to be cut off from the great first source of Truth, as though it were not an emanation from

when he asked this question; although to be indeed the fact that he 'would not give an answer!' In the language of a writer, already largely quoted,—'he was impressed by our SAVIOUR'S presence, alarmed by the sanguinary cry of the multitude and the remonstrances of his own conscience, he did not indulge a scoff or a sneer. Rather, in the sadness of his heart he uttered what had been to him a subject of hopeless inquiry. So many of the higher intellects of his time had fallen into the depths of scepticism, ranging through the many systems of naturalism, in attempts to solve the mysteries of our existence, to satisfy the understanding and the will, to find some object on which they might lay claim, and to regard the attainment of Truth in a

Did Pilate then not wait for an answer, for the reason already suggested? or was it because he spurned the notion of learning philosophy at the hands of such an One as CHRIST? or was it because Time pressed, and because it was impossible at such a moment to pursue such an inquiry? or was it not rather because he was terrified at the prospect of having to condemn so mysterious a Being; and eager to procure His acquittal on a plea which had suddenly occurred to him, and which is embodied in the words which follow?

And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault *at all*. But ye have <sup>39</sup> 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?

Thus, Pilate at once witnesses to our LORD's Innocence, and proposes to act towards Him as if He were guilty. He has neither the courage to condemn nor to release Him, on the ground of His accusation; but thinks that by proposing to the Jews that they should avail themselves of a practice recently established of setting a malefactor free at the Paschal season, the ends of either party may be attained. Neither will Pilate do violence to his own conscience; nor will the honour of the High Priest be compromised. In such crooked policy, the Roman governor was signally and deservedly defeated.

It will be discovered however, by a reference to St. Luke's Gospel, that between verses 38 and 39 comes the judicial interview between Herod and our LORD. Pilate, catching eagerly at the mention of Galilee in a second charge which the chief priests and people brought against CHRIST, on finding 'that He belonged unto Herod's jurisdiction,' sent Jacob's remote Descendant to suffer indignity and insult at the hands of the remote descendant of Esau. It was on our SAVIOUR'S return from that interview, that Pilate made the proposition recorded in the text.

40 Then cried they all again, saying, Not this Man, but Barabbas. Now Barabbas was a robber.

'Who, for a certain sedition made in the City and for murder, was cast into prison<sup>1</sup>.'—This was that denial 'in the presence of Pilate, when he was determined to let Him go,' with which St. Peter reproached the Jews at a later period, adding, 'But ye denied the Holy One and the Just, and desired a murderer to be granted unto you.' . . . 'His own, they among whom He had gone about all His life long, healing them, teaching them, feeding them, doing them all the good He could; it is they that cry, 'Not this Man, but Barabbas<sup>2</sup>!'

<sup>1</sup> St. Luke xxiii. 19,—and see what follows down to ver. 24.

<sup>2</sup> Acts iii. 13.

<sup>2</sup> Bp. Andrewes.

## PLAIN COMMENTARY

ON THE NINETEENTH CHAPTER OF

**St. John's Gospel.**

CHRIST is scourged, crowned with thorns, and beaten. 4 Pilate is desirous to release Him, but being overcome with the outrage of the Jews, he delivered Him to be crucified. 23 They cast lots for His garments. 26 He commendeth His Mother to John. 28 He dieth. 31 His side is pierced. 38 He is buried by Joseph and Nicodemus.

**LIX.** THEN Pilate therefore took JESUS, scourged *Him*.

Concerning this awful outrage, it must suffice refer the reader to the commentary on St. Matthew xxvii. 26: but we may well repeat the prophet's assurance, (reminded of it as we are by the apostle,) that 'with His stripes we are healed'.<sup>a</sup> It follows in St. Matthew's Gospel,—'Then the officers of the Governor took JESUS into the Prætorium, and gathered unto Him the whole band; they stripped Him:'

and the soldiers platted a crown of thorns, 2 put *it* on His Head,

the most unquestionable token this, that CHRIST'S kingdom was not of this World, when He was crowned only with thorns and briars, which are the curse of the Earth<sup>b</sup>. But the reader is requested to read what has been already offered con-

<sup>a</sup> 1. iii. 5, quoted in 1 St. Pet. ii. 24.

<sup>b</sup> Lightfoot.

cerning this mysterious incident, in the commentary on St. Matth. xxvii. 29.—Besides the thorny crown, other mock insignia of Royalty were not wanting; as, ‘a reed in His Right Hand?’

and they put on Him a purple robe,

‘and they bowed the knee before Him, and mocked Him,’

- 3 And said, Hail, King of the Jews; and they smote Him with their hands.

‘And they spit upon Him, and took the reed, and smote Him on the Head<sup>c</sup>.’ Take notice how intensely, by this last act of cruelty, the torture of the thorny crown must have been aggravated.

- 4 Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him.

Thus, passing sentence of condemnation on himself, even while pronouncing, (nor yet for the first time<sup>d</sup>), our LORD’s acquittal. ‘Behold, I bring Him forth unto you, that ye may know.’—for had Pilate judged that our LORD was in any sense guilty, he would have passed sentence upon Him *within* the Prætorium.

The Roman governor, notwithstanding that he was himself ‘a man of an high, rough, untractable

<sup>c</sup> St. Matth. xxvii. 29, 30,—on which places see the notes.

<sup>d</sup> St. John xviii. 38. St. Luke xxiii. 14, 15, 22.

spirit<sup>e</sup>, melted by the sight of so much meek endurance on the part of One whom he knew to be perfectly innocent of the crimes laid to His charge, had stepped out before his Prisoner, in order to address the multitude on His behalf. Our LORD is found to have followed Pilate:

Then came JESUS forth, wearing the crown <sup>5</sup> of thorns, and the purple robe. And *Pilate* saith unto them, Behold the Man!

Take notice that, this time, Pilate, in addressing the Jews, does not, as heretofore, call our LORD their '*King*.' He knew that they were exasperated by his use of that title<sup>f</sup>; and *now*, he desires to move their pity, and if possible to persuade them to consent to our LORD'S release. . . . 'Behold the Man!' As if he said,—Behold the afflicted and tortured object of your malice and cruelty; 'a worm, and no man.' If ye have human hearts, ye cannot behold such a dismal spectacle without commiseration! . . . These miscreants, on the contrary, are only the more exasperated at the sight: for, '*when they saw Him*,' (as it follows):

When the chief Priests therefore and <sup>6</sup> officers saw Him, they cried out, saying, Crucify *Him*, crucify *Him*.

Pilate was little prepared to see his expedient answer so ill,—to find that shewing CHRIST to His

\* Bp. Pearson, from Philo.

<sup>f</sup> See the note on St. John xviii. 37,—p. 785.



enemies was but heaping fuel on the flame. The instruments of Satan, in fact, spake the language of *him* who was urging them on. Truly was their 'hour, and the power of Darkness'.

Pilate saith unto them, Take ye *Him*, and crucify *Him*: for I find no fault in *Him*.

Monstrous, that a heathen should have thus to remonstrate with the chief Priests of a nation taught of GOD! Desiring above all things our LORD's release, but determined at all costs that he will not become himself the author of our LORD's Death, Pilate tells our LORD's accusers that if they will crucify his Prisoner, they must do it themselves; for that he does not find *Him* guilty of the pretensions to Royalty which they have brought against *Him*. Hence, they invent an entirely new ground of accusation: as it follows

7 The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the SON of GOD.

They allude to the law contained in Leviticus 16,—'He that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him.' But in the *manner* of death thus prescribed, these hypocrites say nothing; because they desire our LORD's *crucifixion*. Some think that the reference is to Deuteronomy xviii. 20.

\* St. Luke xxii. 53.

Let those who deny or doubt the true Divinity of our SAVIOUR CHRIST, notice well the charge here brought against Him by His enemies; and learn, even from those wicked men, a lesson. Full well were they aware of the nature of the claim which our LORD advanced, on many occasions; namely, of being 'very GOD of very GOD,' and 'of one Substance with the FATHER.' Consider St. John 18, together with what follows; also chap. viii. 12, and x. 30 to 38: and see the notes there.

As Pilate had miscalculated on the effect which the sight of the Holy One, when 'His visage was so marred more than any man, and His form more than the sons of men<sup>b</sup>,' would produce on His enemies, so are *they* found to have very wrongly conceived the effect which their accusation would have on Pilate. Already overawed by the unearthly bearing of our SAVIOUR<sup>i</sup>, and rendered uneasy by the unexpected message which he had in the meantime received from his Wife<sup>k</sup>, this last intimation that his mysterious Prisoner claimed to be of Divine extraction, seems to have completed his embarrassment. Pilate had been shocked, before, to find himself urged to the commission of an act of such flagrant injustice: but now, there were superadded the terrors of the unseen World.

When Pilate therefore heard that saying, 8 he was the more afraid; and went again into 9

<sup>b</sup> Ia. lii. 14. See above, on the first words of ver. 6.

<sup>i</sup> See the notes at p. 778, 781.

<sup>k</sup> St. Matth. xxvii. 19.

the judgment-hall, and saith unto JESU  
Whence art Thou ?

The form of this inquiry sufficiently shews wh  
was passing through the mind of Pilate. He d  
sires to know the *origin* of his Prisoner. *When*  
does He come? in other words, *Who was I*  
*Father*<sup>1</sup>? His Kingdom, (Pilate had heard Hi  
say,) is 'not of this World.' Is *He* also 'not  
this World?' . . . The heathen Procurator aga  
puts the descendants of Abraham to shame. Li  
Gamaliel in the Acts, he is seized with a saluta  
apprehension 'lest haply he be found even  
fight against God<sup>m</sup>.'

But JESUS gave him no answer.

Perhaps, because the inquiry was made in su  
a spirit that Pilate could not have been profit  
by our LORD's reply; even had our LORD seen  
to give him all the information he asked for. T  
arrogant tone of the words which follow, whi  
convey an imperious threat, seems to prove th  
truth of this conjecture.

10 Then saith Pilate unto Him, Speake  
Thou not unto me? knowest Thou not th  
I have power to crucify Thee, and ha  
power to release Thee?

'*Power* to crucify, and *power* to release.' .  
'By this very saying, thou dost condemn thyse

<sup>1</sup> See the notes on St. John vii. 27, p. 267—9.   <sup>m</sup> Acts v. 39

○ Pilate !' (exclaims Ambrose.) 'It is thy consciousness of *thine own power*, therefore, not thy conviction of *His guilt*, which moves thee to deliver up the Holy One to crucifixion !'—A modern critic observes, with truth, that Pilate further condemns himself in servilely yielding to a popular clamour, after so plainly declaring his own absolute unfettered authority\*.

JESUS answered, Thou couldest have no <sup>1</sup> power *at all* against Me, except it were given thee from above : therefore he that delivered Me unto thee hath the greater sin.

: That is, This boasted power of thine against Me, thou never wouldest have had, 'were it not that God, who is My FATHER, hath in His Divine counsels, for the good of the World, determined to deliver Me up to suffer death under thee. And this is a great aggravation of the sin of Judas, and the Jewish Sanhedrin : he, to deliver Me up to them ; they, to make thee the instrument of their malice in crucifying Me, not only an innocent person, but even the SON of GOD Himself. This, they have had means to know better than thou ; and therefore, though thy sin be great, yet theirs, being against more light, is much more criminal, and shall be more severely punished\*.'

And from thenceforth Pilate sought to <sup>12</sup> release Him :

\* Grotius.

• Hammond.

It is evidently implied that the Roman here came forward, addressed the chief Priests and multitude, and tried again to persuade them to consent to our SAVIOUR'S acquittal.

but the Jews cried out, saying, If thou let this Man go, thou art not Cæsar's friend whosoever maketh himself a King speaketh against Cæsar.

Thus, the enemies of the Holy JESUS again shift the ground of their accusation; and, having discovered that Pilate is heedless of their charge of blasphemy, assail him on his weakest side, by appealing to his political fears; at the same time preferring against our SAVIOUR the favourite and most prevalent, because the most successful, charge of those times. They give Pilate to understand that if he perseveres in advocating the release of JESUS CHRIST, they will accuse him at Rome before his Imperial master, of disloyalty and supineness in the discharge of his duties as Procurator of Judæa. Pilate's scruples vanish, at once, and so formidable a threat. He knows the suspicious and irritable temper of Tiberius; and he fears less to put the SON of GOD to death, than to incur the Roman Emperor's displeasure. Accordingly,

- 13 When Pilate therefore heard that saying he brought JESUS forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

'The word is Syriac or Chaldee; called Hebrew here, according to the custom of the New Testament, which calls the Syriac language, (being at that time the vulgar tongue of the Jews,) *Hebrew*.' Thus Golgotha, in ver. 17, and one of the inscriptions on the Cross, in ver. 20, are spoken of as belonging to the Hebrew tongue. On the Cross, Hammond says the words were Syriac in Hebrew letters.

Pilate is thus related to have passed sentence on our LORD in the place appointed for the trial and condemnation of criminals. What is here called 'the Pavement' is supposed to have been a piece of mosaic or tessellated work, whereon the judgment-seat stood. Julius Cæsar, in his military expeditions, carried about with him a 'pavement' of this description. The Jews called the locality 'Gabbatha,' (which means *raised* or *elevated*,) with reference, seemingly, to the lofty place where the Roman Governor sat.

And it was the preparation of the Pass-14  
over, and about the sixth hour: and he saith  
unto the Jews, Behold your King!

Before, it was 'Behold the Man!' See ver. 5, and the note there. Pilate now grows reckless, and bestows upon our SAVIOUR the title which he knows is most obnoxious. How maddened with senseless rage they had by this time become, their rejoinder, in ver. 15, sufficiently shews.

Thus does St. John fix the day, and the hour of the day, when the Roman Governor delivered up our SAVIOUR into the hands of His Enemies. See the note on St. John i. 39. 'The Preparation of the Passover' signifies the Friday in Passover-Week: 'the sixth hour,' in St. John's Gospel, is not Twelve at noon, but *Six o'clock in the morning*. This has been explained more than once, in a previous part of the commentary<sup>a</sup>.

- 15 But they cried out, Away with *Him*, away with *Him*, crucify Him. Pilate saith unto them, Shall I crucify your King?

Take notice how Pilate persists in bestowing the title of 'King,' upon our SAVIOUR. Ever since his inquiry, in chap. xviii. 33, ('Art Thou the King of the Jews?') until he inscribes it on the title over His Cross, the Roman perseveres in this appellation<sup>r</sup>; which he may have felt a growing conviction, in some way, *belonged to CHRIST*; while it was evidently most distasteful to His enemies. There may have been bitter irony also in this: for Pilate was addressing a people whom he and his countrymen despised; a people now in utter subjection to the Roman Power. And it seems to be implied that the scorned and outraged Being who stood before him, was a fit person to be styled the King of such a race. At the same time, who sees not that, (as in the case of Caia-

<sup>a</sup> See the notes on St. John i. 39: iv. 6, p. 107, and 52, p. 150.

<sup>r</sup> See the note on St. John xviii. 37.

s<sup>a</sup>;) what was spoken in cruelty, was overruled a Higher Power to a lofty issue; that there was inest Truth in what was meant for mockery | insult? See the note on St. Matth. xxvi. 65.

But with whatever view Pilate thus expressed himself, he thereby drew forth from the Rulers of

Jews that public rejection of JESUS as their ng, which led to the rejection of their nation GOD. They were so blinded by their eagerness accomplish the destruction of JESUS, that they not scruple to make such an acknowledgment Cæsar's sovereignty over them, as was at vari- e with all their national principles and feelings<sup>b</sup>?

e chief Priests answered, We have no ng but Cæsar.

As if they said,—We have never acknowledged n by any such title. It is thou, not we, who our these pretensions. 'We have no king but sar!' (whereas their Fathers used to exclaim, *we have no King but GOD!*) . . . And the miser- e men who by such an argument urge Pilate the commission of a crime which he dreads, has no longer the courage to refuse, thereby vict themselves of rebellion, when they sub- uently resist their Roman masters; and seal ir own subjection to that cruel Power which a few years will destroy them root and branch, rthrow their Temple and City, and inflict greater

<sup>a</sup> See the notes on St. John xi. 49 to 52.

<sup>b</sup> Lonsdale and Hale.



misery upon them than is recorded in the annals of any other nation, since the beginning of the world. See the note on St. Mark xiii. 19.

- 16 Then delivered he Him therefore unto them to be crucified. And they took Jesus and led *Him* away.

'And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him'.... All the Evangelists, in this way, pass straight from Pilate's condemnation, or rather surrender of our LORD, to His Crucifixion. But we find that it was not until 'the third hour<sup>x</sup>,' (that is, not until nine o'clock in the forenoon,) that 'they crucified Him.' Three hours had therefore elapsed, during which the hideous preparations for Death were in progress;—a severe aggravation doubtless of our SAVIOUR's sufferings; prolonging, as it did, His pains, and exposing Him to the brutality of an infuriated populace, and ruffianly soldiery. Satan was not inactive at such a time; and his agents were all about him. An important statement follows:

- 17 And He bearing His Cross went forth.

That is, the SAVIOUR 'went forth' or 'out' of *the City-gate*; being there relieved of His awful burthen by 'a man of Cyrene, Simon by name' who was even then 'coming out of the country'

<sup>x</sup> St. Mark xv. 20: compare St. Matth. xxvii. 31.

<sup>y</sup> St. Mark xv. 25.

<sup>z</sup> St. Matth. xxvii. 32.

about to enter Jerusalem,—as the Evangelists careful to explain<sup>a</sup>. St. John, omitting this Lent, alone relates that the REDEEMER at first, conformity with the established custom of the Romans,) was made to bear His own Cross. But it was a mere aggravation of bodily suffering in the case of others, was, in the case of the Infinite WORD, much more. He thereby shewed : JEHOVAH had 'laid on Him the iniquity of All;' and that 'surely He hath borne our griefs carried our sorrows<sup>a</sup>!' . . . Hereby too was fulfilled a famous type; for that 'Isaac bearing the wood did presignify CHRIST bearing the Cross<sup>b</sup>,' observed not only by Christians. Pearson says that 'the Jews themselves have referred this type unto that custom: for upon the words and Abraham took the wood of the burnt-offering; and laid it upon Isaac his son<sup>c</sup>,' they have a note,—'as a man carries his Cross upon his shoulders.'"—The true Isaac, therefore, went forth :

to a place called *the place* of a scull, which is called in the Hebrew Golgotha :

A place outside the city-gate<sup>d</sup>, set apart for the execution of criminals, and which doubtless derived its Syriac<sup>e</sup> appellation from the hideous infliction of death which may well have abounded

See the notes on St. Matth. xxvii. 31, 32: also, on St. Mark vii.

<sup>a</sup> Is. liii. 6. 4.

<sup>b</sup> Bp. Pearson.

<sup>c</sup> Gen. xxii. 6.

Consider Heb. xiii. 12.

<sup>d</sup> See above, on ver. 13.

there. Close to it, however, as we shall presently reminded, there was a garden<sup>f</sup>; one, which seems to have been kept with care the mean time they have reached this awf

- 18 Where they crucified Him, and two with Him, on either side one, and Jesus in the midst.

These two were robbers, as we learn from other Gospels: whereby, doubtless, it was intended to draw as thick a veil as man can devise over the Righteousness of CHRIST. vainly however does the Psalmist counsel, 'Commit thy way unto the LORD . . . and He will bring forth thy righteousness as the light<sup>h</sup> by day; it came to pass, (1st) that a prophecy was fulfilled<sup>i</sup>: (2ndly) that CHRIST found a confessor upon the very Cross. 'Then said He to His FATHER, forgive them; for they know not what they do<sup>k</sup>:'—which is the first of His sayings!

The present Evangelist, until he has to do with the breaking of the legs of the malefactor, in no other way the fate of the two men thus crucified with CHRIST. St. Luke in this chapter relates the striking circumstance that they were crucified in a manner the image of those who shall

<sup>f</sup> See below, ver. 41.

<sup>g</sup> Consider St. Job

<sup>h</sup> Ps. xxxvii. 5, 6.

<sup>i</sup> Is. liii. 12. See the note on St. Mark xv. 28.

<sup>k</sup> St. Luke xxiii. 34,—where see the note.

at His Right and at His left in Judgment,—the elect of God, and the reprobate<sup>1</sup>:’ and to St. Luke’s Gospel the reader must be referred on this important, and very instructive subject<sup>m</sup>.

And Pilate wrote a title, and put *it* on <sup>19</sup> the Cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

The inscription upon the Cross of CHRIST, (concerning which, see the note on St. Luke xxiii. 38<sup>n</sup>, is recorded, with slight and unimportant varieties, by all the four Evangelists<sup>o</sup>; but St. John alone relates the name of its author, and the circumstances under which it was written, in the verses which follow.

This title then read many of the Jews: <sup>20</sup> for the place where JESUS was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

Then said the chief Priests of the Jews to <sup>21</sup> Pilate, Write not, The King of the Jews; but that He said, I am King of the Jews. Pilate answered, What I have written I have <sup>22</sup> written.

See above, the notes at p. 781 and 785. . . How

<sup>1</sup> Dr. W. H. Mill.    <sup>m</sup> See St. Luke xxiii. 38 to 43, and notes there.

<sup>n</sup> See also, on St. Matth. xxvii. 37.

<sup>o</sup> St. Matth. xxvii. 37.    St. Mark xv. 26.    St. Luke xxiii. 38.

remarkable was the firmness of Pilate in this particular! The chief Priests have had their own way in everything else: but in *this* respect, at least, the Roman will not yield. 'He doth act the Prophet almost as well as Caiaphas. 'What I have written, I have written;' and it shall stand and obtain. They shall have no other King MESSIAH than this for ever<sup>p</sup>!'. . . May he have had an awful consciousness all the while upon him, that what he had written was *the Truth*? or was he simply bent on indulging the natural obstinacy and inflexibility of his own disposition,—wholly unconscious of everything beside?

'It was not for nothing,' (says Pearson, beautifully,) 'that Pilate suddenly wrote, and resolutely maintained what he had written. That title on the Cross did signify no less than that His Royal power was active even there: for 'having spoiled Principalities and Powers, He made a show of them openly, triumphing over them in it<sup>q</sup>;' and 'through His Death, destroyed him that had the power of Death, that is, the Devil<sup>r</sup>.''

- 23 Then the soldiers, when they had crucified JESUS, took His garments, and made four parts, to every soldier a part;

'Casting lots upon them,' (says St. Mark,) 'what every man should take<sup>s</sup>.' . . . And thus, at the very foot of the Cross of CHRIST, was enacted the em-

<sup>p</sup> Lightfoot.

<sup>r</sup> Heb. ii. 14.

<sup>q</sup> Col. ii. 15.

<sup>s</sup> St. Mark xv. 24.

blem of that triumph over our SAVIOUR which the Powers of Darkness, it may well be supposed, by this time thought secure! They had slain their great Enemy, (the Devils will have already assumed;) and their wicked agents may now be instigated to '*divide the spoil.*' See the references on St. Luke xi. 22, p. 287. . . . Little can it have been imagined by those accursed ones that the Cross of CHRIST was to be the very instrument of MESSIAH'S final Triumph: that Satan had indeed succeeded in 'bruising the heel' of the Son of Man; but that, in return, the Seed of the Woman, the Incarnate WORD, was about to fulfil the primæval prophecy, and to 'bruise his head': that One stronger than 'the strong Man armed,' had at last appeared; had already overcome him, and taken from him the armour wherein he trusted; and was even now about to spoil his goods". . . . All this has been so fully discussed on more than one previous occasion, that it shall suffice here simply to refer the reader to an earlier page of the present Commentary". Let it only be further suggested that the paltry evidence of success which was actually discernible,—as contrasted with the signal and utter but *unseen* de-

† Gen. iii. 15.

▪ Consider St. Luke xi. 22, and the note there; also St. Luke xiii. 16, and the latter part of the note on the place. See also St. Mark iii. 27.

▼ See especially St. John xii. 31, and the note at p. 514: also chap. xvi. 11, and the note at p. 687-8. The reader is also requested to read what has been offered on St. Matth. xxvii. 35, at p. 672-3.

feat which was in reality going on<sup>x</sup>,—affords no unapt image of the relation which Earthly persecution bears to Heavenly Glory; the slender and hollow triumph which attends the best directed endeavours of the wicked against the Church of CHRIST, and His accepted servants,—compared with the glorious Victory which is in store alike for *it*, and for *them*; but which is revealed, on this side of Eternity, to the eye of Faith alone. . . . They ‘took His garments,’ therefore,—and also *His* coat: now the coat was without seam, woven from the top throughout.

The word here translated ‘coat’ denotes an *inner* garment. . . . St. John alone mentions the mysterious circumstance here recorded: for it doubtless *is* a mysterious circumstance. In other words, this apparently trivial statement is full of sacred import, which yet does not strike the common reader<sup>y</sup>. Was the seamless coat allusive to the lofty *Priesthood* of the Divine Wearer? for it seems to correspond in description with what is related<sup>z</sup> of the High Priest’s tunic. Cyprian says,—‘Because CHRIST’s people cannot be rent and torn by divisions, His tunic, seamless and woven throughout, was not rent by them into whose hands it fell. Single,—united,—connected,—it shews the concord which should subsist among as many of ourselves as put on CHRIST. That

<sup>x</sup> See p. 687.  
 last words of St. John xviii. 10.

<sup>y</sup> Consider what was offered on the  
<sup>z</sup> By Josephus.

## ON ST. JOHN'S GOSPEL.

His declares to us, in a sacrament, the  
f the Church.' Chrysostom, in like man-  
making of the sin of Division,) says that it  
that which even those men did not dare  
namely to rend into many pieces the seam-  
ment of our Lord. For, (as it follows,)

said therefore among themselves, 24  
not rend it, but cast lots for it,  
t shall be: that the Scripture might  
lled, which saith, They parted My  
among them, and for My vesture  
l cast lots.

allest, and by far the most interesting  
of what befel the garments of the Holy  
given by St. John. But the reader is re-  
the note on the latter part of St. Matth.  
,—where the present remarkable quota-  
n Psalm xxii. 18 is also found. How  
the author of that Psalm, so full of a  
MESSIAH, have suspected the awful and  
use which his words were destined here-  
ceive! . . . 'These Divine garments,' (says  
riter,) 'from the very hem of which 'virtue  
h and healed them all<sup>a</sup>,' we may well sup-  
, of all things that hand of man had ever  
he most worthy of being expressly spoken  
of the Four Evangelists, and by the Pro-  
rehand. . . . CHRIST, like Joseph, was

<sup>a</sup> St. Luke vi. 19.



about to flee from this evil and adulterous World; and leave His garment in its hands<sup>b</sup>.'

Such then was the rapacity of the four miscreants, (the quaternion of Soldiers,) who were appointed to superintend the Sacrifice of CHRIST, that His poor outer garments must be divided among them; and even His tunic is not spared! Thus it came to pass that our SAVIOUR was crucified in nakedness,—whereby He undid the shame of our first father Adam: for consider Gen. iii. 10.

These things therefore the soldiers did.

Does that mean,—Such was the part which the soldiers played in this terrible Tragedy? Uninfluenced by the Jews,—without any directions from Pilate,—‘these things the soldiers did.’

25 Now there stood by the Cross of JESUS His Mother, and His Mother’s Sister, Mary the *wife* of Cleophas, and Mary Magdalene.

The three Marys! . . . that the Virgin should not have forsaken the side of her adorable Son at this fearful moment, no one who knows the nature of a Mother’s love will at all wonder. The surprise would have been if she had been away. Meantime, what *she felt*,—aged Simeon had long before described by that mysterious prediction, ‘Yea, a sword shall *pierce through thy own soul* also<sup>c</sup>!’ She, who had known no pang at the Birth of CHRIST, is tortured to extremity at His Death!

<sup>b</sup> Williams.

<sup>c</sup> St. Luke ii. 35.

But it excites both surprise and admiration to read that 'Mary the [wife] of Clopas<sup>d</sup>, and Mary Magdalene,' should have had the courage to press up to the very Cross of our Blessed LORD at such a time. The second of our SAVIOUR's sayings on the Cross, follows. It suggests the remark, (sufficiently probable on other grounds,) that Joseph, the Blessed Virgin's husband, was now dead.

When JESUS therefore saw His Mother, <sup>26</sup> and the Disciple standing by whom He loved<sup>e</sup>, He saith unto His Mother, Woman, behold thy Son! Then saith He to the <sup>27</sup> Disciple, Behold thy Mother!

Besides the three Marys, the Evangelist himself is found to have remained faithful to our SAVIOUR to the very last; and to have stood by the Cross of his Divine Master until it was 'finished.' . . . O amazing privilege! thus to have been appointed by the Incarnate WORD Himself to supply His place towards His bereaved Mother! How stupendous a legacy was this for Divine Piety to bequeath, and for adoring Love to inherit! . . . The Blessed Virgin was henceforth to regard St. John with maternal affection: while the Disciple himself was 'to love, honour, and succour' that holy Woman, as though he had been in reality her son. 'It is clear then that the presence of the Godhead in our LORD's person did not efface

<sup>d</sup> 'Cleophas,' our translators have erroneously retained from the Vulgate.

<sup>e</sup> See the note at p. 565.

and outshine the essential feelings of a Human heart. It did but quicken and strengthen : those affections and sympathies which are still left us as remnants of the Heavenly image, as the groundwork of its renewal within us. As God our SAVIOUR might have removed His human Mother to the best of those 'many mansions' which are prepared for those that love Him. But it was as GOD He willed that she should stay awhile on Earth: while, as Man, He both provided a home for her such as He could never give her while He lived; and called the human feelings of a friend into play in her behalf, while He did so.\* Do we need the assurance which follows?

And from that hour that Disciple took her unto his own home.

The abode, namely, of St. John, and St. James and their Mother Salome, (who was even not beholding the scene from a little distance†); † Zebedee was probably now dead. — The word 'home' is not found in the original; and yet, the phrase 'took her home,' would probably have exactly conveyed the meaning of an expression which recurs in St. John i. 11: xvi. 32; Acts xxi. 6.

Truly has it been observed that 'there is no incident in St. John's life more touching than this; none, which in a few words conveys more

\* From a MS. Sermon by the Rev. Edm. Hobhouse.

† St. Matth. xxvii. 55, 56.

fully his nearness and dearness to his LORD's human affections<sup>g</sup>. It is as obvious, as it is delightful, to imagine the tender care of the beloved Disciple, henceforth, towards his adopted Mother. How will they, evermore, have discoursed together of their SAVIOUR and their GOD!—the reverence of either towards the other increasing, as the vastness of their respective privileges became more and more apparent to themselves. 'Imagination and thought are overwhelmed when we look into that home, where CHRIST's beloved Disciple and CHRIST's Mother were. Surely that place must have been the resort of holy Angels, if any habitation on Earth has been meet to be so<sup>h</sup>.' St. John will at last have closed her eyes,—at Ephesus perhaps; himself calmly tarrying for the fulfilment of his LORD's mysterious promise to 'come' to him, after many days. But, from this place in the history, all is left to conjecture. The Blessed Virgin emerges but once<sup>i</sup> from the secrecy and shelter of that roof which St. John was careful henceforth to provide for her bereaved and widowed head.

... 'It is remarkable,' (observes a pious writer<sup>k</sup>), 'how Holy Scripture seems to have thrown around her a sort of holy silence. There appears, also, to be a sort of mysterious reserve in what is recorded of our LORD's expressions towards her. It was, as we may venture to suppose, out of tender con-

<sup>g</sup> From the same MS. Sermon.

<sup>h</sup> Williams.

<sup>i</sup> See Acts i. 14.

<sup>k</sup> Williams.

sideration for our weakness; and from His foreseeing that great heresy which should arise in the Church, under the plea of doing her honour. And this will account for the circumstance, that on the very few occasions when our LORD is mentioned as addressing His Mother, there is something different from what we should have been, perhaps, inclined to expect.' On the present occasion, what chiefly strikes us is the purely human character of the incident recorded; and indeed it is this very aspect of our LORD's words which makes them so exceedingly affecting.

Do any inquire what Divine lessons this transaction conveys? 'Learn from it, first, that the Grace of God is designed to deepen and strengthen all the better feelings of our Human Nature.—Learn next, to seek to supply in the Church of GOD those relationships of which our Heavenly FATHER, year by year, is pleased to bereave us. The tie of Christian Brotherhood, if truly realized, will both incite us to become to the bereaved of human friends, a substitute, in some degree, (as St. John was,) for the departed; and it will bid us also seek, if we be ourselves the bereaved, (like the Virgin Mother,) the solace of our lost joys in drawing closer to those who love their LORD, and dwell in the same Household of Faith!'

28 After this, JESUS knowing that all things were now accomplished,

<sup>1</sup> From a MS. Sermon by the Rev. Edm. Hobhouse.

Literally,—‘that all things are now *finished*.’  
 e word is the selfsame as in ver. 30, and sug-  
 sts some striking considerations. ‘Behold, we  
 e going up to Jerusalem,’ (our LORD had said  
 a previous occasion;) ‘and all things that are  
 itten by the Prophets concerning the Son of  
 an *must be finished*<sup>m</sup>.’ There yet remained one  
 icle of the Passion, which had been foretold.  
 follows therefore, that our SAVIOUR,—

at the Scripture might be fulfilled, saith,  
 thirst.

The reader is invited to refer to the note on  
 Luke xxii. 37.—This was the fifth of the Seven  
 e sayings of CHRIST. It had been said pro-  
 otically, in a Psalm which is full of His Passion,  
 My strength is dried up like a potsherd; and  
 tongue cleaveth to My jaws<sup>n</sup>.’ But a more  
 king fulfilment than this, is here alluded to:  
 David elsewhere says,—‘They gave Me also  
 for My meat; and in My thirst they gave Me  
 gar to drink<sup>o</sup>.’ Accordingly, besides the very  
 ral fulfilment which these words had already  
 ived<sup>p</sup>, it is found that in reply to our LORD’s  
 ress declaration that He *thirsted*, the bystand-  
 proceeded to offer Him vinegar to drink.  
 s seems to have been no longer done in cruelty  
 l insult as before<sup>q</sup>: but the beverage was fur-

St. Luke xviii. 31. Consider also xxii. 37. <sup>n</sup> Ps. xxii. 15.  
 Pa. lxix. 21. <sup>p</sup> See St. Matt. xxvii. 34.

<sup>q</sup> St. Luke xxiii. 36.

nished from the provision which the soldiers had made for their own use. As it follows :

29 Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to His mouth.

St. Matthew and St. Mark write of a sponge filled with vinegar, put '*upon a reed*.' St. John, by his further mention of 'hyssop,' leaves us to conjecture, that the reed which was employed on the present occasion for conveying a moistened sponge to the lips of our expiring REDEEMER, was none other than the instrument used for the purpose of sprinkling the people ; a use to which we know that a bunch of hyssop, (fastened, as we may reasonably conjecture, to the extremity of a reed,) was largely applied under the Law. . . . And thus, for the last time, (for of every such 'shadow of good things to come,' it was now said, 'It is finished,') a type will have been exhibited, even beside the very Cross of CHRIST, of the work of Him who, (in the words of the Evangelical prophet,) came to '*sprinkle many nations*.' . . . Consider, by all means, in connexion with this great subject, the ix<sup>th</sup>. chapter of the Epistle to the Hebrews, verse 11 to the end.

<sup>r</sup> St. Matt. xxvii. 48. St. Mark xv. 36.

<sup>s</sup> See Ex. xii. 22. Levit. xiv. 4, 6, 49, 51, 52. Numb. xix. 6, 18. See Hebr. ix. 11 to 28. <sup>t</sup> Heb. x. 1. <sup>u</sup> Is. lvi. 15.

When JESUS therefore had received the 30 negar, He said, It is finished :

The sixth of our LORD's sayings on the Cross !

. Do any inquire, *What* was then finished? In truth, so many things are contained in that single word that it were hard to enumerate them all. The sorrows of His Life were finished: the griefs, and sufferings, and humiliations which were crowded into His Youth and Ministry: the labours and weariness, the toils and strivings. Also,—the fickleness and ingratitude of the Jews; the revilings and blasphemies of the Scribes and Pharisees; the cruel revenge of the Jews; all had done their work. They could do no more. There is a point at which cruelty exhausts, and hatred overreaches itself. Torture would go no further, because life could no longer sustain it. It was finished !

'It was, in truth, 'finished' in another sense: finished, fulfilled, accomplished, *in them*. They had shewn themselves the children of those who led the Prophets: they had filled up the measure of their fathers. This was finished and fulfilled, that all the righteous blood which had been shed from the foundation of the World should be requited of that generation. The trial of their nation was at an end. Their destiny was completed and sealed up. It was finished !

'Then further, the life and power of the Old *covenant* had come to an end. The brightness



of Moses' face had passed away. Age after age had their Temple-worship gone on, and notwithstanding all their sins and all its imperfections, God was in *it*, and among *them*. But their Priesthood and their Ritual had now come to an end. Their sacrifices had ceased. The Glory had departed which had made this latter House more glorious than the former<sup>x</sup>. The Veil of the Temple was rent in twain, from the top to the bottom; and—It was finished!

'Once more, The long line of legal types and figures; together with all those many predictions which 'the glorious fellowship of the Prophets' moved by 'the Spirit of CHRIST', had from time to time delivered: all things, in short, which had ever been 'written by the Prophets concerning the Son of Man,' were now 'finished'. This last and greatest indignity of all, to which He had Himself referred, as still requiring 'to be accomplished,' (literally, 'to be finished,') in His own person<sup>b</sup>,—namely, that He should be 'numbered with the transgressors,'—*this* also was now 'finished.' He may therefore bow His Holy Head,—bow it, as if in meek submission to the Will of the Eternal FATHER,—and exclaim, concerning it all, 'It is finished!'

'Once more: 'Old things are passed away. Behold, all things are become new<sup>c</sup>!' All that had

<sup>x</sup> Haggai ii. 9.

<sup>y</sup> See the note on St. Matt. xxvii. 51.

<sup>z</sup> 1 St. Peter i. 11.

<sup>a</sup> St. Luke xviii. 31.

<sup>b</sup> St. Luke xxii. 37,—where read the note.

<sup>c</sup> 2 Cor. v. 17.

Before was a preparation for this. The stones of the arch had been laid: the key-stone alone had been wanting. But now, the key-stone was laid: the arch was *finished*; and what more adds there with the scaffolding? 'Old things' go down before the Crucifixion of CHRIST, and are 'finished.' 'New things' spring from His Cross . . . . 'Behold, I make all things new,' (said 'He that sat on the throne.') And He straightway added,—*is done*<sup>d</sup>.—'The Will of God is fulfilled: the term of His dispensations is perfected: the prophecy is sealed up: the Revelation is completed: the Atonement is made: the Victory accomplished: the Kingdom of God is come!'

It was *the work of the New Creation*; and CHRIST as on this day entered into His rest, and took the Sabbath in the Grave. It was 'finished,' not only in so far as 'old things' were ended and done away with; not only as the old world was finished when the Universe was called into existence; but it was finished also, inasmuch as new things were accomplished, and brought to perfection; finished, as the new order of things in the Creation was finished, after the evening and the morning were the sixth day, when 'God saw everything that He had made; and behold, it was very good!' . . . . CHRIST had come to do the will of the FATHER that sent Him, and to

Rev. xxi. 6.

Abridged from a MS. Sermon, by the Rev. Robert Scott,  
Master of Balliol.

finish His Work': and lo, as He had <sup>alrea</sup> said, — 'I have glorified Thee on the <sup>Earth</sup> *I have finished* the Work which Thou *gavest Me* to do<sup>s</sup>;'—as, before that exclamation in *ver. 28*, 'I thirst,' He is declared to have known *that*, 'now, *all things were finished*;'—so, finally, with His dying breath, He is careful to repeat and to affirm, that, '*It is finished*!'

It follows in St. Luke,—'And when **JESUS** had cried with a loud voice;' (a memorable epithet, which is found in all the three first Gospels, and which contains the record of a miracle, as will be found explained in the note on St. Mark xv. 39); 'He said, **FATHER**, into Thy Hands I commend My Spirit<sup>h</sup>.' . . . . It was the seventh and last of the **REDEEMER'S** sayings on the Cross!

and He bowed His Head, and gave up the ghost.

'Gave His Spirit up,'—namely, into the Hand of the Eternal **FATHER**<sup>l</sup>: whereby 'a separation was made between His Soul and Body, but in disunion of them and His Deity. They were disjoined one from another; but not from Him that took them both together. Rather, by virtue of that remaining conjunction, they were again united after their separation. . . . The **WORD** was once indeed without either Soul or Body: but

<sup>l</sup> St. John iv. 34. Compare chap. v. 36.    <sup>h</sup> St. John xvii. 4

<sup>h</sup> St. Luke xxiii. 46.    <sup>l</sup> St. Luke xxiii. 46.    <sup>h</sup> Eccl. xii. 7.

ON ST. JOHN'S GOSPEL.

s 'made flesh,' it was never again the one or from the other<sup>l</sup>.  
 d His Head, and gave up the Ghost.'  
 rves Chrysostom,) 'that He then bowed because He expired; but He then ex-  
 se He bowed His Head. By the men-  
 hich things, the Evangelist shews that  
 > LORD of all.'...On the bowing of  
 Origen beautifully says, that He was  
 lis Head as on His FATHER's bosom<sup>k</sup>.  
 l not to draw nigh, (says another of  
 s,) till by bowing His Head, our SA-  
 ed his approach. The Fathers abound  
 narks on the manner of our LORD's  
 . . . Verily these men handled the Gos-  
 7 different spirit from ourselves!  
 erful exhibition of the goodness and  
 od! It is the ninth hour; and JESUS,  
 e last in suffering, commending His  
 : FATHER with a loud voice, bows His  
 ad, and renders up the Ghost. Nature  
 l. Earth trembles. The Sanctuary,  
 the Heaven of Heavens, is suddenly  
 thrown open. The tombs are burst<sup>l</sup>.  
 s upon the Cross, a corpse. And lo,  
 which, according to the Prophet, was  
 e set open for Sin and for pollution,  
 nly springing from His wound<sup>m</sup>! . . .  
 plating only in imagination the mys-

<sup>k</sup> Quoted by Williams.

<sup>l</sup> *Phil.* 51 to 54.

<sup>m</sup> See below, ver. 34.

terious, awful scene, exclaims not with the Centurion, 'Truly, this *was* the SON of GOD<sup>n</sup> !'

And here, the reader is invited to notice the very marvellous and unexpected course of God's Providence;—a Providence, which is 'the same yesterday, to-day, and for ever.' 'As many as were sentenced by the Romans to die upon the Cross, had not the favour of a sepulchre; but their bodies were exposed to the fowls of the air, and the beasts of the field: or, if they escaped their voracity, to the longer injury of the air and weather. A guard was also usually set about them, lest any pitying hand should take the body from the cursed tree, and cover it with earth. Under that custom of the Roman law was now the Body of our SAVIOUR on the Cross, and the guard was set. There was 'the Centurion, and they that were with him, watching JESUS<sup>o</sup>.' 'How then can the ancient predictions be fulfilled?' (asks learned Bishop Pearson.) 'How can this Jonas be conveyed into the belly of the whale? Where shall He 'make His Grave with the wicked,' or 'with the rich,—in this His death' of Crucifixion? By the Providence of Him who did foretell it, it shall be fulfilled. They who petitioned that He might be crucified, *shall petition that He may be interred.*' As it follows:

31 The Jews therefore, because it was the Preparation, that the bodies should not re-

<sup>n</sup> Bp. Horsley.

<sup>o</sup> St. Matth. xxvii. 54.

<sup>r</sup> See St. Matth. xii. 40.

ain upon the Cross on the Sabbath-day, or that Sabbath-day was an high day,) sought Pilate that their legs might be broken, and *that* they might be taken away.

It was commanded in Moses' Law, — 'If a man have committed a sin worthy of death, and he shall be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt in any wise *bury him that day*.'<sup>1</sup> Inasmuch, however, as it was now near sunset, and a Sabbath of more than usual solemnity, (namely, the Sabbath in Paschal week,) would soon begin, (throughout which, it would be unlawful to touch the bodies of the dead,)—it became necessary to act with unusual promptitude, and to remove them, all three, at once. If Death had not already put an end to the sufferings of our REDEEMER, and His companions in suffering, resolution must therefore be accelerated by an aggravation of torture; and to break the legs of those that were crucified was a common Roman practice. It follows therefore :

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came

JESUS, and saw that He was dead already, they brake not His legs :

<sup>1</sup> Deut. xxi. 22, 23. Take notice that '*to be put to death,*' as our Version, is a mistranslation. *Death* was the punishment. *Crucifixion* was an indignity offered to the dead body.

Our SAVIOUR, then, 'was dead already:' dead,—because He had seen fit to die. It is however, in addition, a plain fact, and allowable that we should point out, that He had submitted to an infinitely longer amount of suffering than the two malefactors who were crucified with Him. Bp Pearson remarks in a certain place, that 'although the Human Nature was conjoined to the Divine, in our LORD's person, yet it suffered as much as if it had been alone; and the Divine as little suffered as if it had not been conjoined: because each kept their respective properties distinct, without the least confusion in their most intimate conjunction.' That the Divine Nature can suffer *nothing*, admits of no manner of doubt: but does not the pious writer understate the truth, when he declares the case of our LORD's Humanity? Its perfect texture doubtless rendered its Possessor sensible, to an unknown extent, of outward violence: while its union with Godhead may well have added intensity to every description of suffering.

34 But one of the soldiers with a spear pierced His side, and forthwith came there out Blood and Water.

'It was not out of compassion that the merciless soldiers brake not His legs,' (says Pearson,) 'but because they found Him dead whom they came to dispatch; and being enraged that their cruelty should be thus prevented, with an impetuous villainy they pierce His side; thereby be-

ing stronger witnesses than they would, by being less the authors than they desired, of His oath.' Whether this was indeed the sentiment with which the soldier committed the outrage described in the text, and which was overruled to so servile a result, may perhaps be doubted. But the question is unimportant. The statement which follows, however, yields perhaps to none in the whole Book of Life for august dignity, and mysterious interest: and we should endeavour to ascertain its true value and import.

That one great purpose of it was to furnish a convincing proof of the reality of CHRIST'S Death, is no doubt: but we turn away, with sorrow and concern, not to say with amazement, from those who can really believe that this is a full account of the matter; that no miracle is here recorded; and that the solemn attestation of the evangelist, contained in the next verse, means so little,—or rather, means nothing at all. . . . A little attention to what has been written on this subject, will not be misspent here.

'These are the two blessed Sacraments of the repose of CHRIST,' (says Bp. Pearson,) 'each assuring her of the Death of her Beloved.' By those words, he clearly adopts a favourite interpretation of many of the ancient Fathers; an interpretation which Chrysostom repeats four or five times, and

See the note on ver. 35.—Those who talk of 'the pericardium,' and 'a serous matter resembling water,' know not what they say.



Augustine nearly thrice as often, in his writings. The latter delights in drawing it out in detail; and, (as Ambrose had done before him,) connecting it with that prophetic saying in the iii<sup>d</sup> Psalm,—‘I laid Me down *and slept*; I awaked; for the LORD sustained Me.’ ‘CHRIST *slept*,’ (he says,) ‘upon the Cross: and *there* exhibited in figure, nay, there He fulfilled in reality, what Adam had foreshewn in the Garden. For, while Adam slept, Eve was formed out of his side: and so, while our LORD slept,’ (but it was the sleep of Death,) ‘out of His pierced and wounded side the Sacraments flowed,’—from which the Church receives life and spiritual nutriment. ‘Thus, the Spouse of CHRIST was fashioned out of the side of CHRIST; even as Eve was fashioned out of the side of Adam.’ . . . In the words of our own Hooker: ‘God made Eve of the rib of Adam; and His Church, He frameth out of the very wounded and bleeding side of the Son of Man. His Body crucified, and His Blood shed for the life of the World are the true elements of that heavenly being, which maketh us such as Himself is, of whom we come. For which cause, the words of Adam may be fitly the Words of CHRIST concerning His Church, ‘flesh of My flesh, and bone of My bones’;’ a true native extract out of

\* A remarkable testimony, by the way, to the answer in our Catechism, which follows the question,—‘How many Sacraments hath CHRIST ordained in His Church?’

† Gen. ii. 23: consider Ephea. v. 30.

ine own Body.'—Augustine beautifully points at how, in strictness, it is said in Genesis ii. 22, at, of Adam's rib, God '*builded* a woman<sup>a</sup>:' and reminds us that St. Paul accordingly speaks '*edifying*,' (that is, '*building*,') the Body of CHRIST.<sup>2</sup> We know indeed that St. Paul is there speaking of '*the Church*,—which is *His Body*.'<sup>3</sup> We know too that Adam 'is the figure of Him that was to come<sup>2</sup>;' and that 'as in Adam all die, even so in CHRIST shall all be made alive<sup>a</sup>.' . . . The very *day* on which all this happened is not without meaning. It was on the sixth day that Man was created 'in the beginning:' and lo, on the sixth day, Man is created anew in CHRIST!

It would be difficult indeed to believe that so beautiful and apt a specimen of allegorical interpretation, adopted as it has been by so many delicious Divines of our own Communion, is other than trustworthy. We gratefully accept it, and recommend it to the reader's acceptance; with the humble suggestion that perhaps it will be safer not to *insist*, (with good Bp. Andrewes, in a certain place<sup>b</sup>;) that these are none other than the twin-sacraments of the Church: Baptism, and the Cup of the New Testament,—the one precisely signified by the Water; the other, pre-

<sup>a</sup> See the margin of Gen. ii. 22.

<sup>2</sup> Eph. iv. 12.

<sup>3</sup> Ephes. i. 23.

<sup>2</sup> Rom. v. 14.

<sup>a</sup> 1 Cor. xv. 22.

<sup>b</sup> Sermon. xiii., 'Of the sending of the HOLY GHOST.' Andrewes there adopting an expression of Augustine,—which however the present writer cannot find anywhere in the writings of that *ther*.

cisely by the Blood. There is a great consent of the Fathers as to the *general* reference of the present miracle to the Sacraments; and we shall be safest if we do not attempt to define over closely. CHRIST,—(says a Bishop of Hierapolis who was born about fifty years after St. John wrote his Gospel,)—CHRIST ‘shed out of His side the two renewed [instruments of Man’s] cleansing,—Water and Blood<sup>c</sup>.’ And what is this but the very language of our own Baptismal Service; whereby, in effect, the Church connects with Holy Baptism the fountain which gushed forth from our REDEEMER’s side? Because He was the SON of GOD, (remarks a great expositor of Scripture,) ‘by His Divine Power infused into both, He gave the Water such a piercing force, and the Blood so inestimably high a value, as was able to put an end to that which neither the Washings nor Sacrifices, of Nature or of the Law, could rid us of<sup>d</sup>.’ The first,—was that ‘Fountain opened to the House of David and to the inhabitants of Jerusalem for Sin and for uncleanness,’ which had been predicted long before by the Prophet Zechariah<sup>e</sup>: the second,—that ‘Blood of His Testament, whereby He set His guilty prisoners free;’ so mysteriously noticed by the same prophet<sup>f</sup>. . . . ‘The flowing of this Water and this

<sup>c</sup> Apollinaris. He seems to mean that these correspond with the legal means of Purification. Consider Hebr. ix. 18 to 22.

<sup>d</sup> Bp. Andrewes.

<sup>e</sup> Zech. xiii. 1.

<sup>f</sup> Bp. Andrewes, quoting Zech. ix. 11.

Blood, immediately upon our LORD'S Death, from the wound opened in His side, was a notification to the surrounding multitudes, though at the time understood by few, that the real expiation was now complete, and the cleansing fount set open<sup>g</sup>.

'This is He that came by Water and Blood<sup>h</sup>,' —saith the SPIRIT; with clear reference to the present place of the Gospel. . . . Bp. Andrewes observes upon those words,—'Thus did CHRIST come: did, and doth still. And that He means *His coming to us*, the order sheweth. For when it came *from Him*, it came in another order: Blood came first, *then* Water. See the Gospel. But here, in the Epistle, when He comes to us, Water is first, then Blood. 'Blood and Water,' the order on *His* side: 'Water and Blood,' the order on *ours*. Even to us, in Water first!'

Yet a few words, and we pass on.—'This is He that came by Water and Blood,' (saith the SPIRIT,) 'even JESUS CHRIST: *not by Water only*,' (it is straightway added,) '*but by Water and Blood*<sup>i</sup>.' Doubtless, another aspect of this great mystery is here opened to our view, and St. John is the interpreter of his own work. JESUS, (he implies,) 'was proved to be the CHRIST, — not by the Water only, but by the Water *and the Blood*<sup>k</sup>.' And when the entire passage is taken with its context; when it is considered that the Apostle is engaged in confuting those who denied that

<sup>g</sup> Bp. Horsley.

<sup>i</sup> 1 St. John v. 6.

<sup>h</sup> 1 St. John v. 6.

<sup>k</sup> Bp. Horsley.

JESUS is the CHRIST,—the Cerinthian heretic on the one hand, who denied His Divinity; the Docetæ, on the other, who denied His Manhood;—how is it possible to avoid suspecting that what He means, by appealing to the Father before us, is, that our SAVIOUR CHRIST can call these two as witnesses<sup>1</sup> that He was very Man, as well as very GOD? that He came not only with the Divine Nature,—which was symbolized by the *Water*; but in the Human,—which was symbolized by the *Blood*? . . . . Traces of this interpretation are to be found in some of the early commentaries, as Gregory of Nazianzus and Theophylact. The latter is advocated by one of the most learned of our modern Doctors,—the late venerable President of the Andover College; a Divine whose remarks on these subjects were ever singularly cautious and judiciously weighed. He calls attention to the following passages, which, in his judgment, illustrate the matter in hand:—St. John i. 13: iv. 14: St. Matth. xvi. 17. Rom. i. 3, 4. Heb. i. 10. 1 St. John iv. 2, 3: 2 St. John 7. Acts x. 41.

‘ If the Jews that stood by said truly of Lazarus’ grave, Behold how He loved him; Behold how He shed a few tears out of His eyes; may we not truly say, Behold how He loved us? Behold how He shed both Blood and Water in great love out of His heart<sup>2</sup>:’ ‘ which He ministered

<sup>1</sup> Consider Deut. xvii. 6, and xix. 15.

<sup>2</sup> The learned reader is referred to the first volume of *Andoveriana*, pp. 170, 171, 487.

<sup>3</sup> Bp. Andrews.

great abundance, that all His blood did stream over us, until He made the fountain dry; and reserved nothing of that by which He knew His Church was to 'live and move and have her being<sup>o</sup>.'

These are many words: but he who will be at the pains to consider the immense dignity of the subject, will not think them superfluous. 'It was with prophetic reference to this wound in CHRIST's side,' (writes Augustine,) 'that Noah was commanded to make a door in the side of the Ark, by which every creature might enter, which was to be saved from perishing in the waters of the Flood.'—The Rock which, when smitten by Moses' rod, sent forth a stream of water for the parched assembly of the people, presented a lively image of the same transaction. 'That Rock,' (we know,) 'was CHRIST<sup>p</sup>;' and, what is strange, the Targum of Jonathan<sup>q</sup> records a tradition that when Moses first struck it, 'it dropped *blood*: at the second time, came out much *water*.' . . Thus foreshadowed by many a type, and discoursed of in many a prophecy<sup>r</sup>,—represented in emblem, even while it was being inflicted<sup>s</sup>,—and appealed to by St. Thomas, and by CHRIST,—the wound in our SAVIOUR's side is connected by the beloved Disciple with the mention of the great and terrible

<sup>o</sup> Bp. Taylor.

<sup>p</sup> 1 Cor. x. 4.

<sup>q</sup> On Numb. xx. 11. However worthless the tradition, its existence in a Jewish Commentary of the Apostolic age is surely a marvellous circumstance.

<sup>r</sup> Zech. xii. 10: xiii. 1.

<sup>s</sup> Consider St. Matth. xxvii. 51, in connection with Heb. x. 19, 20.

Day itself:—‘every eye shall see Him, and also which pierced Him!’ . . . It follows:

35 And he that saw *it* bare record, and record is true: and he knoweth the saith true, that ye might believe.

‘St. John dwells upon it with earnest, reiterated asseveration, as a thing so wonderful that explicit testimony of an eye-witness was required to make it credible; and yet of great importance accredited, as a main foundation of the Faith. When a man so speaks, ‘he certainly says something extraordinary, and hard to be believed, and yet, in his judgment, of great importance. Moreover, ‘he must be supposed to speak with the most scrupulous precision, and to call the thing by its name. The Water, therefore, he says he saw streaming from the wound was truly water, as the Blood was blood; and this consists the miracle. This pure Water and pure Blood coming forth together, are attested by those three earthly witnesses, whose testimony is so efficacious for the confirmation of the Faith.’

‘*He that saw it* bare record.’—‘From this sentence we discover what was St. John’s work among the Evangelists of his LORD. He was to bear record, as eye-witness and ear-witness, of those things which he had seen and heard, and that he might bear record, he was privileged to see more than all the rest.’ Take notice

† Rev. i. 7.

‡ Bp. B.

ON ST. JOHN'S GOSPEL.

ces in his office, and speaks ever of his own  
rience as the proof of his record:—'That  
h was from the beginning, which we have  
d, which we have seen with our eyes, which  
have looked upon, and our hands have handled,  
he WORD of Life: . . . that which we have  
rd and seen declare we unto you<sup>r</sup>.' With such  
guage he opens his Epistle: while his Gospel  
ins and ends<sup>r</sup> with a similar declaration<sup>r</sup>.

That *ye* might believe.' Is not St. John the  
Evangelist who in this manner addresses his  
istian readers<sup>a</sup>?

For these things were done, that the Scrip- 36  
should be fulfilled, A bone of Him shall  
be broken.

re Scripture alluded to, is found to be partly  
lus xii. 46, partly Psalm xxxiv. 20; a blended  
ation, and therefore intended doubtless as well  
cal the prophetic bearing of the place in the  
ns, as of the Paschal type.

nd again another Scripture saith, They 37  
l look on Him whom they pierced.

is should be printed 'They shall look on *Me*,  
n they pierced;' as the learned reader, with  
reek Gospel before him, will perceive at a  
ce. The prophet Zechariah so writes in the  
rkable place from which the text is quoted,

St. John i. 1, 3.

r St. John i. 14: xxi. 24.

bridged from a MS. Sermon by the Rev. Edm. Hobhouse.  
ere and in chap. xx. 31.



—chap. xii. 10; where it will be perceived that **Jehovah** is the Speaker. **CHRIST** is therefore **Jehovah** . . . . In the ensuing chapter, Zechariah notices the wounds in our **SAVIOUR'S Hands**<sup>b</sup>.

There seems to be truth in the suggestion that this prophecy embraces a distinct reference to both the Advents of **CHRIST**. 'They *pierced*' *Him*,—now: 'they shall *look on Him*,'—then. For, (as the same St. John by Revelation elsewhere writes,)—'Behold, He cometh with clouds; and every eye shall see Him<sup>c</sup>, *and they also which pierced Him*<sup>d</sup>.' . . . Take notice, also, that the prophecy of Zechariah proceeds,—'and they *shall mourn for Him*, as one mourneth for his only son.' While St. John's next words in the same Book of Revelation are,—'and all kindreds of the Earth *shall wail because of Him*.'

- 38 And 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** :

What evidence have we here of a noble nature! The sight of the ignominious death to which his **LORD** had submitted, instead of quenching his zeal or his love, only caused the dull embers to burst into a flame. The transition, in the case of the Divine Sufferer, from exceeding degrada-

<sup>b</sup> Zech. xiii. 6.

<sup>c</sup> Compare St. Matth. xxvi. 64.

<sup>d</sup> Rev. i. 7.

tion to some slight foretaste of the glory which awaited Him, is instantaneous . . . . It follows :

and Pilate gave *him* leave. He came therefore, and took the Body of JESUS.

Holy, and thrice happy man : though, as yet, little conscious of his happiness ! Least of all, when he planted for himself a garden, and dug in the rock a new grave for himself, can he have suspected what was in store for that garden and that grave ! . . . . Surely, this entire history has consecrated expensive funerals, and given a solemn sanction to care bestowed on burial-places, for ever !

The reader is referred to a few remarks which have been already offered on this transaction, in the commentary on St. Matth. xxvii. 58 and 60 : on St. Mark xv. 42 to 46 ; and on St. Luke xxiii. 51.—Augustine points out that He who died for the sake of others, might well rest in the tomb of another : that the Prince of Life could require no sepulchral chamber of His own : nay, that it was but for three days that He needed the rich man's tomb, at all ; during which brief period, He 'laid Him down and slept' '*a deep sleep*.'

And there came also Nicodemus, which 39 at the first came to JESUS by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

\* Gen. ii. 21.

Thus, even in death, it may be said of Him, 'All Thy garments smell of myrrh, aloes, and cassia<sup>g</sup>!' . . . 'There had been an interpreted<sup>h</sup>, and an intended<sup>i</sup>, unction of our SAVIOUR; but really and actually He was interred with the spices which Nicodemus brought<sup>k</sup>.' The large quantity specified indicates alike the opulence and the love of this disciple; and indeed, from what we read of the manner of King Asa's burial<sup>l</sup>, it may be thought that the present was a far costlier method of interment than was within the reach of our Lord's female followers, or was intended by them.

St. John is the only Evangelist who records a share of Nicodemus in the Burial of CHRIST. The progressive boldness of this good man in the case of CHRIST, has been fully noticed elsewhere<sup>m</sup>. John's manner of identifying the persons of whom he writes, by some single remarkable passage in their past history, (as Nicodemus, by his visit to CHRIST,) has been also elsewhere commented

40 Then took they the Body of JESUS, wound it in linen clothes with the spices in the manner of the Jews is to bury.

Rather, 'to prepare for burial.' Compare xi. 44. The last few words, (together with other similar expressions in the present Gospel) remind us that St. John wrote at a distance

<sup>g</sup> Ps. xlv. 8.

<sup>h</sup> St. Mark xiv. 8.

<sup>i</sup> St. Mark xvi. 1.

<sup>k</sup> Bp. Pearson.

<sup>l</sup> 2 Chron. xvi

<sup>m</sup> See the note on St. John iii. 1,—p. 62.

<sup>n</sup> See the notes on St. John iv. 46, and xviii. 14.

æa\*. . . . Joseph and Nicodemus,—members of High Court of Sanhedrin, who yet had not a partakers in the guilt of their fellow-coun-  
 rrs,—knew not as yet that this was He of m it is written in the xvi<sup>th</sup>. Psalm, ‘Thou wilt leave My soul in Hell: *neither wilt Thou suffer* *ie HOLY ONE to see Corruption.*’ Nor was it ag, as yet, that they should know it. Every-  
 g that was customary in the case of human als, must in *His* case be transacted; who ly and indeed, ‘died, *and was buried;*’ as well ‘on the third day rose again.’ It follows:

Now in the place where He was crucified 41  
 re was a Garden; and in the Garden a  
 v Sepulchre, wherein was never man yet

observe the prominence which the inspired  
 ngel’st gives to the fact that it was in a Gar-  
 that the Second Adam ‘laid Him down in  
 e and took His rest<sup>o</sup>.’ The reason of this has  
 a already mentioned in the note on St. John  
 . 1,—p. 755.—Take notice, also, that now was  
 e literally that thing which our SAVIOUR had  
 ursed of, long before, in parable: for this  
 none other than that ‘grain of Mustard seed,  
 h a Man took, and cast *into his Garden;* and  
 rew, and waxed a great Tree<sup>p</sup>.’ This was  
 ‘corn of Wheat,’ which, except it ‘fall into  
 ground and die, abideth alone: but if it die,  
 ee the note on St. John vi. 1.   <sup>o</sup> Ps. iv. 8.   <sup>p</sup> St. Luke xiii. 19.

'bringeth forth much fruit &c!' . . . The writer supposed, for a moment, that the idea of connecting St. Luke xiii. 19 with the present verse, might be novel: but he found that Gregory the Great had anticipated him; and that Ambrose had anticipated Gregory. Such thoughts have probably occurred to believers in every age.

A *new* sepulchre was surely the only fitting resting place for One whose Death was to 'make all things new': for One, who, as the Author of Life and Immortality, could have no intercourse, even in Death, with corruption: for One, about whose Resurrection there must be no room for doubt or cavil: for One, lastly, who, (as the CREATOR of the World,) must ever find honour, at the hands of some of His creatures, amid the very depth of that dishonour, to which, for our sakes, He submitted. See the note on St. Matthew ii. 2.

- 42 There laid they Jesus therefore because of the Jews' preparation *day*; for the Sepulchre was nigh at hand.

In other words, the Garden closely adjoined the scene of the Crucifixion.—'Preparation' was the ancient name for 'Friday,' or the eve of the Sabbath; 'therefore called the *Preparation*, because on that day they did prepare whatever was necessary for the celebration of the following festival.' See above, verses 14 and 31.

<sup>a</sup> St. John xii. 24. Compare 1 Cor. xv. 36.

<sup>b</sup> See the notes on St. John xiii. 34.

<sup>c</sup> By. Pearson.

## PLAIN COMMENTARY

ON THE TWENTIETH CHAPTER OF

**St. John's Gospel.**

1 *Mary cometh to the Sepulchre: 8 so do Peter and John, ignorant of the Resurrection. 11 JESUS appeareth to Mary Magdalene, 19 and to His Disciples. 24 The incredulity, and confession of Thomas. 30 The Scripture is sufficient to Salvation.*

BETWEEN the last verse of chapter xix. and the words which follow, there is an interval of one entire day; which, with the concluding portion of Friday, (the day of Death and Burial,) and the beginning of Sunday, (the day of Resurrection,) makes, according to the idiom of the Sacred writings, the well-known space of 'three days' after which CHRIST 'rose from the dead.' And during this entire period, (the space probably of nearly thirty-six hours,) our SAVIOUR'S human Body lay in the Grave, while His human Soul went to the place of departed spirits. The reader is requested to read what has been already offered on this great subject in the note on St. Luke xxiv. 3, as well as in the note prefixed to St. Mark xvi. . . . In the words of the prophet Jonah,—'The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me *for ever: yet hast Thou brought up my life*

from corruption, O LORD my GOD<sup>a</sup>.—Cons<sup>r</sup> St. Matthew xii. 40; and observe the fulfil<sup>r</sup> of our SAVIOUR'S prophecy in the words w<sup>h</sup> follow.

XX. THE first *day* of the week co<sup>m</sup> Mary Magdalene early, when it was dark, unto the Sepulchre, and seet<sup>h</sup> stone taken away from the Sepulchre.

St. John, like the first two Evangelist<sup>s</sup> the name of Mary Magdalene, (who is be confounded with the sister of Lazarus,) very forefront of his account of the Resurr<sup>o</sup> marking thereby, doubtless, the eagerness love, as well as preparing us for the a privilege which was in reserve for her of ing, before any one else, her risen LORD<sup>b</sup>. proof gave she of that love,' says Bp. An 'She was last at His Cross, and first at His staid longest *there*, was soonest *here*: co<sup>m</sup> rest till she were up to seek Him: sougl<sup>t</sup> while it was yet dark, before she had light Him by.' . . . Is it not written in a certain 'I love them that love Me; and those th Me early shall find Me<sup>c</sup>?'

To shew how entirely consistent with c other are the four inspired accounts of our SAVIOUR'S Resurrection, is the province of mony, rather than of a Commentary on th

<sup>a</sup> Jonah ii. 5, 6.

<sup>b</sup> St. Mark xvi. 9.

<sup>c</sup> Ps

3. It shall but be observed in this place that men would but approach the Word of God with the same fairness, and apply to it the same principles of Interpretation, which are so readily applied to the writings of uninspired authors, we should have heard less of the difficulties which are supposed to beset this subject.

The moment indicated by the beloved Disciple that which immediately precedes the dawn of the Jewish Sabbath, which had begun on Friday evening, had come to a close at the sunset of the previous day; and the prescribed period of sacredness having then ceased, it would have been lawful for the party of holy Women of whom we read in the other three Gospels, and who had rested the Sabbath-day, according to the commandment<sup>d</sup>, now at length to approach the Sepulchre. But, for their purpose of anointing our Lord's Body<sup>e</sup>, they required light; and they saw that in a few moments the Sun would rise on the Earth. They set out, therefore, 'while it was yet dark,' for their love would not suffer them to wait any longer, and reached the Sepulchre, (as they had intended,) 'at the rising of the Sun.'<sup>f</sup> . . . They knew not, that He of whom the Sun is a faint emblem or shadow<sup>g</sup>, had already gone forth as a 'Bridegroom out of His Chamber,' and was acting 'as a Giant<sup>h</sup> to run His course:' nor yet

<sup>d</sup> St. Luke xxiii. 56.

See the note on St. Luke xxiv. 1.

<sup>f</sup> St. Mark xvi. 2.

<sup>g</sup> Ps. xix. 5.

<sup>h</sup> Consider Judges xvi. 3.



that the last Jewish Sabbath had already reached its close, and that the first LORD'S Day was about to begin,—the birthday of the New Creation! . . . See the note prefixed to St. Matthew xxviii.—In the meantime, Mary Magdalene, (who had not come alone,) 'seeth the stone taken away from the Sepulchre.' The *manner* of its removal is described by St. Matthew<sup>1</sup>.

2 Then she runneth, and cometh to Simon Peter, and to the other Disciple, whom JESUS loved,

It seems fair to infer from this statement both that Mary Magdalene knew where St. Peter and St. John were to be found, and that they were already living *together*. Consider what has been already offered concerning this noble pair of Disciples, in the commentary on St. John xviii. 15. Were they perhaps engaged, at this time, in administering consolation to the bereaved Mother of our Blessed LORD<sup>2</sup>? . . . How little Mary understood, as yet, what had taken place, appears from her words which follow:

and saith unto them, They have taken away the LORD out of the Sepulchre, and we know not where they have laid Him.

'They have *taken away!*'—the very thing, (though she knew it not,) which the band of soldiers had been stationed there in order to pre-

<sup>1</sup> St. Matth. xxviii. 2.

<sup>2</sup> For consider St. John xix. 21.

ment<sup>1</sup>; the very thing which, afterwards, the high priests would have had the World believe<sup>m</sup>. So possessed was she by the belief that our LORD's body had been carried off by some one, that she repeats her conviction, as if it were an established fact, no less than three times<sup>n</sup>. 'We know not,'—because she was one of a company of many women, as we learn from St. Mark xvi. 1.

Peter therefore went forth, and that other Disciple, and came to the Sepulchre. So they ran both 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 not in.

Rather, he 'saw the linen *cloths*.' Not apparel, but that wherewith the corpse had been swathed, spoken of<sup>o</sup>.

Then cometh Simon Peter following him, and went into the Sepulchre, and seeth the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.

Everything which St. Peter saw indicated Divine

<sup>1</sup> See St. Matth. xxvii. 63 to 66.

<sup>m</sup> See St. Matth. xxviii. 11 to 15.

<sup>n</sup> In verses 2, 13, 15.

<sup>o</sup> See St. John xix. 40.

calmness and perfect order. There had been no hurried rising,—still less had there been any hostile intrusion into the chamber of Death. Our SAVIOUR CHRIST having laid Him down in peace and taken His rest, awoke on the morning of the third day; for GOD,—who would not leave His soul in Hell, neither would suffer His Holy One to see Corruption<sup>p</sup>,—GOD Himself sustained Him<sup>q</sup>. The linen clothes in which the Body had been shrouded, lay together; and the napkin which had covered His sacred Head, was discovered carefully folded, and deposited in a place apart,—the work, it may be, of ministering Angels, who waited upon His Rising.

Let it only be remarked in passing that when, (in conformity with the express word of Scripture,) we speak of our SAVIOUR as ‘sustained;’ as not left in Hell, nor suffered to see Corruption; as ‘raised’ from Death, and ministered to by Angels,—we do not forget that we speak of Him who even then sustained Creation; who *raised Himself* from Death,—as He pleased, and when He pleased<sup>r</sup>; and quitted the Holy Sepulchre in the manner which to Himself seemed good, without the help of any,—much less of His own created Angels. No; the stone rolled away was the work of one of these heavenly ministers, indeed; but only as a sign to the soldiers and the rest that CHRIST was risen already.

<sup>p</sup> Ps. xvi. 10.

<sup>q</sup> Ps. iii. 5.

<sup>r</sup> See the note on the last half of St. John x. 18,—p. 397-B.

Then went in also that other Disciple, 8  
which came first to the Sepulchre, and he  
saw, and believed.

'Believed,' (that is,) in *the Resurrection*. St. John knew how Nicodemus and Joseph had washed the Body of his LORD;—the Hands and Feet fettered, as it were, with grave-clothes<sup>†</sup>; which must have been compacted together by the glutinous nature of the myrrh so profusely employed on this occasion<sup>‡</sup>; while the sacred Face had been bound about with a napkin. He knew too of the soldiers who had been stationed to guard the Sepulchre; and of the seal which had been set upon the stone. When, therefore, he beheld those soldiers dispersed, and that seal broken, and that stone removed; those linen clothes deposited in order, and that napkin folded together in a place apart;—the truth flashed upon him in an instant. Many a dark saying of his LORD as to what was to befall Himself, grew bright; and he believed that the crowning marvel of all must have taken place,—even that the Holy One had raised Himself from Death! . . . Take notice, therefore, that the Disciple whom JESUS loved, was *the first of all mankind to believe and to know the truth of His Resurrection!*

What is recorded of the two Disciples on this

<sup>‡</sup> See St. John xi. 44.      <sup>†</sup> St. John xix. 39, 40. Chrysostom says that the myrrh was glutinous.

occasion, (and which St. Luke relates so concisely<sup>a</sup>, that even the identity of the narratives has been doubted,) is remarkably illustrative of the characters of St. Peter and St. John, respectively. Both of an eager disposition, they are both found to 'run' towards the Sepulchre. St. John,—was it because he was the more youthful, and therefore perhaps the more vigorous?—reaches the goal first; but he is withheld by reverence and awe from entering. He stoops, and only gazes in. So was it afterwards, upon the Lake. The Disciple whom JESUS loved reached the goal first, in heart and by Faith, then, as it was he who reached the Sepulchre first, in bodily presence, now. By throwing himself into the Water, he might have come to our LORD; yet, for whatever reason, 'went he not in.' He remained in the ship. Not so Simon Peter, on that occasion: not so Simon Peter now. On reaching the spot, he enters immediately. St. John at last overcomes his hesitation. He enters,—and at once believes. . . . What is implied by this last announcement is shewn by the words which follow; which also explain the reason why the Apostles were so slow to admit the fact of their LORD'S Resurrection.

- 9 For as yet they knew not the Scripture, that He must rise again from the dead.

Marvellous declaration!—and we have it from the pen of St. John himself. The Apostles knew

<sup>a</sup> St. Luke xxiv. 12.

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ings which Moses and the prophets had d concerning MESSIAH; but 'the Scrip- He must rise again from the dead,'— knew not. They had heard their LORD thing many times; but they had not d Him. See St. John xii. 16, and the ; of the note on the place. They had m not only darkly intimate the period wn Resurrection<sup>x</sup>, but even plainly de- t 'on the third Day, He should rise yet had those words, as it seems, hitherto no clear signification to their minds. r had 'kept that saying with themselves, ag one with another *what the rising from should mean*:' for 'they understood not ag, and were afraid to ask Him<sup>a</sup>.' What astonishing, the *enemies* of CHRIST seem understood its import perfectly well: for atthew xxvii. 63, 64.

St. John here asserts of himself and his ciples, however, is that 'as yet they *knew* is, 'did not understand, the Scripture<sup>b</sup>.' 'Scripture,' then, may he be supposed ? The only texts expressly *quoted* in this the Book of the Acts, are Psalms ii. 7<sup>c</sup>, 10<sup>d</sup>; yet is it reasonable to suppose from

ii. 19, and St. Matth. xii. 40.

Matth. xvi. 21: xvii. 9 and 23: xx. 19.

r ix. 10.

<sup>a</sup> St. Mark ix. 32.

r St. Luke xxiv. 45.

<sup>c</sup> Acta xiii. 33.

<sup>d</sup> ii. 25, &c. and xiii. 34, 35.

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the emphatic words of our LORD on two occasions<sup>e</sup>, as well as from the language Paul<sup>f</sup>, that this stupendous truth is contained in one form or other, throughout 'Moses, Prophets, and the Psalms,' also: not only—as in Ps. cx. 7; but plainly,—as in the lives of Isaac, of Joseph, and of Jonah: in many other ways, in many other places have been well remarked, that 'as the number three is of special use in Scripture, because of the three days of bath-day<sup>g</sup>, so *three* is a mystical number of CHRIST's rising from the dead on day<sup>h</sup>.' The reader will do well to consult the several references indicated at foot<sup>i</sup>. 'Un-derstand we may add a Jew's testimony, concerning the Messiah, Gen. xxii. 4, that 'there are many titles of the Messiah in the Holy Scripture, of which one is the first direction of MESSIAS<sup>j</sup>.'"

May we, without fear of offence, suggest that something more than we have i

<sup>e</sup> See St. Luke xxiv. 25, 26; 45, 46, and the note

<sup>f</sup> 1 Cor. xv. 4.

<sup>g</sup> Gen.

<sup>h</sup> St. Matth. xvii. 23: 1 Cor. xv. 4.

<sup>i</sup> Gen. xxii. 4: xl. 12, 13: xlii. 17, 18. Exod. xix. 11. Numb. x. 33: xix. 12. Josh. i. 11: ii. 16. Jonah i. 17. Hos. vi. 2. St. Mark xv. 25. St. Luke x. 39. The Threefold is the division of St. Matthew's genealogy; the temptation of our LORD. Thrice did our SAVIOUR pray in the Garden of Gethsemane, xxvi. 44: and thrice command St. Peter to feed His flock, John xxi. 17. And see ver. 14. St. Peter declares his vision, 'This was done three times;'—Acts xi. 10.

<sup>j</sup> Ainsworth, quoting Bereshith Rabba.

en alluded to, may possibly lie concealed beneath the surface of the narrative contained in the last ten verses? . . . *Why* are we told so minutely what was the conduct and bearing of the two disciples on this occasion? . . . But to have said these few words shall suffice. There is surely a third course open to us, besides being either cautious in assigning interpretations on every occasion, and presumptuous in assuming that we know *all* that is contained in the words of the SPIRIT.

Then the Disciples went away again unto their own home.

And if that home, as above suggested<sup>k</sup>, was really the home of the Blessed Virgin,—O the picture of the intelligence which St. John will have had to convey to her bruised and almost broken heart! . . . The reader is invited to consider that one only incident is recorded of our blessed LORD, from His Infancy to His Manhood, —*that* visit, namely, to Jerusalem, when His parents missed Him; and ‘*after three days* found Him’ in His FATHER’S House<sup>l</sup>. ‘The circumstance itself creates an apprehension that there is more in the matter than appears. The whole transaction seems calculated to train His Mother to a trust and reliance in Him, when He should be out of her sight; and when, for ‘three days,’ she should be in vain seeking for Him, sorrowing.

<sup>k</sup> See the note on ver. 2.

<sup>l</sup> St. Luke ii. 46.



If this incident, and the instruction conveyed by it, had not the effect of schooling her beforehand for her great trial,—will not His Divine teaching on that occasion have appeared to her now, in the retrospect, after His Resurrection<sup>m</sup> ?'

In the meanwhile, what is expressly revealed to us is, that the two Disciples, leaving Mary Magdalene behind, went home: St. John, in faith; St. Peter, *in wonder*<sup>n</sup>. And this last circumstance, by the way, may possibly explain why a special appearance was vouchsafed to Simon°. Is it not remarkable, when St. Peter's share in St. Mark's Gospel is considered, that we should discover an explanation of this slowness of heart on his own part, *twice* inserted there? namely, in St. Mark ix. 10 and 32<sup>p</sup>,—where the words have evident reference, by anticipation, to the present hour.

## 11 But Mary stood without at the Sepulchre weeping :

For she had, of course, hastened back to the spot in company with the two Disciples.—The indications of her love are many and affecting. So late at the Cross,—so early at the Grave,—so impatient for sympathy and help when she found the sacred Body missing,—so faithful to the spot, when not only the other women, but even

<sup>m</sup> Williams.

<sup>n</sup> St. Luke xxiv. 12.

<sup>o</sup> St. Luke xxiv. 34 and 1 Cor. xv. 5.

<sup>p</sup> Compare, (for it is delightful to have one's attention called to such things,) the language of St. Mark ix. 6, and xiv. 40.

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: and St. John, had left it! We shall  
learn that as she stood weeping, (she  
r she could not rest,) her tears were  
lant, that the first inquiry of the An-  
, of CHRIST Himself, was, 'Woman, why  
thou?' It follows, that not satisfied with  
er inspection of the chamber of Death,  
the experience of St. Peter and St. John,  
not help gazing through her streaming  
the vacant Sepulchre, yet once more.

she wept, she stooped down, *and*  
into the Sepulchre, and seeth two <sup>12</sup>  
in white sitting, the one at the Head,  
: other at the Feet, where the Body  
s had lain.

yet, these two Angels had not been seen  
others, nor by herself before: like vast  
truths, of which, at one moment, we have  
nd distinct perception; but, at another,  
t of them; and which one sees, and an-  
es not<sup>a</sup>. For it is not to be supposed  
se Angels now repaired to the place of  
our's Burial for the first time. They  
there from the very first.

is Transfiguration, at His Resurrection,  
His Ascension, He is waited on by *two*<sup>r</sup>.  
white,'—'their Easter-Day colour, for  
: colour of the Resurrection.' . . . 'In

<sup>us</sup>.

<sup>r</sup> See the note on St. Luke ix. 30.

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white,' and 'sitting,'—a sufficient proof that was no longer there! 'As the colour, of the situation, of rest.' . . . 'The one at the head and the other at the feet, where the JESUS had lain.' For CHRIST'S Body true Ark, in which it pleased 'the God to dwell bodily.' His resting-place is between two Angels, like the mercy-seat. Even in His death, He is found to have in ancient days, 'between the Cherubim'

13 And they say unto her, Woman, weepst thou?

'They mean,' (remarks good Bp. A.) 'that she had no cause to weep. She wept because she found the Grave empty,—where she would have found full! for there she must have been dead still, and so, no cause for joy. And this case of Mary Magdalen is oftentimes: in the error of our eyes, we weep where we have no cause; to joy, where we have as little. Where we have cause for joy, we weep; and, where we have cause to weep, we joy. And false sorrows, false hopes and false joys, the life of ours is full of. God help us!'

She saith unto them, Because they have taken away my LORD, and I know not where they have laid Him.

\* Col. ii. 9.

† See Exod. xxv. 17 to 21, and the marginal reference ver. 22.

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like the Spouse in the Canticles, 'by night she sought Him whom her soul loved; she sought Him, but she found Him not'. . . . 'The suddenness, the strangeness, the gloriousness of the sight of two Angels, moves her not at all. She seems to have no sense of it; and so, to be in a kind of ecstasy all the while. She had rather find *His* Body, than behold *them* in all their Glory. If she find Him again, her soul refuseth all manner of comfort; yea, even from Heaven; even the Angels themselves<sup>x</sup>.'

Now when JESUS was risen early the first day of the week, He appeared first to Mary Magdalene, of whom He had cast seven devils<sup>y</sup>. Accordingly, it follows:

And when she had thus said, she turned herself back, and saw JESUS standing, and knew not that it was JESUS.

Augustine remarks that 'CHRIST is never long absent from those who seek Him.' But how did it happen that Mary Magdalene 'turned herself back,' thus opportunely? Was she not gazing intently into the sepulchre? and must not the sight of those two radiant beings, (notwithstanding the pious remark of Bp. Andrewes,) have sufficiently occupied her attention? Yes, doubt-

But at the sight of their CREATOR, the Angels will have expressed awe, perhaps adoration.

<sup>y</sup> Solomon's Song iii. 1.

<sup>x</sup> Bp. Andrewes.

<sup>y</sup> St. Mark xvi. 9.

They will have risen from their seats, and bowed their heads, or prostrated their bodies. And Mary, amazed, will have turned to see what was passing behind her. . . . She beholds her risen LORD, but she does not recognise Him. Her eyes are holden,—as in the case of the two going to Emmaus\*, and of the Disciples by the Lake in the next chapter<sup>a</sup>.

- 15 JESUS saith unto her, Woman, why weepest thou? whom seekest thou?

‘It is the voice of her beloved,’—whose ‘head filled with dew, and his locks with the drops of the Night<sup>b</sup>’; but she knows Him not. . . . C LORD begins as the Angels had begun<sup>c</sup>. (above, on verse 11. It is to teach us, (remains Ambrose,) that the words of Angels are spoken in command of God. A great Father of our Church observes upon it,—‘Now, seeing CH asks it again a second time, we will think there is something in it, and stay a little at it. The reason for that it is the very opening of His mouth; *very first words that ever came from Him*, that spake first of all, after His rising again from death. There is sure some more than ordinary matter in this ‘Why weepest thou?’ if it be even for that!’ . . . (How keen and true a sense of the dignity of the Gospel had the man who c

\* St. Luke xxiv. 16. Compare St. Mark xvi. 12.

<sup>a</sup> St. John xxi. 4.

<sup>b</sup> Song of Solomon v.

<sup>c</sup> See ver. 13.

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! He proceeds :—) ' Thus say the Fathers ;  
Mary Magdalene standing by the Grave's  
and there weeping, is thus brought in to  
bring unto us the state of all mankind before  
the Day of CHRIST's rising again ; weep-  
ing the dead as do the heathens, who have  
died. But CHRIST comes and asks ' Why  
weepest thou ? ' as much as to say, ' Weep not !  
there is no cause of weeping now. ' Henceforth,  
we all need to stand by the grave to weep  
no more. . . . So that this, ' Why weepest  
thou of CHRIST's, (a question very proper for  
the day of the Resurrection,) wipes away tears  
from our eyes ; puts off our mourning weeds, girds  
us with gladness, and robes us all ' in white, ' with  
his robe. '

Further inquiry ' Whom seekest thou ? '  
has reference to Mary's brief conver-  
sation with the two Angels, which our LORD will  
rehear, as He stood behind her.

Supposing Him to be the Gardener,  
say to Him, Sir, if thou have borne Him,  
tell me where thou hast laid Him,  
and I will take Him away.

Second ADAM is seen standing in the  
garden, and straightway He is mistaken for ' the  
Gardener. ' . . . Can we suppose that any single  
person set down idly here ? If Mary's surmise

*John. iv. 13.*

• Bp. Andrewes.

had had no reasonableness in it,—think you that the HOLY SPIRIT would have suffered St. John to write her surmise down? Not so: there is deep Divinity in the circumstance. ‘She mistook Him,’ (observes Gregory the Great,) ‘without being in reality mistaken.’ ‘A Gardener He is,’ (adds pious Bp. Andrewes;) ‘the first, the fairest Garden that ever was, was of His planting!’—alluding to Genesis ii. 8.

‘If thou have borne *Him* hence,’—are her first words: but she has not, as yet, mentioned of whom she speaks. ‘The soul, transported with love, seems at first to express her affection without declaring its object, as thinking that all the world must know who is the person intended.’ ‘An irregular speech, but Love’s own dialect,’ exclaims Bp. Andrewes. ‘*Him* is enough with Love. Who knows not *who* it is, though we never tell His name, nor say a word more!’

Observe further her intention to ‘take Him away.’ A weak woman to think of accomplishing such a task, alone! And yet, the Body ‘had more than a hundred pounds weight of myrrh and other odours upon it!’ But Love is stronger than the Grave. . . . She suspected that the Gardener had removed beyond the limits of his Garden, our LORD’s Body; and if she may but

† Bp. Horne on Ps. cxvi. 1.

‡ So also Gregory the Great. Rarely indeed does it happen that a *true* remark of a modern Divine is not to be found in the pages of an ancient Father.

now where those sacred limbs have been laid, he promises to convey them away to some other place.

It seems that in accosting the Gardener, she called him '*Sir*,' in order to conciliate his favour. Unconsciously, she bestows upon the Stranger His right title. The word is literally '*Lord*,' in the original. Nay, every word she now utters, bears a lofty and an unsuspected meaning: for *who* but CHRIST Himself, whom she addressed, had borne that body of which she was in search?

Having spoken such words to the supposed gardener, Mary turns away from Him to gaze again into the Sepulchre,—as we learn from the next verse. Was it perhaps because, for a few moments, our SAVIOUR made her no reply?

JESUS saith unto her, Mary.

16

'It should seem that before, with His shape, He had changed His voice also. But now, He speaks to her in His known voice, in the wonted accent. He does but name her name, '*Mary*;' and that is enough.' . . . Call to mind, here, what is said in so many places of Scripture about CHRIST '*calling*,' '*knowing*,' His sheep and His people '*by Name*<sup>h</sup>.' Consider further that '*He who knows us, we shall never know Him aright*.' 'And with this, all is turned out and in,' (proceeds the pious commentator from whom we have quoted so largely.) '*A new World, now! For, in*

<sup>h</sup> See the note on the latter part of St. John x. 3,—p. 380-1.



very deed, a kind of Resurrection it was which was wrought in her; revived, as it were, and raised from a dead and drooping, to a lively and cheerful state. The Gardener had done his part: made her all green on the sudden. And all by a word of His mouth. Such power is there in every word of His! So easily are they called whom CHRIST will but speak to!

She turned herself, and saith unto Him, Rabboni; which is to say, Master.

O the rapture, the joy unspeakable which must have found expression in that single word!... 'We see that He chose to be made known by the ear, rather than by the eye. He opens her ears first, and her eyes after. Hearing, is the sense of Faith: and so, most meet; for CHRIST is THE WORD. In matters of faith, the ear is of more use, and to be trusted before the eye: for in many cases, Faith holdeth where Sight faileth'. . . . Concerning the title by which she addressed our SAVIOUR, see the note on St. John xi. 28, p. 449.

It would seem, that, at the sound of the well-known voice, Mary fell prostrate at the feet of Him whom she so desired, and sought to embrace His feet. She has 'found Him whom her soul loveth: she holds Him and will not let Him go'.<sup>k</sup> For it follows,—

17 JESUS saith unto her, Touch Me not; for I am not yet ascended to My FATHER:

<sup>l</sup> Bp. Andrewes.

<sup>k</sup> Song of Solomon iii. 4.

Strange that both the old World and the new should have begun with the same prohibition,—‘Touch not<sup>1</sup>!’ In the words before us, there are two difficulties which require explaining. (1<sup>st</sup>.) Why may not Mary Magdalene touch her risen LORD, if the other women may ‘hold Him by the feet<sup>m</sup>’; if St. Thomas may thrust his hand into His side; and all the assembled Disciples may be even *invited* to ‘handle’ Him, and see that it is He indeed?—The true answer is probably supplied by Chrysostom. ‘To touch, would not have cured her disease, but made it worse. *They* touched, because they believed not: *she* touched not, because she believed not of Him aright. *They* touched, that they might know He was risen: *she* touched not, that she might know He was not so risen as she wrongly imagined; that is, that He was no longer as in former times she had known Him<sup>a</sup>.’—The reader is invited to refer to the notes on St. Luke viii. 39, and St. Mark v. 19: also to the end of the note on St. Matthew xi. 5.

(2<sup>ndly</sup>.) What is the force of that reason assigned: ‘Touch Me not, *for* I am not yet ascended?’ Doubtless, Augustine has rightly suggested that, in these words, CHRIST’S meaning was to wean her from all sensual and fleshly touching: to teach her a new and a true touch,—truer than that which she intended. The form of His prohibition clearly conveys a promise that *after* His

<sup>1</sup> *Gen. iii. 3.*    <sup>a</sup> *St. Matth. xxviii. 9.*    <sup>b</sup> Bishop Andrewes.

Ascension she *may*, nay that she *must*, touch Him. This *touch of Faith* could not begin till then. He had hinted as much, indeed, to the men of Capernaum, when He asked, ‘Doth this offend you? What and if ye shall see the SON of MAN ascend up where He was before?’ . . . This touching, therefore, is ours and our children’s, for ever. A loftier privilege we find, a more real ‘touching,’ than Mary could have enjoyed in the Garden, or the Twelve in the upper chamber at Jerusalem! . . . Consider, in illustration of what has been thus offered concerning the spiritual touch, the note on St. Mark v. 31.—Let us then send up our Faith, (says Andrewes after Augustine,) and *that* shall touch Him; and there will come forth virtue out of Him. Yea, it shall take such hold on Him, that it shall raise us up to where He is; bring us to the end of all our desires,—a joyful Ascension to our FATHER and to His; to Himself, and to the Unity of the Blessed SPIRIT. ‘Here, then, is the doctrine, which, detached from the particular case and character of Mary, (who herein stood in the place of the Church,) seems to fill up the great doctrine of CHRIST’S presence in the Church. It could not be until, in the flesh, He had ascended to the FATHER.’ Consider St. John xvi. 7; also the note at p. 698.

‘Shall she then be quite cast off, in the meantime? Denied touching, and nothing to comfort

° St. John vi. 61, 62. ,

° Dr. Moberly.

her, in lieu of it? No. CHRIST is not unrighteous that He should forget the work and labour of her Love, which she, this day, made so many ways to appear. Somewhat He deviseth to comfort her. He will employ her in a message,'—and thus make her an Apostle; yea, make her the very Apostle of the Apostles! send her to preach the very Gospel of the Gospel! . . . He says:

But go to My Brethren,

'There is nothing here that savours of anger or of pride. He calls them *Brethren*,'—an endearing title which He had never bestowed upon His Disciples till now. 'Even as Joseph, in the top of his honour, so He, in this the day of His glorious exaltation, claims kindred with them,—a sort of poor forlorn men; and, (as the Apostle expresseth it,) He is not 'ashamed' of them that were ashamed of Him<sup>a</sup>. Poor as they are, unkind as they were, He vouchsafes to call them 'Brethren:,' which word implies two things. First, that His Nature is not changed by Death; but, He rises again in the same Nature He died in. Secondly, He is risen with the same love and affection He had before. He hath not changed *that*, either.'

. . . How remarkable is the discovery that inasmuch as the xxii<sup>nd</sup> Psalm, (which the Church hath appointed to be used on Good Friday,) consisteth of two parts,—whereof the former, (verse 1 to 21,) is prophetic of CHRIST'S Passion, and the latter,

<sup>a</sup> *Heb. ii. 11.*

<sup>b</sup> Bp. Andrewes.

(verse 22 to 31,) celebrateth His Resurrection';—the strain changes to a hymn of triumph in the mouth of the REDEEMER with the words, 'I will declare Thy Name unto *My Brethren!*' Nay, can we doubt that our risen LORD, by the use of this word here, and in St. Matthew xxviii. 10, lays His finger on that very place in ancient Prophecy?.. 'Go to *My Brethren,*' (saith He,)—

And say unto them, I ascend unto My FATHER, and your FATHER; and to My GOD, and your GOD.

He sends not word to His 'Brethren' that He is 'risen.' Of *this*, Mary needs no assurance; nor, very soon, will *they*. But, lest they should simply think of Him as returned to Earth,—restored to them eternally on the same terms as before,—He sends them a message of His approaching departure from them, and *Ascension* into Heaven: as if He had said, Look not any more for My bodily presence among you. Learn, at last, to 'lift up your hearts!' . . . Then, further, because 'He is no sooner risen than He makes ready for His ascending,—so, with us, *Rising* and *Ascending* are to follow straight one upon the other.'

'And out of what CHRIST did, we learn what we are to do. Seeing CHRIST stayed not here, we are not to set up our stay here neither: not to make Earth our Heaven, nor to place our felicity here below.'

\* See Bp. Horne on that Psalm.

Take notice that our LORD makes mention of *ascending*, twice; of *rising*, not at all. And it is to teach us, (observes the same pious writer,) that *Resurrection* is nothing, nor is any account to be made of it, if *Ascension* go not with it. . . . 'Never take care for Resurrection! *That* will come of itself, without any thought-taking of thine. Take thought for Ascension! set your minds there! Better lie still in our graves, better never rise, than *rise*, and rising not *ascend*.'

'Where then, or what, is their comfort, or ours, in these tidings? To deal plainly, when we seek it in the announcement of our LORD'S Ascension to His FATHER and His GOD, we find it not: but in the assurance that it is '*our FATHER*,' and '*our GOD*,' as well, to whom He ascended, *there* we find it! CHRIST implied as much, indeed, when He called the Disciples His 'Brethren;,' but He would not deliver so blessed a truth only by implication,—but explicitly and plainly: and not once, but twice. And it is happy for us He did so; for this point cannot be too plainly or too often repeated. All the joy of this morning is in this. Tell them that if I go to Him thus because He is My FATHER, they also shall come after Me, because He is theirs.—Moreover, by virtue hereof, if we cry Abba, FATHER, He is ready to hear our prayers; and when we go hence, ready to receive our persons. If at any time we repent, and say, 'I will arise and go to my FATHER'; He is ready

† St. Luke xv. 18.

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to receive us to Grace; and when we go we may say with CHRIST, 'I ascend u FATHER,' for he is ready to receive us to So useful to us is this blessed assurance b and there<sup>a</sup>!

'Now, that CHRIST should speak of THER,' is natural; but how should He His 'GOD?' And again, though it nee planation that He should speak of our C propriety is there in His calling that s our FATHER? In exact propriety of spe 'Father' here refers to CHRIST; God, to observe, that *His* Father becomes *our* *His* means: *our* God becomes *His* God In order to effect this, He that doth her did first 'descend,' even to be one of us being one of us, to be a creature as w What He was, such He is,—for the Soul of CHRIST are in the rank of creatures; He speaks with relation to His human Body, a creature He is, a God He l same that we have; for there is but One He may truly say that *our* God is *His* C we might cry 'Abba, Father,' He was cry that strange cry 'ELI, ELI,' on the So CHRIST might truly say 'My God than 'My FATHER.' His FATHER, as God, as Man. As the SON of GOD, a Gc not,—a FATHER He hath. As the Son

<sup>a</sup> Altered from Bp. Andrewes, who also supplies :

<sup>x</sup> St. Matth. xxvii. 46, quoting Ps. xxi

ther He hath not,—a GOD He hath. A GOD  
 an He hath; but never till then: yet what He  
 en had, He hath ever since. And thus, He that  
 is ours and not His, is now *His* as well as *ours*.'

. Paul accordingly, in a certain place, makes men-  
 m of '*the GOD of our LORD JESUS CHRIST*':  
 d our SAVIOUR Himself, speaking by Revelation  
 'His servant John,' four times in one verse uses  
 e expression 'My GOD<sup>a</sup>.'

'In like manner, though He alone can properly  
 y 'My FATHER,' yet, by becoming one of us, by  
 coming our *Brother*, we also become partakers

His Sonship. And this explains why, at His  
 ing from the Grave, and ascending into Hea-  
 n, He is careful to speak of us as '*His Bre-*  
*ren*.' for thereby He adopts us; and, by adopt-  
 g, makes us for ever *Children of His FATHER*.  
 e, GOD'S ONLY SON by Nature and Eternal Gene-  
 tion: we, 'the sons of GOD<sup>a</sup>' by Adoption and  
 race. For, a Brotherhood, we grant, was begun  
 Christmas, by His Birth; but His Resurrection  
 a second Birth,—Easter, a second Christmas.  
 his day,' (saith GOD,) 'I have begotten Thee<sup>b</sup>!'  
 -And if there was a new begetting, so was there  
 new Paternity and Fraternity both. Indeed, the  
 rotherhood of Christmas would have been dis-  
 lved by His Death, but for this day's rising. Ac-  
 rdingly, as soon as He was born again of the

<sup>r</sup> Ephes. i. 17.

<sup>a</sup> Rev. iii. 12.

<sup>b</sup> 1 St. John iii. 1.

<sup>b</sup> Ps. ii. 7,—explained in Acts xiii. 33, and adopted by the  
 church as a Proper Psalm for Easter-day.



womb of the Grave, He begins a new Brotherhood straight; adopts us, we see, over again whereby He that was 'the First-born from the dead<sup>c</sup>,' becomes 'the First-born among many brethren<sup>d</sup>.' Before, by the Mother's side, He was ours: now, by the FATHER'S side, we are His Brethren at Christmas, because our GOD was His GOD; brethren at Easter, because His FATHER was our FATHER. But half-brothers before; never the whole blood till now. Now, by FATHER & Mother, very Brethren. We cannot be more!

So full of meaning were the first words which proceeded from the lips of our risen LORD! The most important was the first message He sent to the World which He had renewed! So much of doctrine, so much of exhortation, did His short speech to Mary Magdalene comprise! He teaches therein (1<sup>st</sup>) His Resurrection; (2<sup>nd</sup>) wherein was the same, and wherein He differed, from what He was before; (3<sup>rd</sup>) His approaching ascension; (4<sup>th</sup>) what would be the fruit thereof to the whole Human Family; (5<sup>th</sup>) the mystery of Godhead and of His Manhood; (6<sup>th</sup>) our adoption to be sons; (7<sup>th</sup> and lastly,) He conveys a message of Peace and Love to all! . . . If any one should be of opinion that our remarks have been too many, let him consider that we are here unfolding the first page in the History of the New Creation. This is worthy of our attention, if it be not so in the History as this?

<sup>c</sup> Col. i. 18. Rev. i. 5.

<sup>d</sup> Rom. viii.

Mary Magdalene came and told the Disciples that she had seen the LORD, and *that* He had spoken these things unto her.

Thus at once, arresting the tide of sorrow in those who had been with Him, as they mourned and wept<sup>e</sup>, and setting a seal on the faith of St. John, as well as fulfilling his loftiest anticipations. Take notice that thus, 'as by a Woman came the first news of Death, so, by a Woman came also the first notice of the Resurrection of the dead. And the place fits well; for, in a Garden they came, both.' The words are Bp. Andrewes', but the remark is common to all the Fathers. . . . Consider how that announcement 'I ascend unto My FATHER,' must have struck a chord in the Disciples' memories which could hardly yet have ceased to vibrate! See chapter xiv. 28: xvi. 10, 16, 28.

Passing over the next three appearances of our LORD on the first Easter<sup>f</sup>, St. John proceeds to describe what occurred at evening, when the Disciples were assembled.

Then the same day at evening, being the 19 first *day* of the week,

Take notice how emphatically St. John marks on which day this happened. He told us in ver. 1, and here he repeats, that it was now *the first day of the week*,—a day ever since dedicated to the special service of Him who on this day rose from

<sup>e</sup> St. Mark xvi. 10.

<sup>f</sup> St. Matth. xxviii. 9. St. Luke xxiv. 34, and 13, &c.

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death! See the note prefixed to St xxviii. This, then, was the first time that had ever met; and lo, JESUS CHRIST was there, in the midst of them! Consider the repeated sanction which His presence gave next 'LORD'S DAY<sup>e</sup>,' (as St. John elsewhere Sunday<sup>h</sup>;) whereby the Great Architect Mankind that,

'Sundays the pillars are  
On which Heaven's palace arched

Observe too the many indications that the day of the week became regarded henceforth as the Christian Sabbath<sup>i</sup>. . . . 'The fear of which St. John proceeds to mention, (and well why the Disciples assembled to *evening*,' as why '*the doors were shut.*'

when the doors were shut where they were assembled for fear of the JEHOVAH and stood in the midst,

By mentioning that 'the doors were shut' St. John teaches us that our LORD entered the tomb by virtue of the altered nature of His Body, — even as He had already risen from the closed tomb<sup>k</sup>. Consider also St. Luke's account: 'He stood in the midst of them,' as if He were there and without a sound or step being heard; and without approach or passing by being noticed; and without a shadow, and sightless in His coming:

<sup>e</sup> See ver. 26. Consider also Acts ii. 1. h

<sup>i</sup> See Acts xx. 7, — (an assembly at evening, observed on the Sabbath.) k See above, the note on I Cor. xvi. 2.

... Here then was the promise visibly fulfilled, 'where two or three are gathered together in My Name, there am I in the midst of them!'" — Hooker observes that the question at Capernaum was, 'Rabbi, how camest Thou hither?' 'The Disciples, when CHRIST appeared to them in a far more strange and miraculous manner, moved no question, but rejoiced greatly in that they saw. For why? The one sort beheld only *that* in CHRIST which they knew was more than natural, but yet their affection was not rapt therewith through any great extraordinary gladness; the other, when they looked on CHRIST, were not ignorant that they saw the well-spring of their own everlasting felicity. The one, because they enjoyed not, disputed: the other disputed not, because they enjoyed.' — JESUS, then, 'stood in the midst:'

and saith unto them, Peace *be* unto you.

'Why weepest thou?' had been our SAVIOUR'S first words to Mary Magdalene. He asked the two going to Emmaus, Why they were sad<sup>m</sup>? To the women, He exclaimed, 'Hail!' that is, 'Rejoice<sup>n</sup>!' 'Peace be unto you!' are His first words to the assembled Disciples. 'There was therefore to be no 'weeping,' no 'being sad,' now. Nothing, on this day, but 'Peace' and 'Joy<sup>o</sup>.' 'By this

<sup>1</sup> Williams, quoting St. Matth. xviii. 20.    <sup>m</sup> St. Luke xxiv. 17.

<sup>n</sup> St. Matth. xxviii. 9.

<sup>o</sup> Bp. Andrewes.

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declaration of Peace, our LORD shewed the  
of His Cross<sup>p</sup>.'

For can we forget that this was the s  
of SHILOH, (that is, 'Peace<sup>q</sup>,') even 'the  
Peace' Himself<sup>r</sup>? of Him who is declar  
'our Peace<sup>s</sup>:' who bequeathed His Pea  
Disciples<sup>t</sup>; and promised that Peace s  
their abiding portion<sup>u</sup>; and directed  
salute with 'Peace' every house into which  
tered<sup>x</sup>. Peace was the subject of the An  
on the night of the LORD's Nativity<sup>y</sup>:  
Peace is the first word He pronounce  
hearing of His Disciples now that He  
from Death<sup>z</sup>! . . . 'I know well,' (says B  
'that by many frigid and common e  
'Peace be unto you' is taken for no m  
an ordinary salutation among the Jews;  
the best and most ancient, for a higher ar  
mystery: as being well assured that Hi  
was to leave that Peace, first, which H  
lately purchased betwixt God and Mar  
men themselves; and then, to leave the

<sup>p</sup> Chrysostom.

<sup>q</sup> Gen. xlix. 10. That text was wrongly explaine  
p. 267; and above, at p. 351, note (g). Doctors ar  
vided indeed; but the best-informed modern Hebre  
(as Dr. M<sup>c</sup> Caul,) say that 'Shiloh' certainly means 'I

<sup>r</sup> Is. ix. 6. Compare Hebr. vii. 2.      <sup>s</sup> Ephes. i

<sup>t</sup> St. John xiv. 27.      <sup>u</sup> St. Johr

<sup>x</sup> St. Luke x. 5.      <sup>y</sup> St. Luke

<sup>z</sup> Consider Rom. v. 1. Col. i. 20. Ia. xxvi. 3: lv

which God had conferred upon Him for the benefit of His Church for ever.'

Notwithstanding this comfortable greeting, we learn from St. Luke's Gospel that 'they were terrified and affrighted, and supposed that they had seen a Spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a Spirit hath not flesh and bones, as ye see Me have<sup>a</sup>.'

And when He had so said, He shewed 20 unto them *His* Hands and His Side.

His risen Body retained, and yet retains, the marks of its wounds. They are the tokens of His victory over Sin and Death,—His trophy when He returned from the conquest of the Enemy of our Race. Consider Zechariah xiii. 6. With these, He will at last return to Judgment<sup>b</sup>!

It is a terrible subject to dwell on; but the reader will take notice that these were as yet *open* wounds,—not *scars*: for see below, ver. 27.

Then were the Disciples glad, when they saw the LORD.

The same who 'liveth, and was dead; and behold, He is alive evermore<sup>c</sup>!'—Brief and simple, yet most important record! Thus did the promise which our SAVIOUR had made to His Disciples on the night before He suffered, receive its

<sup>a</sup> St. Luke xxiv. 37 to 39.

<sup>b</sup> Rev. i. 7.

<sup>c</sup> Rev. i. 18.

-first fulfilment: 'I will see you again, and *your heart shall rejoice*<sup>d</sup>.' Surely, no words can describe 'what a deluge of joy was in their hearts when they beheld Him!

To know what followed, refer to the xxiv<sup>th</sup> chapter of St. Luke, and read from ver. 41 to 49.

21 Then said JESUS to them again, Peace unto you! as *My FATHER* hath sent Me even so send I you.

Words almost identical with these are found in the Great Intercession, in St. John xvii. 18,—which the reader is referred to. It was there marked that in the parallel thus established between the sending of CHRIST and the sending of the Apostles, two circumstances seem to be chiefly intended. First,—both MESSIAH and the Twelve were anointed not with natural oil, but with HOLY GHOST. Thus, MESSIAH was 'anointed with the HOLY GHOST and with power<sup>e</sup>,' both at the time of His miraculous Conception<sup>f</sup>, and in the hour of His Baptism<sup>g</sup>. Twofold, in like manner was the unction of the Apostles: for 'He breathed on them, and saith unto them, Receive ye HOLY GHOST<sup>h</sup>,' on the present occasion; and few days after, on the Day of Pentecost, they were 'baptized with the HOLY GHOST and with fire<sup>i</sup>.'

Secondly,—Besides being commissioned to

<sup>d</sup> St. John xvi. 22, p. 704-5.

<sup>e</sup> Abp. Leighton.

<sup>f</sup> Acts x. 38.

<sup>g</sup> See St. Luke i. 35.

<sup>h</sup> St. Luke iii. 22: with which compare iv. 1, 14, 18, 21.

<sup>i</sup> St. John xx. 22.

<sup>j</sup> St. Matth. iii. 11.

the same Doctrines which our SAVIOUR CHRIST Himself had taught, the Apostles must have been armed with the like general *powers*. 'If, then, CHRIST sent the Apostles *as* His FATHER had sent Him,—sent them, that is to say, to do His work after He had departed from the World; if by that very act He shewed that, in His ministerial character, He had the power of delegating and continuing His authority,—could they to whom He promised the same power as He possessed, conceive that that essential part of it, *the right of delegation*, was withheld, when *the Religion* was to be continued for ever<sup>k</sup>?' Not so. 'Lo! I am with you always,' (said He,) 'even to the end of the World!' Why was such a promise given, except to imply that they and their successors for ever would need His perpetual presence at the execution of every function of the Apostolic office; of which Ordination hath never been accounted the very chief? . . . As CHRIST had been sent to establish the Church upon Earth, even so were the Apostles of CHRIST now sent,—with the like authority, and for the same end. And, as the SON sent the Apostles, so did they send others by virtue of the same Spirit. Thus, by virtue of an Apostolical Ordination, there is for ever to be continued a Ministerial Succession<sup>m</sup>.'

<sup>k</sup> Rev. Hugh James Rose.

<sup>l</sup> See St. Matth. xxviii. 20, p. 709—710.

<sup>m</sup> Bp. Pearson, quoting 1 Tim. v. 22. Tit. i. 5.



22 And when He had said this, He  
 on *them*, and saith unto them, Re  
 the Holy Ghost :

‘ ‘ He *breathed* on them.’ Another pr  
 reality of His risen Body! a proof wh  
 blind, and deaf, and benumbed, (witho  
 ing,) may be convinced of the reality c  
 bodily presence near them<sup>n</sup>!’

O most solemn and mysterious incident  
 as most awful and prevailing words! T  
 of our SAVIOUR here described may be  
 emblematically, (as Augustine suggests,  
 HOLY GHOST *proceedeth also from the*  
 may further have served to shew that  
 He by the breath of whose mouth all  
 of Heaven were made<sup>o</sup>; and especially,  
 supposes,) that CHRIST was the same  
 creating Man in the beginning, ‘bres  
 his nostrils the breath of life, and he  
 living soul.’ But more than that is  
 tended. For it is to be thought that, a  
 of Man’s Creation, ‘together with his s  
 principle of his natural life, he receive  
 Grace of the HOLY SPIRIT, as a princ  
 Divine Life to which he was also designe  
 is, the soul of Man received from the  
 ‘ the peculiar impress of the HOLY SPI

<sup>n</sup> From a MS. Sermon by the Rev. Edm. Hobbou

<sup>o</sup> Psalm xxxiii. 6.      <sup>p</sup> Genesis ii. 7.      <sup>q</sup> 7

added,' as Clement of Alexandria writes. And Basil, expressly comparing the Divine insufflation upon Adam with that of CHRIST upon the Apostles, tells us that it was the same SON of GOD 'by whom GOD gave the insufflation: then indeed, *together with* the soul; but now, *into* the soul.' Eusebius is even more explicit. 'The LORD,' (he says,) 'renews Mankind. That Grace which Man enjoyed at first, because GOD breathed into his nostrils,—that same Grace did CHRIST restore when He breathed into the face of the Apostles, and said, Receive the HOLY GHOST'. . . . Is it not written in a certain place, 'When Thou lettest Thy breath go forth, Thou shalt renew the face of the Earth?'

We have elsewhere pointed out that at the first institution of certain mysteries of the Faith, there was not wanting the outward emblem of an inward grace; which grace was afterwards conveyed without any such visible demonstration. Thus, at the Baptism of CHRIST, 'the HOLY GHOST descended *in a bodily shape like a dove* upon Him'. And now, at the Ordination of His Apostles, our LORD is found to have 'breathed into' their faces, when He would convey to them the gift of the same Blessed SPIRIT 'to confirm them in their Apostolical Commission. The gift which they received from Him soon after, on the Day of Pente-

‡ From a newly discovered fragment of this Father.

§ Psalm civ. 30.

¶ St. Luke iii. 22: see the note on St. Matth. iii. 17.

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cost, was to enable them, by the possible miraculous power, to carry that Communion effect<sup>u</sup>.—The self-same form of words is in Ordination, at the present day; but the heavenly gift is sent unseen. How apt that was which our LORD employed on this occasion, we are at no loss to perceive, from a comparison of Scripture as St. John ii. 8, and Acts i. 6, where the great High-Priest proceeds :

23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever ye retain, they are retained.

A further illustration is thus presented in our LORD's meaning in ver. 21. It was derived from an earlier page of the Gospel, where the power of forgiveness on the Earth was delegated to CHRIST as the Son of Man<sup>x</sup>, and to whom the SPIRIT was given in full measure. 'This power He now gives to His disciples, the successors of the Son of Man on the Earth, by the gift of the same HOLY SPIRIT, whom it was in Himself<sup>y</sup>.' The words are accordingly used by the Bishop at the present day, in the Church of CHRIST, on a Deacon being ordained to the Order of Priesthood.

But, 'the very largeness of this gift is owing to many, from their reverence for the Word of the LORD.'

<sup>u</sup> Lonsdale and Hale,—quoting St. Luke xxiv. 48, 49; and St. John ii. 1 to 4, and 33.

<sup>x</sup> Consider St. Matth. ix. 6.

<sup>y</sup> Dr. L.

to an unwillingness to receive in their plain sense its explicit declarations,—nay, the very words, full of Grace and Truth, of Him who was the Truth itself. ‘What!’ (they object,) ‘The incommunicable power of God made over to miserable, sinful man! the destiny of immortal souls placed in the keeping of mere mortal forms!’

‘No such thing. It is an utter misconception of the grant that prompts the just objection.

‘Forgiveness of sins is revealed to us as exclusively conditional. Not even God Himself, we may reverently say,) can forgive the impenitent and unbelieving; because He has declared that He will not, and it is impossible that He should lie. Forgiveness of sins, declared or conveyed by whomsoever or howsoever it may be, can be the boon only of the repentant believer. Faith must exist, to receive it,—whether declared by Revelation, proved by Miracle, imparted by official Absolution, or sealed in a Sacramental Ordinance. . . . Faith, then; Faith in JESUS; hewn, on the believer’s part, by laying hold on the promises in the Sacraments,—‘washing away his sins in Baptism,’ and eating the ‘flesh’ and drinking the ‘blood’ which are ‘meat’ and ‘drink indeed,’ in the Supper of the LORD,—is the prerequisite to that forgiveness of Sin, which the SAVIOUR gave His Apostles and their successors power to minister, when He sent them in His Name

\* Acts xxii. 16. St. John vi. 55.

even as He had been sent forth of the FATHER.  
See the notes on St. Matthew xvi. 19,—p. 4

‘The power of remitting sins, then, is only in GOD, and in GOD alone; in CHRIST OUR SAVIOUR, by means of the union of the GOD and Manhood in one Person, by virtue of which the Son of Man hath power to forgive sins on Earth. This of the Apostles is nothing but a branch out of His, which He Himself, when He was here upon Earth. For, as Man, He was sent; was anointed with the SPIRIT, and proceeded by Commission <sup>b</sup>.’

From a comparison of the three places in the Gospel, which relate to Absolution, ‘the result is this: that the power of binding and loosing is a solemn privilege or prerogative of the Church of CHRIST, thrice insisted upon by our SAVIOUR:—First, by way of prediction that He would confer it<sup>c</sup>. Secondly, by way of a particular description of the manner, and for the end and use of it<sup>d</sup>. And thirdly, a preparatory kind of instating them with this power, an initial investing them with this ghostly authority<sup>e</sup>, immediately before His departure from the World; which see how they have been thoroughly perfected and co-

<sup>a</sup> From the first of two valuable Discourses (on ‘The Kingdom in the Church,’) by Bp. Whittingham, the learned Bishop of Maryland,—printed at Baltimore, 1843.

<sup>b</sup> Bp. Andrewes.

<sup>c</sup> St. Matth. x

<sup>d</sup> St. Matth. xviii. 18.

<sup>e</sup> St. John xx

## ON ST. JOHN'S GOSPEL.

and, after His Ascension, the HOLY GHOST did visibly descend upon those to whom these words were by CHRIST then delivered<sup>f</sup>.'

The Evangelist proceeds to relate what occurred, perhaps, at a later hour on the same evening; when ALMIGHTY GOD, 'for the more confirmation of the Faith, suffered His holy Apostles Thomas to be doubtful in His SON'S Resurrection.'—Take notice that the absence of St. Thomas from the scene above described finds a remarkable parallel in the Old Testament, where the absence of two of the seventy Elders, Eldad and Badai, from the Tabernacle, is recorded, at the time when the LORD gave His Spirit to the rest; but yet, '*the Spirit rested upon them likewise*<sup>h</sup>.'

But Thomas, one of the Twelve, called Didymus, was not with them when JESUS ascended.

Not to repeat what has been already so fully related concerning the character of this eminent Apostle of THE LAMB, the reader is particularly requested, before he proceeds any further, to read the note on St. John xi. 16. He may also refer to St. John xiv. 5, and the comment on the place. At St. Thomas presents us with an example of a desponding temperament, is pretty clearly established. 'When therefore the hour of darkness came, realizing apparently in its worst form

Dr. Hammond.

<sup>f</sup> Collect for St. Thomas' Day.

<sup>h</sup> Numb. xi. 24 to 26.

the melancholy anticipation of Thomas; and when a despair of the redemption of Israel through JESUS of Nazareth fell not on him only, but on them all,—can we wonder that this Apostle was the last to receive the new hope awakened by the unexpected news of the LORD'S Resurrection from the grave? Unexpected it ought not to have been: the LORD'S prediction to that effect, the knowledge of which had reached, as we find, even the counsels of the enemies, ought never to have been absent from the faithful recollection of his chosen ones; yet so it was. The reports of the holy women who found the Body gone, and heard the Angel's assurance that the LORD yet lived, were regarded by them as idle tales, and they believed them not. But this culpable incredulity and dulness of heart, for which our LORD upbraided them all, (as we are told by St. Mark<sup>1</sup>), proceeded in Thomas one step further. By accident, as we may well conceive, though not without a Divine Providence overruling the accident, he was not with the rest when JESUS, on the evening of the first Easter-Sunday, appeared in the midst of them<sup>2</sup>.

25 The other Disciples therefore said unto him, We have seen the LORD.

Any one who considers the matter will perceive that 'the other Disciples' must have said much more than this to St. Thomas. They must

<sup>1</sup> St. Mark xvi. 14.

<sup>2</sup> Dr. W. H. MILL.

we related how our SAVIOUR had 'shewed them His Hands and His feet'; and how, not only those sacred extremities bore the impress of their recent wounds, but how the SAVIOUR's gaping side proclaimed the further outrage of the soldier who had 'pierced Him.' Accordingly, it follows concerning St. Thomas :

but he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.

He refuses to admit any proof of the Resurrection of our LORD, arising from the testimony of others, 'unless the fact of its being a real and not a phantastic body were made evident to the sense that could alone determine that question. Let us not exaggerate the feeling, blameworthy as it is, which dictated this determined refusal. There is not the least reason for thinking that Thomas suspected his companions either of fraud or of a deluded vision ; but, without better proof than their assurances or arguments could afford to his questioning spirit, he could not believe but that this was a mere spectral apparition, such as common belief and tradition affirmed as not unusual with the ghosts of the departed ; and that His LORD might be yet in Hades, His body still lifeless, either in the grave where He was laid, or

<sup>1</sup> St. Luke xxiv. 40.



elsewhere. And his gracious LORD, who saw in this too wilful oblivion of His own promised resurrection, only an extension of the same unbelief that had existed and had been forgiven in the other Apostles,—an extension proceeding less from any greater moral evil in him, than from a peculiarity in mental constitution,—does not refuse to St. Thomas that proof which He had in mere mercy afforded to them, the sensible proof that He was risen.\*

It must have been a gaping and a ghastly wound,—*that* wound in our SAVIOUR's side,—that St. Thomas should have proposed to 'thrust his hand' therein!

- 26 And after eight days again His Disciples were within, and Thomas with them: *then* came JESUS, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

Take notice that the salutation is thus repeated for the *third* time. See above, the concluding part of the note on verse 9.—It will be perceived that our SAVIOUR did not silence His servant's doubts immediately; but suffered him to remain in a state of suspense, and even of unbelief, until the following Sunday; 'as if to teach us that, during the six days of this World, we are to walk by faith and not by sight; and that on the last, which will be the first day of the new World, and the coming in of His heavenly Kingdom, He will reveal Himself to us; but not till





REACH HITHER THY HAND, AND THRUST IT INTO MY SIDE: AND BE NOT  
FAITHLESS, BUT BELIEVING.

St. John. III. 27.

then<sup>m</sup>.’ No incident whatever is related by any of the Evangelists as having occurred during the interval. ‘On the Sunday following that of the Resurrection,—(for such honour did He to that holy day, which was to be the standing LORD’S Day of the Christian Church, as to mark it by his very expressive token, a weekly recurring festival of His rising again,)—on this Sunday after Easter, He appears to Thomas as well as to the other Ten<sup>n</sup>.’ And it is worth observing that He now repeats every circumstance of His former manifestation,—‘bearing the infirmities of the weak<sup>o</sup>,’ and making Himself therein an example to ourselves.

But when He thus appeared for the second time, we may be well assured that He designed more than the removal of unbelief from the mind of a single Disciple. He vouchsafed this appearance for the sake of confirming the faith of all the others,—and of ourselves.

Then saith He to Thomas, Reach hither 27 by finger, and behold My Hands; and reach hither thy hand, and thrust *it* into My side: and be not faithless, but believing.

Literally, ‘Be,’ (or rather, ‘Become,’) ‘not unbelieving, but believing.’—‘Not content with the proof of sight which He renews to them, He invites the doubting Disciple specially to prove by

<sup>m</sup> Williams.

<sup>n</sup> Dr. W. H. Mill. See above, the note on the first words of ver. 19.

<sup>o</sup> Rom. xv. 1.

<sup>o</sup> Rom. xv. 1.

touch that it was no mere spectre or phantom of a body, but the same Body which was pierced with the nails and spear, now revived and incorruptible.<sup>p</sup> Whereby, take notice that our LORD not only affords evidence of the truth of the Resurrection of His human Body, but gives proof of His Divine knowledge as well. For His invitation to St. Thomas shewed that He knew what had been the thoughts of his heart, and what the words of his lips, on the previous Sunday. Having thus 'convinced' the Disciple, He proceeds to 'rebuke' him<sup>q</sup>,—which now He may do with good effect; whereas before, rebuke would have been fruitless.

28 And Thomas answered and said unto Him, My LORD and my God !

It is usual, in pictures, to represent St. Thomas as *touching* our LORD's side: but, in the Gospel, it is not related that he did so. Our SAVIOUR's words to him are, 'Because thou hast *seen* Me, thou hast believed.' 'However produced and confirmed, we find that his conviction was complete; and that it embraced not the bare fact of a man risen from the dead, but the saving truth of the Christian creed,—the Resurrection of the Incarnate LORD: that, with the Humanity, it embraced also the inherent Divinity concerned in this fact; the Divinity and Humanity of Him who had power to lay down His life, and had power to take it again,—who was One with the

<sup>p</sup> Dr. W. H. Mill.

<sup>q</sup> 2 Tim. iv. 2.

**FATHER** that raised Him from the tomb; one with the **SPIRIT** that quickened His human remains to new life. This confession, the foundation of the Christian's hope for time and for eternity, is expressed by the convinced Apostle in the exclamation, 'My **LORD** and my **GOD**.'... Take notice that this is the first place in the Gospel where our **SAVIOUR CHRIST** is addressed as **GOD**!

'The first instruction which his case appears to suggest is this: that minds of every natural complexion are called to the exercise of Christian faith. The principle of Faith,—the disposition to receive the Word of **GOD** as such, to embrace and to walk by it,—is not indeed the gift of Nature, but of Grace: but its operation in each individual mind is modified by that mind's peculiar cast or temperament; and to every class of mind there are sufficient motives presented for the willing admission of the Truth whereby we are sanctified and saved.' Let us beware, above all, that we partake not of the thoughtless irreverence which can venture to speak of '*unbelieving Thomas*;' as if unbelief were indeed the characteristic feature of this holy man. 'We cannot doubt the exemplary fidelity, and earnest self-devotion, of one who bore the name of his **LORD** to remote regions of Asia, and sealed his testimony with a glorious martyrdom: nor can we but feel a singular interest in that Apostle to whom ecclesiastical

tradition assigns the first implantation of the Christian faith in India: a country in which the Church, planted by him and subsequent Apostolical labourers, has never ceased to exist after a manner; while yet, in the great body of its inhabitants, the dominion of its ancient idolatry remains unshaken, even to the time when Divine Providence has brought it under British rule.\*

‘But the great lesson of this example,—that which raises it above all merely local or personal considerations, and gives to all in every age an intimate concern in this doubt and its removal,—lies in the Divine address which follows:’

29 JESUS saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

Mighty indeed was the privilege of those who heard, saw with their eyes, who had looked upon, and whose hands had handled, of the WORD of Life<sup>†</sup>; yet are not these the persons who are here pronounced ‘blessed.’ The blessedness of Faith without the evidence of sense,—*this* it is of which our LORD here assures us; and of this, St. John, (concerning whom it is expressly related that ‘*he saw, and believed*”,) St. Peter, St. Thomas and all the rest, were perforce destitute. . . . ‘Never can we sufficiently estimate the value of this

\* Dr. W. H. Mill.

† 1 St. John i. 1.

” See above, ver. 8.

rance to distant ages of the Church. Here, are no longer tested by the fiery trial of execution, urging them to forsake their LORD, as the case when the proofs of Divine presence in the Church were more conspicuous: different, and to some dispositions a far more severe trial, is afforded by the speculative difficulties which arise in the absence of such plain signs; the temptation thence presented to inconstant, or fluctuating minds, to abandon all their spiritual regard to the unseen objects of Faith; to live the life of sense, and of the World.'

Blessed are they who have not seen, and yet have believed: who, against the temptations of the World and Satan, against the perplexities of the natural mind, the misgivings of a fearful, and the lacerations of a divided heart, have opposed a firm faith in facts which are visible in Time, but indelible and eternal in Eternity: who have admitted to their hearts and understandings the purifying truth, that He whom the Church now contemplates, He who was once born in the manger of Bethlehem, is indeed their Lord and their God. He truly died for their sins; He is truly risen for their justification. He is their SAVIOUR, and will be their Judge!'

And many other signs truly did JESUS in the presence of His Disciples, which are not written in this Book:

† Dr. W. H. Mill,



It does not seem quite certain whether the Evangelist alludes here to our SAVIOUR'S miracles in general,—the 'signs' of His Divine Mission, which He displayed both before and after His Resurrection; or only to those various appearances of CHRIST which the other Evangelists record,—and which were 'signs' of the reality of His Resurrection. Ten of our LORD'S appearances are recorded, in all; of which St. John describes but four. In this place, therefore, he probably alludes to the accounts of the Great Forty Days which are contained in the earlier Gospels; as well as to those 'many' convincing marvels,—those unrecorded manifestations of Himself, it may be,—which seem glanced at by St. Luke in Acts i. 3. And, at the close of the ensuing chapter, he will allude to the multitudinous transactions of our LORD'S entire Ministry, which nowhere find any record at all.

- 31 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.

That is, 'Eternal Life through *Him*.'—On the Evangelist's form of address, see the note on chapter xix. 35.—'These things have I written unto you that believe on the Name of the SON of GOD,' (declares the same St. John in another place;) 'that ye may know that ye have Eternal Life, and

that ye may believe on the name of the SON of GOD<sup>v</sup>.'

'The main drift of the whole New Testament is that which St. John setteth down as the purpose of his history,' says our own thoughtful Hooker. To adopt the weighty observations of a great modern writer: 'It is the real Incarnation of the Eternal WORD,—the actual coming in the flesh of the SON of GOD, born, dead, and risen for our Salvation,—which is the sole basis of our Religion: and this, through the divinely appointed means by which its belief and salutary influence is propagated, becomes the principle of Christian faith and righteousness. This great fact, and not any particular proposition concerning it, however true or useful in its place, which men may consider as containing the whole idea, or all that is essential to its purpose; this great fact, I say, in the totality of its objective character, and in the consequent totality of its applicable virtue and influence; this is the real *Article of a standing or falling Church*<sup>x</sup>.'

With the words before us, St. John's Gospel seems to come to a close. His xxi<sup>st</sup> chapter has a supplementary air. Many have not hesitated to apply to it the name of *an after-thought*. . . We make wondrous free with the Gospels! Are they mere human works, then? and do they stand on the same footing as the Annals of Tacitus, or the

<sup>v</sup> 1 St. John v. 13.

<sup>x</sup> Dr. W. H. Mill.

Commentaries of Cæsar? Or are they the work of the SPIRIT; the inspired oracles of the Eternal God? . . . We humbly suspect, (with many of our Fathers in the Faith,) that it is because the transactions of the ensuing chapter have a distinct character of their own,—are prophetic in their details, and stretch out their shadows even unto the end of the World,—that the Evangelist thus severs them from all that went before. By two verses of like character and import, he seems to put a wall on this side and on that of the solemn narrative which follows; and which he thereby emphatically commends to the devout attention of the Church to the end of Time.

† Chap. xx. 30 and xxi. 25.

## PLAIN COMMENTARY

ON THE TWENTY-FIRST CHAPTER OF

**St. John's Gospel.**

1 CHRIST appearing again to His Disciples was known of them by the great draught of fishes. 12 He dineth with them: 15 earnestly commandeth Peter to feed His lambs and sheep: 18 foretelleth him of his death: 22 rebuketh his curiosity touching John. 25 The conclusion.

THE reader is invited to read the remark which was offered at the close of the Commentary on the preceding chapter. It has been already there suggested, that the concluding chapter of the present Gospel has a prophetic character of its own, — shadowing forth, in symbolic outline, the ultimate fortunes of the Church. We turn with amazement from those who, from making over-ree with the wondrous details which follow, have resumed even to question the authenticity of the chapter in which they are found<sup>a</sup>. To ourselves, every word of the record seems to glow with mysterious meaning; every trivial feature of the history seems pregnant with momentous interest. Be sure that nothing here is set down in vain. It is the last page of the Eternal Gospel! We are going to read the last words which ‘the Disciple whom JESUS loved’ was instructed to write for the

<sup>a</sup> As Grotius. The reader may refer to the Preface, — p. *ii-iv*.

eternal edification of the Church. Immediately after which, his task will be completed, and the record of MESSIAH'S First Advent will be sealed up for ever!

'One feels a reluctance,' (as Isaac Williams truly remarks,) 'to dwell much on spiritual significations, from the objections which some persons feel to entertain them: objections, partly arising from a natural inability to enter into cases of analogy, and from finding nothing to satisfy their minds in such resemblances,—of which, indeed, they have but a faint perception. But even those who are most averse to speculations of this class, do feel constrained, in this instance, to admit that there are indications of most pregnant significance, breaking forth throughout, and rising to the very surface of the narrative.' . . . Let the reader beware, then, how he reads,—at least this, the last page of the Gospel,—lest he miss its solemn meaning, while he is laudably anxious not to substitute his own imaginations for the Truth. Let the exceeding minuteness of the narrative be first considered, together with every possible explanation of which that minuteness will admit. Then, let that similar miracle to the present, which St. Luke records<sup>b</sup>, be compared throughout with what is related here. Next, let the parable of the Draw-net be studied attentively, and our LORD'S Divine interpretation thereof be de-

<sup>b</sup> St. Luke v. 1 to 8.

voutly read<sup>c</sup>. When, in conclusion, the analogy of Scripture language is considered<sup>d</sup>; and the rebuke which our SAVIOUR administered to His Disciples on a certain occasion for their dulness in not understanding what He *meant* when He spoke of 'heaven<sup>e</sup>,' is borne in mind; as well as the many occasions on which He intimated to them that His words and actions had a profounder meaning than met their ear or their eye<sup>f</sup>;—when all this has been duly weighed, we cannot understand why any one should hesitate to admit that *here* at least, the narrative is of that kind which is called *mystical*: that, in this place, the SPIRIT is teaching us by signs 'things which shall be hereafter.'

XXI. After these things JESUS shewed Himself again to the Disciples at the sea of Tiberias; and on this wise shewed He *Himself*.

St. John has already mentioned the two occasions on which our SAVIOUR 'shewed Himself to His Disciples,' collectively. He proceeds here to describe the third. To what period of the great Forty days, the appearance at the Sea of Galilee, (or, as St. John calls it, 'of Tiberias<sup>g</sup>,') belongs,

<sup>c</sup> St. Matth. xiii. 47 to 50.

<sup>d</sup> See St. John vi. 51, &c. St. Luke v. 10.

<sup>e</sup> St. Matth. xvi. 11, 12. Consider also St. John xii. 16.

<sup>f</sup> See St. John xiii. 7, and the note there; also xiv. 26, and the long note on the place.

<sup>g</sup> Concerning it, see the note on St. Mark i. 16. See especially St. John vi. 1, and the note there.

cannot be ascertained: but the discovery that Apostles have left Jerusalem,—wandered back their ancient locality, and resumed their former trade of fishermen,—seems to suggest that a considerable interval of time has elapsed since the octave of the first Easter.

They had returned to Galilee, doubtless in obedience to the command conveyed by the Angel to the women on the morning of the Resurrection: 'Go your way, tell His Disciples and Peter that He goeth before you *into Galilee*: there shall ye see Him, as He said unto you<sup>b</sup>.' They will also doubtless remembered our SAVIOUR'S words—'After I am risen again, I will go before you *into Galilee*<sup>c</sup>.' And this we say, remember well that the appearance specially promised on the occasion referred to, is that which St. Matthew describes in the five last verses of his Gospel, concerning which the reader is invited to read the note on St. Matthew xxviii. 16.—And now, 'they are again among their former haunts and abode in a spot already hallowed by so many endeared and sacred associations, and presenting so great a contrast with the turbulent Jerusalem; among the scenes of nature, and the quiet waters of their own beautiful sea. They are again on that verdant place and shore which had probably been their home from childhood, and where they had been since trained to things Divine, by miracle, &

<sup>b</sup> St. Mark xvi. 7. Compare St. Math. xxviii. 7.

<sup>c</sup> St. Math. xxvi. 32.

precept, and parable; the place where they had been first called<sup>k</sup>.'

There were together Simon Peter, and 2 Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of His Disciples.

'*First*, Simon<sup>l</sup>;' but Thomas, who so late was doubtful, is mentioned next. Never more will it be said that 'Thomas, one of the Twelve, called Didymus, was not with them when JESUS came<sup>m</sup>!' Nathanael, (that is Bartholomew,) of whom we have heard nothing since the day of his first call to Apostleship<sup>n</sup>, is found in the third place; and we learn that he was 'of Cana in Galilee,'—by which intimation, the record of this, our LORD's last miracle, is connected with the 'beginning of miracles.' St. James and St. John come next; and by the 'two other of His Disciples' are doubtless meant St. Andrew and St. Philip,—whose names are always recorded among the first five of the Twelve. They were both from the same city<sup>o</sup>, and their names are found connected on two<sup>p</sup>, indeed on three<sup>q</sup> occasions. To *seven* of His Disciples, therefore, on this occasion our LORD revealed Himself. . . . 'Wisdom,' (that is CHRIST,) is about to 'build her House:' wherefore 'she hath hewn out her seven pillars<sup>r</sup>.'

<sup>k</sup> Williams.

<sup>l</sup> St. Matth. x. 2.

<sup>m</sup> St. John xx. 24.

<sup>n</sup> See St. John i. 45 to 50.

<sup>o</sup> St. John i. 44.

<sup>p</sup> St. John vi. 5, 8, and xii. 21, 22.

<sup>q</sup> St. Mark iii. 18.

<sup>r</sup> Prov. ix. 1. Compare Gal. ii. 9.



- 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee.

The Disciples have therefore returned to their nets, as at the beginning! In fact, the whole of the present miraculous narrative exhibits parallel features of resemblance and of contrast with that earlier one, recorded in St. Luke's Gospel, chap. v. 1 to 11, which would be extraordinary indeed were those features not, every one, intentional, and full of mysterious meaning.

Here, then, *seven* Disciples go forth to fish on the Sea of Galilee, as *four* had gone forth in the first days of the Gospel. Simon Peter is foremost on both occasions, and his partners are still with him. We felt something akin to surprise, when we last beheld these fishermen gone forth; for we said to ourselves, Are not these the men whom CHRIST hath so recently brought to the knowledge of Himself\*? and a like feeling of surprise awaits us now. These men were so lately assembled at Jerusalem, and CHRIST was among them:—what do they here on the waters of their familiar lake, and engaged in their ancient trade?

One thing, at least, is certain; and the circumstance is full of affecting interest: it must have been *their necessities* which sent the Apostles forth on their present lowly errand. And yet, these were they on whom the Church was to be

\* See the note on St. Matth. iv. 18.

built! These were the names which were to be written on the twelve foundations of the Heavenly Jerusalem! . . . Verily, the discovery that their LORD and their GOD could suffer the men He loved to remain in such a low estate and precarious condition, should teach Christians for evermore to submit cheerfully to poverty, as well as to behold with a feeling akin to reverence, the brother of low degree. . . The Seven Apostles seem to have been sitting together in doors, and it was the time of evening: a Sabbath-evening perhaps,—so that the manifestation which follows may have taken place, like the former two, on a Sunday.

They went forth, and entered into a ship immediately; and that night, they caught nothing.

Rather, 'into *the* ship,'—as on so many other occasions. . . A point of contrast between the miracle in St. Luke v., and *that* here recorded, at once presents itself: namely, that *one* vessel, not *two*, are employed<sup>a</sup>.

The night, (as we were once before reminded,) was the season when fishermen were accustomed to pursue their trade; but on this, (as on that other night,) the Disciples 'caught nothing<sup>x</sup>.' And it was to convince them,—and through them to instruct *us*,—that, without CHRIST, we 'can do nothing<sup>y</sup>.' The 'ministers and stewards of His

<sup>a</sup> Rev. xxi. 14.

<sup>x</sup> See St. Luke v. 7,—p. 118.

<sup>y</sup> Compare St. Luke v. 5.

<sup>z</sup> St. John xv. 5.

mysteries,' in particular, are hereby taught that 'except the LORD build the House, their labour is but lost that build it':

4 But when the morning was now come, JESUS stood on the shore :

'There appears a Stranger in the dim twilight, drawing the attention as it were to Himself, though they knew not who it was<sup>a</sup>. . . 'When the morning was now come,—JESUS stood on the shore.' How prophetic is the sound of every word! It was a symbol of the Eternal Morning, when JESUS (who is 'the hope of them that remain in the broad Sea<sup>b</sup>!') will at last appear; for the Church as yet waiteth, 'until the day break and the shadows flee away<sup>c</sup>.' No longer in the ship with His Disciples,—as on the occasion of the former miraculous draught of fishes<sup>d</sup>, when He was like one crossing 'the waves of this troublesome World,'—He is seen standing on the fixed immovable shore! Thither 'they shall go to Him, but thence He shall not return to them<sup>e</sup>.' Consider how that word ('the shore,') is introduced in the parable of the draw-net, which our LORD Himself explained to be symbolical of what 'shall be at the end of the World<sup>f</sup>.'

but the Disciples knew not that it was JESUS.

<sup>a</sup> Ps. cxxvii. 1.

<sup>b</sup> Williams.

<sup>c</sup> Ps. lxxv. 3.

<sup>d</sup> Song of Solomon ii. 17; iv. 6.

<sup>e</sup> St. Luke v. 3.

<sup>f</sup> 2 Sam. xii. 23.

<sup>g</sup> St. Matth. xiii. 48, 49.

Not because they were a long way off from where He stood, ('for they were not far from and<sup>g</sup>;) nor yet because the morning was grey and misty. 'The Disciples knew not that it was Jesus' for the same reason that Mary Magdalene knew not that it was JESUS<sup>h</sup>, when she saw Him standing close beside her: for the same reason that the two who walked with Him to Emmaus knew not that it was He. The eyes of all '*were holden* that they should not know Him<sup>i</sup>.' So enveloped was His risen Body with something that was Divine, something which He brought from the grave,—that it allowed not of human affection, but Divine Love, to discern it<sup>j</sup>.' And it was done in order to accustom them to walk by *Faith*, and not by *Sight*. For thus it was that our SAVIOUR was recognised by St. John *now*. The *miracle* was to be the evidence that it was He.

Then JESUS saith unto them, Children, <sup>5</sup> have ye any meat? They answered Him, No.

The word for 'Children' here, is not the same which our SAVIOUR had applied to His Disciples in chap. xiii. 33, (where see the note;) but rather, as in the margin,—'Sirs<sup>k</sup>.' . . . Chrysostom says that He accosted them in the manner of one who

<sup>g</sup> See ver. 8.

<sup>h</sup> St. John xx. 14.

<sup>i</sup> St. Luke xxiv. 16.

<sup>j</sup> Williams.

<sup>k</sup> It is often, however, a term of kindness,—as in 1 St. John ii. 13, 18.

## A PLAIN COMMENTARY

was desirous to buy fish of them. Such a from one whose native language was G entitled to attention. The word rendered perhaps specially implied that *fish* was t inquired for. . . The SAVIOUR, (as so often out elsewhere<sup>1</sup>), did not *need* to be inform unsuccessfully the Disciples had been toiling His inquiry was to remind them of the well as to draw from them an admission forlorn and unprovided state.

6 And He said unto them, Cast the the right side of the ship, and ye shall

The season for fishing prescribed by had already expired: it was now the sea pointed by Grace. 'In truth, Man's ever found to be God's opportunity. So w Cana's Feast; and so, on many other or recorded in the Gospels,—as the reader w pointed out, if he will refer to the places commentary, indicated at foot<sup>m</sup>. In the m take notice that the necessity of human e is not to be *superseded* by the promise of help. Paul must plant and Apollos water, God must give all the increase.

'Nothing better brings to light the im the present mystery than the comparison

<sup>1</sup> See the notes on St. Mark v. 9 and 30: viii. 24: ix. 2 on St. John xi. 34,—where see the references.

<sup>m</sup> See the notes on St. Matth. xiv. 26. St. Mark v. 24 St. Luke v. 17, and St. John iv. 47: xi. 6.

miracle with that recorded in St. Luke v. : and already, there is a marked difference between them. In the former miraculous draught of fishes, it had been simply said, 'Let down your net for a draught.' Neither right nor left was specified; for, on the former occasion, there was set forth in figure the Church visible,—the net spoken of in the parable as 'gathering of every kind,' and being 'filled with bad and good. The net therefore, was then thrown, as it were, at random, neither to the right nor left. But here, where the Church invisible of the Elect is represented,—such as is filled only with those that are finally saved, and come to the land of everlasting life,—('great fishes, an hundred and fifty, and three,')—it is said, 'Cast ye on the right side.' Here is choice and election as designed in secret knowledge by CHRIST Himself<sup>n</sup>.'

Not only *when* GOD commands, therefore, but *as* GOD directs, must the net be thrown, if we would secure the prize we long for. By commanding the Disciples now to shift the position of their net, and to cast it on the right side of the ship, our SAVIOUR teaches them that the draught of fishes which they presently capture is no chance transaction, but takes place by His own Providential ordinance. . . . At the same time, He inclines the hearts of the men in the ship to obedience; or their own unyielding wills would have

<sup>n</sup> Williams.

marred the gracious designs of His Providence towards them.

Many are the occasions in Holy Scripture where 'the *right* side' is designated with special honour. Not to insist on the session of the Eternal Son 'at the Right Hand of God<sup>o</sup>,' we know that the 'Right Hand' is given to 'the sheep,' in the Kingdom\*; that 'the Cherubims stood on the right side of the House' in Ezekiel's vision<sup>p</sup>; and that Zacharias saw the Angel 'standing on the right side of the altar of incense<sup>q</sup>.' . . . In the meantime, the Disciples comply with the Stranger's injunction, and marvellous is the result.

They cast therefore, and now they were not able to draw it for the multitude of fishes.

It is manifest that the only difference between the right and the left side of the ship, in this instance, consisted in the fact that the one side had been preferred by God before the other. A net will capture the same prey precisely, on whichever side of the ship it is let down, if a shoal of fish are swimming past the ship: and yet, *who* doubts that on the present occasion, success, or failure, depended entirely on the Disciples' obedience, their strict compliance with the required condition?..

<sup>o</sup> Ps. cx. 1, quoted in St. Luke xx. 42. Acts ii. 34. Heb. i. 13. Consider St. Mark xiv. 62 and St. Luke xxii. 69: also St. Mark xvi. 19, Acts vii. 55, &c.

<sup>p</sup> St. Matth. xxv. 33.

<sup>q</sup> Ezek. x. 2.

<sup>r</sup> St. Luke i. 11. Compare Lev. i. 11.

It may teach us that, in things to all appearance indifferent, a Divine command, (a *positive precept*, as it is called,) overcomes all other considerations, and must be implicitly obeyed, if we would inherit a blessing.

Applied to the matter immediately before us, we are reminded, (as we were in the Evangelical account of the former miraculous draught of fishes,) that Ministerial labour must of necessity be fruitless, until it is conducted in obedience to a Divine call<sup>r</sup>, and in conformity with a Divine command. Throughout the long night, the Disciples have been toiling fruitlessly. Once thrown, in the morning, the prey which their net captures is so large as to be even unmanageable.

Therefore that Disciple whom JESUS loved<sup>7</sup> saith unto Peter, It is the LORD. Now when Simon Peter heard that it was the LORD, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

St. Peter had nothing on him but his inner garment<sup>s</sup>,—as was natural in one engaged in toil. . . . Strange, that he should have been slower than his friend and fellow-disciple to discover that it was the LORD! The prominent part which he played at both the miraculous draughts of fishes,—being the chief speaker, and, as it would seem,

<sup>r</sup> Consider St. Luke v. 5.

<sup>s</sup> The word 'naked,' in the original, implies this. Compare St. Mark xiv. 52.



the most conspicuous agent on the latter as well as on the former occasion, — would prepare naturally to expect that the recognition of the Divine Master would have first taken place on the side of *St. Peter*. But it was not so. *St. John* who reached the Sepulchre before *St. Peter* speed of limb, and ‘believed,’ now reaches the risen SAVIOUR first, by Faith, and informs the other, that ‘It is the LORD!’ To *St. John*, both occasions, the statement is applicable,—‘I went he not in:’ even as, on both occasions, *St. Peter* is the one to press furthest forward afterwards,—casting himself now into the water, with noble instinct of love which we cannot too much admire; and wading through the shallows in the direction of the Figure upon the strand. . . . There was nothing whatever to be gained by this proceeding on his part,—which makes it the most interesting, as an exhibition probably of the personal character of the Apostle: for this was he who must needs walk to CHRIST upon the water—follow Him into the high-Priest’s palace,—and press eagerly into the Holy Sepulchre, after His Resurrection, while *St. John* was gazing without.

A great Doctor of our own writes as follows concerning the transaction in the text: ‘It is *St. John* whose instinct of love penetrates the disguise, and tells *Peter* that it is the LORD. This might strike the recollection of both, how a few short years before, the same LORD had, in His mortal days, given a similar direction,—a V

miraculous draught following: though then, they drew the net; but now, they could not: then, the net brake; but now, for all the greater multitude of fishes, when it was drawn to land, the net was unbroken: then, the ship began to sink, and Simon Peter, affrighted, besought the LORD to depart from him, a sinful man; whereas now, as soon as he heard that it was the LORD, and believed it was so, he plunged into the water to go to Him. These circumstances, symbolizing the greater power of the risen LORD,—or rather the greater power He obtained for the fishers of men when the mysteries of His Redemption were accomplished,—were not lost on St. John; who, ever calmer than St. Peter, while his emotions were the deepest, tranquilly remained with the rest in the vessel, till it was brought to the shore\*.

And the other Disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

Rather, 'the other Disciples came in *the boat*.' Their fishing-vessel drew too much water to approach any closer to the edge of the Lake, from which they were about a hundred yards distant: the Disciples accordingly lowered the boat, and rowed for land, — dragging the net with them. Take notice, that this time the fish are not emptied

\* Dr. W. H. Mill.

*into the boats,—as on the former occasion; but drawn to shore.*

‘Two hundred cubits.’ ‘So near are we, even in this troublous World, to the land of Everlasting Rest,’ and to Him who there abideth; ‘though He be not far from every one of us, for in Him we live, and move, and have our being<sup>a</sup>.’

- 9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Fish and Bread:—the very materials out of which, a year before, their LORD had fed five thousand, on one of the mountains hard by! The food may have been symbolical; but we will not presume to divine of *what*.

A charcoal fire, miraculously prepared,—a supply of food also, miraculously provided,—awaits the arrival of the seven wondering Apostles. ‘A fire already made upon the shore, to welcome them in the cold of the early morning; fish already baked thereon; and bread by itself. Then, surely, no needy suppliant for their hospitality had accosted them a few moments since: but the same who says,—‘If I be hungry I will not tell thee; for the whole World is Mine, and all that is therein!’ The circumstance is the more mysterious, because our LORD never appears to have worked miracles for no purpose; and, humanly speaking, there was no need for this bread

<sup>a</sup> Acts xvii. 27, 28.

and this fish, — not of the fish, certainly; for the Disciples were already abundantly supplied. Something, no doubt, very great and Divine must be contained in all this<sup>v</sup>!

JESUS saith unto them, Bring of the fish 10 which ye have now caught.

It was *they* indeed who had *caught* the fish; 'yet, how true was it of these, 'All things come of Thee; and of Thine own have we given Thee<sup>x</sup>!'

Twofold, it may be, was the purpose with which this command was given. Our risen LORD probably willed that the attention of the seven Disciples should be drawn to the extent of the prey they had recently captured,—the size, and the number of the fishes; — as well as to the circumstance that, 'for all there were so many, yet was not the net broken.' The Divine command seems to have a further gracious intention, which the reader will find indicated at the conclusion of the note on ver. 13,— the suggestion being there offered, not without distrust, to his indulgent consideration.

Simon Peter went up, and drew the net 11 to land full of great fishes, an hundred and fifty and three :

A moment since, and we were told that 'they were *not able to draw it* for the multitude of

<sup>v</sup> Williams.

<sup>x</sup> Williams, quoting 1 Chron. xxix. 14.

fishes.' Simon Peter now goes up, and draws the net to land, alone!\* Did our LORD perhaps command him to take upon himself this office? or do we only behold here another example of St. Peter's forwardness and zeal?

Take notice that it is declared that the fishes were all 'great.' Their number is also specified;—a circumstance which suggests that the Disciples were instructed to ascertain the exact sum of them. But how singular does it seem that their attention should have been directed to such a circumstance, at such a time! and how strange that the circumstance should be recorded! Is it perhaps done, (among other reasons,) with allusion to '*the number of the elect*,'—certainly fixed in the eternal counsels of the Most High, though to Man a thing ever unknown?† Or may there be some real connexion between this place of Scripture, and that place where it is mentioned that 'all the strangers that were in the land of Israel were found *an hundred and fifty thousand, and three thousand, and six hundred*?'‡ The reasons which Augustine gives for the number, ('an hundred and fifty and three,') seem fanciful and insufficient. Hereby, however, we are reminded of the sum, which is also recorded, of those who were saved in the ship which conveyed St. Paul,—'two hundred, three score, and

\* Consider the conduct of Jacob, as related in Gen. xxix. 2, 3, 7, 8, 10.

† See the note, vol. iii. p. 118-9.

‡ 2 Chron. ii. 17.

sixteen souls<sup>a</sup>;' as well as of the doings of Him who 'doeth all things in measure, and *number*, and weight<sup>a</sup>.'

and for all there were so many, yet was not the net broken.

A mysterious circumstance, which seems to be noticed with special reference to that former occasion when, because the Disciples 'enclosed a great multitude of fishes,' St. Luke relates that '*their net brake*<sup>b</sup>.'...If the rents and divisions in the Church of CHRIST during these, the days of her warfare, are signified by the broken net, the net unbroken must represent symbolically the Church's altered fortune, when her 'Prayer for Unity' will at last be granted.

JESUS saith unto them, Come *and* dine. 12

Rather, — 'Come, breakfast<sup>c</sup>.'...The tender love of Him whose mercies are over all His works is apparent in this invitation; for the Disciples had toiled long, were cold, and wet, and weary, and had hitherto eaten nothing. Yet, through reverence and awe, they kept aloof from the simple banquet which their Divine Master had provided for them; nor, till they were specially invited, did they presume to approach the place where He stood.

Meantime, beneath these lowly symbols was

<sup>a</sup> Acts xxvii. 37.

<sup>a</sup> Wisdom xi. 20.

<sup>b</sup> St. Luke v. 6.

<sup>c</sup> Compare St. Matth. xxv. 34.

transacted the image of a lofty mystery; for what did this meal signify but that Heavenly banquet, of which it is promised that the redeemed shall partake hereafter, when they shall ‘*sit down* with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven<sup>d</sup>?’ ‘Blessed are they which are called into the Marriage Supper of THE LAMB<sup>e</sup>!’ . . . The seven Disciples exhibited in a figure the blissful estate of those who shall *eat bread* in the Kingdom of God<sup>f</sup>:’ while the true Joseph, — (speedily to be revealed in his other character of ‘the Shepherd<sup>g</sup>,’) — displayed an emblem of that spiritual repast which He will then provide for the perfect refreshment of His Brethren. Consider further St. John xii. 2, and the note in the centre of p. 488. — Our LORD may have Himself partaken of the present meal, in order to convince His Disciples of the truth of His Resurrection, — as He had done once before<sup>h</sup>: for in this interval between His Resurrection and Ascension, ‘as He had risen, Himself, so He is raising them from their unbelief<sup>i</sup>.’ But the fact is assumed, in the heading of the chapter; where we read,—‘*He dineth with them.*’

And none of the Disciples durst ask Him, Who art Thou? knowing that it was the LORD.

<sup>d</sup> St. Matth. viii. 11, where see the note.

<sup>e</sup> St. Luke xiv. 15,—where see the note.

<sup>h</sup> See St. Luke xxiv. 41 to 43.

<sup>g</sup> Rev. xix. 9.

<sup>f</sup> Gen. xlix. 24.

<sup>i</sup> Abp. Leighton.

'No one dared to ask Him, for they had no longer the same freedom of speech and boldness as heretofore.' A change seems to have passed upon His aspect: He was another,—yet the same. And the Disciples, 'beholding His form altered, and replete with something exceedingly astonishing, were stricken with very great fear; being desirous to make some inquiry concerning it, but awe, and the consciousness that it was not another, but He Himself, restrained the question; and they only ate those things which He had created with great power<sup>j</sup>.'

JESUS then cometh, and taketh bread, and <sup>13</sup> giveth them, and fish likewise.

'On this occasion,' (as Chrysostom points out,) 'He no longer looks up to Heaven,' blessing and giving thanks,—as He had invariably done before His Resurrection; 'shewing that those acts had formerly taken place by condescension.' 'All power,' (He seems to say,) 'is given unto Me in Heaven and in Earth<sup>k</sup>.'

Is it meant, in the verse before us, that He 'came' to the spot where the Disciples were,—the spot, comparatively a remote one, where they had timidly seated themselves? Or is it simply that, after the Disciples had sat down, our SAVIOUR Himself approached the spot,—'came' and sat down likewise?... Observe, that the Disci-

<sup>j</sup> *Chrysostom.*

<sup>k</sup> *St. Matth. xxviii. 18.*



ples do not *help themselves* to food. It is still CHRIST that taketh,—CHRIST that giveth! All the spiritual refreshment of Heaven will still be *His* gift! The very Bliss of the Saints will be altogether from *Him*! . . . And yet, besides the fish miraculously provided for the refreshment of the Disciples, we find that they were fed with some of the fish which they had themselves recently caught. This we gather from the special statement in verse 10. But those fishes, as we certainly know<sup>1</sup>, symbolize the successful result with which the Apostles should hereafter preach the Gospel. Are we not at liberty, then, to connect with the present passage that remarkable declaration of St. Paul,—‘For what is our hope, or joy, or crown of rejoicing? *Are not even ye, in the presence of our LORD JESUS CHRIST, at His Coming<sup>m</sup>?*’ . . . O mystery of Divine Love, in reserve for those who have faithfully fed the flock of CHRIST committed to their care; if, throughout the ages, they shall be conscious of an augmentation of Bliss from the souls of those to whom in life it was their privilege to minister!

- 14 This is now the third time that JESUS shewed Himself to His Disciples, after that He was risen from the dead.

Not, His third *appearance*, or manifestation of Himself; for no less than five appearances, (as

<sup>1</sup> Consider St. Matth. xiii. 47—49; and see St. Luke v. 10.

<sup>m</sup> 1 Thess. ii. 19.

already remarked elsewhere,) are recorded to have taken place on the Day of His Resurrection; and this is the fourth appearance which St. John himself describes. But this is 'the third time that *JESUS shewed Himself to His Disciples,*' collectively.

Throughout the Bible, 'the *third* time,' (a number ever divinely allusive to the mystery of the Blessed Trinity!) is either for confirmation or consummation. If the present is an example of 'the third time' being used in this latter sense, we shall be presented, further on, with an example of its use in the former. The reader may be referred, on this head, to the note on chapter xx. . . . And here, a new subject, as it were, begins,—a new scene is disclosed. It is no longer fishermen, and there nets, and the salt lake; but shepherds, with their flocks, and a green pasture, which comes to view. Above all, our LORD JESUS CHRIST, now newly risen from the dead, comes before us, (as St. Paul not obscurely intimates,) in the character of '*the Great Shepherd of the sheep*'<sup>n</sup>,—(His ancient character<sup>o</sup>;)—even as 'the Shepherd and Bishop of our souls.'

'Some part of the great Pastoral Office to which He had been designated by ancient Prophecy, and

<sup>n</sup> Heb. xiii. 20.

<sup>o</sup> Ps. xxiii. 2: lxxvii. 20: lxxviii. 52: cxix. 176. Is. xl. 11. Ezek. xxxiv. 11 to 23: xxxvii. 24. Jer. iii. 15: xxiii. 3, 4. See the notes on St. Luke xv. 3 to 6; but, above all, St. John x. 1 to 16.

<sup>p</sup> Consider 1 St. Pet. ii. 25.

His own Divine words, our Blessed LORD discharged while He remained on Earth in the flesh; pitying, tending, feeding, loving those who had been 'as sheep having no shepherd;' and above all, exhibiting that greatest token of the Good Shepherd, the laying down of His life for the sheep. But when He had done this, and having now risen from the grave, was about to ascend where He was before, He left behind Him in the great saying which follows, ('FEED MY SHEEP,') the institution of a Pastoral Succession to the end of the World<sup>9</sup>.

- 15 So when they had dined, JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these?

This very form of address recalls that former occasion when our LORD pronounced Simon Peter blessed' for his glorious confession of His Divinity, and bestowed upon him a mysterious promise concerning His future Church. 'Blessed art thou, Simon *Bar-jona*,'—He began<sup>r</sup>.

'Lovest thou Me more than these [love Me]?' asks our LORD. The inquiry has clear reference to that recent occasion when Simon had declared that his attachment to his LORD's person was stronger than that of any of the other Apostles. See St. Matthew xxvi. 33. Thrice, on the very night of his confident boasting, as our SAVIOUR pro-

<sup>9</sup> Dr. Moberly.

<sup>r</sup> St. Matth. xvi. 17,—where see the note.

ceeded immediately to predict<sup>a</sup>, Simon did nevertheless deny Him. And so, *thrice*, at the present time, His risen LORD repeats the inquiry,—‘Simon, son of Jonas, lovest thou Me?’

A remarkable variety, however, is discoverable in the terms of our SAVIOUR'S repeated question, and St. Peter's repeated answer, which is lost to the English reader. Two words, differing in their intensity, are employed for ‘to love,’ where we possess but one. Our SAVIOUR, using first the word expressive of less strong personal affection, asks,—‘Lovest thou Me?’ ‘At this moment, when all the pulses in the heart of the now penitent Apostle are beating with an earnest affection toward his LORD, this word on that LORD'S lips sounds too cold. Besides the question itself, which grieves and hurts Peter, there is an additional pang in the form which the question takes, sounding as though it were intended to put him at a comparative distance from his LORD, and to keep him there; or at least, as not permitting him to approach so near to Him as he fain would. He therefore in his answer substitutes for it the word of a more personal love,—‘Thou knowest that I love Thee dearly.’ When CHRIST repeats the question in the same words as at the first, Peter in his reply again substitutes his ‘love Thee dearly’ for the ‘lovest thou’ of his LORD. And now at length he has conquered; for when his Master puts the question to him for the third time,

<sup>a</sup> *St. John* xiii. 38. *St. Matth.* xxvi. 34.

He does it with the word which Peter feels alone express all that is in his heart; and instead of the twice repeated 'Lovest thou Me' His word is, 'Dost thou *love Me dearly?*' The question, grievous in itself to Peter, seeming to imply a doubt in his love, is any longer made more grievous still, by peculiar shape which it assumes<sup>1</sup>.

He saith unto him, Yea, LORD ; Thou knowest that I love Thee.

'Dearly.' Take notice that Simon, in his reply presumes not to speak, (as he did before<sup>2</sup>), the love of his fellow-disciples,—concerning which he *can* know nothing. Humbled by his fall<sup>3</sup>, does but make profession of his own love; appealing, in proof thereof, to the perfect knowledge of Him by whom he is addressed. 'Thou knowest—knowest that I do *more* than 'love' Thee.

He saith unto him, Feed My Lambs.

That is,—If thou truly lovest Me, then,—'Feed My lambs!' Prepare thyself, for their sakes, to lay down that life which thou didst once boastfully profess thyself willing to lay down Mine<sup>4</sup>: remembering that 'the good shepherd giveth his life for the sheep<sup>5</sup>.' . . . Does not John allude to all this in his first Epistle, w.

<sup>1</sup> Trench, 'on the Synonyms of the New Testament,'—a lightful little work.

<sup>2</sup> St. Matth. xxvi. 33.

<sup>3</sup> See the note on St. Matth. xxvi

<sup>4</sup> St. John xiii. 37.

<sup>5</sup> St. John x. 11.

he writes,—‘Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren<sup>a</sup>?’

This rejoinder of our LORD is surely full of precious teaching to the Ministers of CHRIST for ever. The *test* of their love towards their Divine Master,—the only test which He Himself proposes, the only proof which He will Himself accept,—is *their care of His flock*; and first, of *the lambs* of the flock. Consider Isaiah xl. 11. Now the ‘lambs’ are those little ones,—(whether in respect of age, or abilities, or station,)—who, as ‘babes in CHRIST,’ require to be fed ‘with milk and not with meat;’ and ‘have need that one teach them which be the first principles of the oracles of God.’ ‘For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age<sup>b</sup>.’ So far, St. Paul. How remarkable is it to find the selfsame image in the writings of St. Peter also<sup>c</sup>!

Every word here is, in fact, a Homily. The lambs are to be *fed*. Their daily portion of *food* (all that is needed for the soul’s health and strength, all that is included in that petition ‘Give us this day *our daily bread*,’) is here specially spoken of. And those ‘lambs,’ saith ‘the Great Shepherd of the sheep<sup>d</sup>,’ are ‘*Mine*’ . . . . O salutary thought for the pastor of souls,

<sup>a</sup> 1 St. John iii. 16.

<sup>b</sup> Heb. v. 13, 14. Abp. Laud supplies these two references.

<sup>c</sup> 1 St. Pet. ii. 2. <sup>d</sup> Heb. xiii. 20. Consider the whole verse.

that the 'sheep' and the 'lambs' are not *his*, but CHRIST'S! Not *his*;—therefore, like Jacob with the flock of Laban, should he be prepared to give account for all<sup>e</sup>! Not *his*;—therefore must there be One above him, to whom they are a care as well as to himself; even 'the Chief Shepherd', who careth alike for *him* and for *them*! the Same who saith, 'I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick<sup>s</sup>.'—But 'Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks<sup>h</sup>?' . . . See below, on ver. 17.

- 16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou Me? He saith unto Him, Yea, LORD; Thou knowest that I love Thee. He saith unto him, Feed My sheep.

Rather, 'Tend My sheep' . . . Before, it was 'Feed'; now, it is 'Tend' or 'Shepherd:' that is, 'Perform all a shepherd's duties' by them; 'Feed the flock, *like a shepherd*<sup>i</sup>;' do all that should be done by a '*shepherd of the sheep*<sup>k</sup>.' Call thine own sheep by name, and lead them out; and when thou puttest forth thine own sheep, go before them, that the sheep (knowing thy voice) may follow thee. Consider St. John

<sup>e</sup> Gen. xxxi. 39.

<sup>i</sup> 1 St. Pet. v. 4.

<sup>k</sup> Ezek. xxxiv. 16.

<sup>h</sup> Ezek. xxxiv. 2.

<sup>s</sup> Is. xl. 11.

<sup>l</sup> St. John x. 2.

x. 3, 4. — Before, also, the little ‘lambs’ were specified as the prime object of pastoral solicitude. Now, it is the grown ‘sheep.’ But of both alike, ‘the Good Shepherd’ says—They are ‘*Mine*.’

He saith unto him the third time, Simon, 17  
son of Jonas, lovest thou Me?

As Peter had thrice repeated his denial, so does our LORD give him the opportunity of thrice repeating the declaration of his love;—thereby conveying to him forgiveness, and restoring the afflicted Apostle to favour. Not once however, now, does CHRIST address him by his name of strength<sup>1</sup>; but repeats, on every occasion, an allusion to his humble parentage . . . . Concerning the altered form of the present inquiry, see above, the note on ver. 15.

A practical lesson also is surely to be derived by ourselves from this repeated question. The Divine Speaker ‘seems to say that, in a Pastor, the first, the second, the third requisite, is *love of CHRIST*<sup>m</sup>.’

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.

He was perhaps ‘grieved,’ because the sad remembrance of the past suggested the possibility that his present confidence was only the prelude

<sup>1</sup> See *St. Luke* xxii. 34.

<sup>m</sup> Williams.



to a second fall. He appeals therefore to his LORD'S Omniscience<sup>a</sup>, and humbly repeats the assurance of his personal affection.

JESUS saith unto him, Feed My sheep.

This is not, by any means, the same injunction as the last. It is no longer '*Tend*,' or '*Shepherd*,' My sheep,—as in ver. 16; but '*Feed*' them,—the same word which was used above, in ver. 15, with reference to the little lambs.... The same catechetical training therefore,—the same careful attention to the soul's natural cravings and acquired needs, which was enjoined on behalf of the 'lambs' of the fold,—is here enjoined on behalf of the 'sheep,' also.

Thus earnestly did our LORD, for the third time, commend 'the people of His pasture and the sheep of His Hand,' to the care of *all* the Bishops and Pastors of His Church,—as Augustine truly observes. For, though the Blessed Speaker directed His words to St. Peter in particular, it is not to be imagined that He entrusted His 'lambs' and His 'sheep' to him *alone*. So obvious a circumstance would not require even passing notice, but for the profane and ridiculous pretensions of the Church of Rome, which are based, in great part, on the words of our SAVIOUR here recorded. The Papists assume, — (1st) that He hereby appointed St. Peter His Vicar upon Earth; (2ndly) that St.

<sup>a</sup> See St. John xvi. 30.

Peter was the first Bishop of Rome; (3rdly) that St. Peter transmitted to the Bishops of the same see in endless succession, his 'own (supposed) authority over the rest of Christendom. Each one of these assumptions is simply unfounded and untrue; opposed alike to Scripture and to Reason; to the records of the early Church, and the opinions of the primitive Fathers. With such fictions, nevertheless, do Romish writers distort the true image of Christianity: disfiguring their commentaries therewith; and betraying, by a restless eagerness to obtrude their ambitious and unscriptural theory on all occasions, their secret misgivings as to its real value.

But *why*, (it will perhaps be asked,) did our LORD deliver this charge to *one*, if He designed it equally for the rest?—We begin by observing that a certain *precedence in Rank*, though no kind of *superiority in Authority*, was certainly enjoyed by St. Peter over the rest of the Apostles°. It is only necessary to take a careful review of the entire Gospel History, to be fully convinced of this. To St. Peter, therefore, chief of the Apostles,—(*chief in rank*, where all were *equal in power*),—what is more natural than that our SAVIOUR should address that instruction which He designed for the acceptance of the whole body? When He conveyed the power of binding and loosing, He addressed His words, in the first in-

° See vol. i. p. 416.    P See Acts xx. 28. 1 St. Pet. v. 1 10 A.

stance, to St. Peter alone<sup>9</sup>; 'and yet we certainly know that they were not intended for St. Peter, exclusively of the other Apostles; for, in the xviii<sup>th</sup> chapter of the same Gospel, they are repeated in a promise to the Church; and in the xx<sup>th</sup> of St. John, the promised power is given to the Twelve without distinction or difference<sup>r</sup>.'—The gracious intention of thus restoring the great Apostle to his half-forfeited Apostleship, is suggested by Cyril as another reason why our LORD should have now addressed him singly.—Cyprian declares that 'the other Apostles were what Peter was,—endowed with an equal participation of honour and power; but the beginning [of Pastoral authority] proceeds from unity, that the Church may be shewn to be *one*.' . . . Whatever may be thought of these suggestions, (which are as old as Christianity itself,) the modern *Church of Rome*, at all events, can lay no exclusive claim to any single privilege which our LORD may be supposed, at any time, to have bestowed on *Simon Peter*. This has been already shewn in the notes on St. Matthew xvi. 19,—p. 415 to 418: and a careful examination of the writings of the Fathers of the first three centuries does but serve 'to confirm the ancient tradition of the entire equality in all powers and rights, not excluding the pastoral, of the whole Apostolic college<sup>s</sup>.'

But *did* our LORD convey to St. Peter any

<sup>9</sup> St. Matth. xvi. 19.

<sup>r</sup> Dr. Moberly.

<sup>s</sup> Dr. Moberly.

special privilege on this occasion? Is there any reason for supposing that the Pastoral Office belongs to him alone,—and was derived from him to the others? We are conducted to the very opposite conclusion: First, because, being equal in all other Apostolic powers, the Apostles cannot be conceived to be unequal in the power which is conveyed in the Pastoral Commission. 'But the real answer to the proposed question, is this: when we turn to the Apostolic commentary upon these sacred sayings contained in the later Scriptures, — a commentary from which we derive the undeniable and inspired record of the meaning in which the LORD spake them; and the holy Apostles, under the Spirit of Knowledge and Power, understood and administered them,— we find a complete and final proof of the equality of the Apostles in all Apostolic powers; and a disproof of any personal superiority of St. Peter, even in any such peculiar powers as may be esteemed specifically pastoral. It is impossible that this argument can be stated too strongly. There is not, from one end to the other of the Apostolical Epistles, a verse or word that can be tortured into proving or supporting the pastoral supremacy of St. Peter. There are, meanwhile, many words and passages, and recorded acts, which do most distinctly disprove it.' But it must suffice to refer

† Dr. Moberly.

the reader, for the partial proof of these statements, to the references at the foot of the page<sup>a</sup>.

A matter of deep and affecting interest it is, with the scene before us fresh in our recollection, to notice in what terms the same St. Peter afterwards exhorted the elders of the Church. 'The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of CHRIST, . . . Feed the flock of GOD which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over GOD's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away<sup>b</sup>.' It is worth observing also that in this exhortation of St. Peter to the elders of the Church, he has a few words of address to the 'younger' also. St. John, in like manner, writes as well to the 'little children,' and 'young men,' as to the 'fathers' of his flock<sup>c</sup>.—The reader is here invited to call to mind a passage in St. Paul's charge to the elders of Ephesus,—Acts xx. 28.

Whatever the nature of St. Peter's 'grief' may have been at the repeated inquiry of our LORD, most instructive surely is it to observe in what

<sup>a</sup> Consider Acts xv. 6 to 21. Gal. i. 1: ii. 6 to 9, and 11 to 14. 2 Cor. xi. 5: xiii. 11, 12. St. Matth. xix. 28.

<sup>b</sup> 1 St. Peter v. 1 to 4.

<sup>c</sup> 1 St. Pet. v. 5, and 1 St. John ii. 12, 13, 14.

terms his anxieties are dispelled: even by the announcement of the bloody baptism which was in store for him! It follows:

Verily, verily, I say unto thee, When thou <sup>18</sup>  
wast young, thou girdest thyself, and walk-  
edst whither thou wouldest: but when thou  
shalt be old, thou shalt stretch forth thy  
hands, and another shall gird thee, and  
carry *thee* whither thou wouldest not.

This spake He, signifying by what death <sup>19</sup>  
he should glorify God.

Compare with these last words, the language of St. John xii. 32, 33,—where the terms are recorded in which our Blessed LORD signified that He should Himself die; should Himself ‘glorify GOD.’ See the note on St. John xiii. 31,—p. 576 to 579.

By such sayings, then, our SAVIOUR CHRIST intimated to Simon Peter, (obscurely, as it seems to *us*,) that death by crucifixion would be his portion in his age; and the Apostle grew old in the anticipation, (to *him* a blissful one!) of thus treading in his Master’s footsteps, and ‘following Him’ in His mysterious pathway of pain. ‘Knowing that shortly I must put off this my tabernacle, even as our LORD JESUS CHRIST hath shewed me.’ See 2 St. Peter i. 14.

‘When thou wast young, thou girdest thyself,’  
&c.,—*the action of one who prepares for bodily*

exertion<sup>a</sup>. But the words, here, seem to have been spoken with special reference to the act which St. Peter had so lately performed; when he yielded to the impulse of his love, and walked through the water whither he would,—even unto CHRIST! . . . *That* is perhaps why, (or one of the reasons why,) the circumstance contained in the latter part of ver. 7 finds so distinct a record.

‘Thou shalt stretch forth thy hands.’ ‘The words are descriptive of the practice, mentioned by ancient authors, of stretching out the hands of criminals upon the two extremities of a yoke placed across the neck, and so carrying them out to crucifixion<sup>b</sup>.’ That St. Peter was crucified at Rome, we learn from Church History; and the affecting circumstance is recorded that he suffered, by his own request, with his head downwards,—as unworthy even to be agonized with the same agony as his LORD.

In illustration of being ‘girded by another,’ refer to Acts xxi. 10, 11. It was perhaps usual *to bind* criminals, by the loins, to the Cross whereon they suffered; or at least, through decency, to gird them. Consider Psalm cxviii. 27.

‘Whither thou wouldest not,’ by no means implies that St. Peter would be *unwilling* to suffer martyrdom for his Master’s sake. The expression does but indicate that the death by which ‘he

<sup>a</sup> See St. Luke xii. 35 and Exod. xii. 11.

<sup>b</sup> Londale and Hale.

should glorify God' would be one from which all the blameless instincts of his Nature would recoil, — a violent and a torturing death.

And when He had spoken this, He saith unto him, Follow Me.

After the Paschal Supper was ended, it will be remembered that Simon Peter said, 'LORD, whither goest Thou? JESUS answered him, Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards<sup>c</sup>.' The season which the Blessed Speaker then alluded to, had now at last arrived; and the solemn prophecy which goes before, sufficiently shews along *which* pathway, in particular, it was intended that St. Peter should tread in his beloved Master's footsteps. That same Master had indeed, long before, declared, — 'If any man will come after Me, let him deny himself, and take up his Cross, and follow Me<sup>d</sup>.' (How far-reaching and many-sided are the sayings of our LORD!) To complete by symbol, therefore, the instruction which it was His gracious pleasure on this occasion to deliver to His highly-favoured servant, our SAVIOUR seems to have next moved to a little distance from the band of wondering Apostles; delivering to the foremost of the seven, as He went, the invitation, — 'Follow Me!' . . . . We do not need the assur-

<sup>c</sup> St. John xiii. 36, where see the note.

<sup>d</sup> St. Matth. xvi. 24. See also x. 38.



ance that the man so addressed was prompt to obey the summons; separating himself from his brethren, and proceeding a few paces in the same direction as his retiring LORD. St. John is found to have followed,—(it must have been in silent adoring love!)—at a distance: for we read,

- 20 Then Peter, turning about, seeth the Disciple whom JESUS loved following; which also leaned on His breast at supper, and said, LORD, which is he that betrayeth Thee?  
 21 Peter seeing him saith to JESUS, LORD, and what *shall* this man *do*?

Take notice here, first, of the method by which the blessed writer of the present Gospel identifies himself. Enough has been already offered on this subject in the note on St. John iv. 46,—to which the reader is requested to refer. See also the note on St. John xiii. 25. It should however perhaps be suggested that there may have been a distinct reason why St. John, on the present occasion, refers in so pointed a manner to a certain incident in the history of the Paschal Supper. The three tokens of his Master's special favour which he enumerates, may have been the very considerations which now so weighed with St. Peter, (and of this, St. Peter himself may have afterwards informed St. John,) as to draw from his lips the memorable inquiry which follows.

The suggestion thus offered leads naturally to our next remark,—namely, that the solicitude of

St. Peter to know what St. John was to do, deserves attention: and here the reader must be invited to consider what has been already written on chap. xviii, 15,—p. 769-70. So deeply must Simon by this time have become convinced of the lofty pinnacle which St. John occupied in their Master's love,—(was not St. John His chosen friend? yea, His adopted Brother?)—that on hearing the summons, 'Follow Me!' addressed to himself, the natural instincts of an honest and good heart may well have caused St. Peter to turn about in quest of St. John. He beheld that favoured Apostle of THE LAMB, 'following;' and he could not repress his loving desire, (for mere curiosity it was not,) to know what should be done by *him*. 'LORD!' (he says,) 'and *this* man,—what?' as if he would have added,—Is not *he* to follow Thee as well? Thou mysterious Risen One, who, moving away from us, dost graciously bid *me* to follow Thee,—may not this man, who hath never denied Thee, never forsaken Thee; may not *this man* follow Thee too? . . . He presumes not, however, to say all this. A broken sentence conveys all his timid inquiry: and our Divine LORD, by the form of His rejoinder, teaches him how much deeper had been the meaning of His command than either St. John, or himself, as yet, suspected. He also repeats the summons for the second, yea, rather for *the third*<sup>e</sup> time; and it be-

<sup>e</sup> See St. Matth. iv. 19, 20.

comes apparent that He uses the words figuratively,—as St. Peter now perceives full well<sup>f</sup>.

22 JESUS saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou Me.

This reply has been thought very difficult; but the most obvious interpretation of our LORD's meaning is probably also the correct one. He is intimating what shall be the portion of St. John; and His words seem to imply that the beloved Disciple should not '*follow*' Him,—should not *come* to Him through the gate of Martyrdom,—like Simon Peter: but that he should '*tarry*' behind; tarry for the coming of His LORD *to him*. . . . This Divine method of speaking of Life and Death derives illustration from the following places of Scripture:—St. Mark xiii. 35, 36, (where see the note:) also Philipp. i. 23, 24, and 1 Cor. xv. 6. Also St. Matthew xvi. 27, 28; and xxiv. 30<sup>g</sup>.

This, then, we regard as the Divine announcement of *the manner* of St. John's departure; (an event which, as we learn from this place, depended altogether on the *Will* of Him who is at once GOD and CHRIST;) and most instructive, as well as most comfortable, the language may well prove to every Christian heart. It is most instructive,—for we cannot but call to remembrance the

<sup>f</sup> Consider 1 St. Pet. ii. 21, &c.

<sup>g</sup> 2 Thess. iii. 5 is perhaps not a case in point: 1 Cor. i. 7 is not, certainly.

prophetic promise made by our SAVIOUR, long before, to St. James and St. John, that they should indeed drink of His bitter cup, and be made partakers of His Baptism of Blood<sup>h</sup>. St. James, the first Apostolic Martyr<sup>l</sup>, fulfilled our SAVIOUR'S prophecy to the very letter: but how different in circumstance was the verification of that prophecy in the case of St. John! He was to 'tarry' till CHRIST 'came;' patiently to 'linger on, year after year, in loneliness and weariness of spirit<sup>k</sup>;' to abide persecution<sup>l</sup>, oppression, and wrong; to endure the enmity of the wicked<sup>m</sup>, and the sight of heresies abounding in the Church<sup>n</sup>: 'as if to exemplify to all classes of the faithful, that there are *various modes* of drinking the cup of CHRIST, and being baptized even with that baptism with which He was finally baptized<sup>o</sup>.' The reader is invited to read the note on St. Matthew xx. 23.

Our SAVIOUR'S language is most] comfortable,—for it recalls those many places in the Gospel where Death is spoken of as disarmed of its terrors. Thus,—'When ye *fail*,' saith our LORD, in a certain place<sup>p</sup>; meaning 'When ye *die*.' As if to teach us that the death of His Saints is, in His sight, but like the fainting of a strong man at the end of a long race; a mere failure of bodily

<sup>h</sup> St. Matth. xx. 23, and St. Mark x. 39.

<sup>l</sup> Acts xii. 2.

<sup>k</sup> Rev. A. P. Stanley.

<sup>1</sup> Rev. i. 9.

<sup>m</sup> 1 St. John iii. 13.    <sup>3</sup> St. John ver. 9, 10.

<sup>n</sup> 1 St. John ii. 18, 19, 26: iv. 1, 3.    2 St. John ver. 7.

<sup>o</sup> Dr. W. H. Mill.

<sup>p</sup> St. Luke xvi. 9,—where see the beginning of the note.

vigour. Nay, Death is '*abolished*,' according to the Gospel view. This subject will be found to be touched upon above, at page 446. . . . The Divine Speaker's intention, then, seems to have been, not so much to intimate that St. John was *to die*, as that he was *to wait*: to imply, not so much that *he* was to *go*, as that *CHRIST* was to *come*. 'Surely I *come quickly*. Amen.,' are accordingly the last words addressed by Revelation to the Evangelist; and he closes the inspired Canon with his own devout reply,—'Even so, *come*, LORD JESUS!'

Besides what this memorable reply may be considered to reveal, as well concerning the future destiny of St. John, as concerning our own state in Life and in Death, the rebuke thus administered to St. Peter is surely full of practical teaching, also. The words seem to have an abiding force, and to be of universal application; yet not because they are *ambiguous*, (like the oracles of old,) but because they are *Divine*. They are made up of rebuke and counsel. 'What is that to thee?'—which of us has not deserved the rebuke? 'Follow thou Me!'—which of us does not require the counsel? The heart and eye are thus called away from the problem which perplexes, the prospect which discourages, the thoughts which distract and paralyze; and a plain duty is proposed instead. Not Speculation, is enjoined, but Practice; not Knowledge, but Goodness; not another man's matters, but

<sup>9</sup> 2 Tim i. 10.

<sup>7</sup> Rev. xii. 20.

*our own.* Let the reader consider the places indicated at foot<sup>s</sup>; and decide whether St. Peter may not have learned *now* the lesson which he afterwards conveyed to the Church in the precept that no one should be '*a busybody in other men's matters*.' . . . Nay, our LORD's rebuke may well silence over-anxiety also about our own future fate: as 'what thoughtful, forecasting Christian has not felt a desire to know how long he shall live? what shall be the manner of his life, and what of his death? Such inquiries are sure to arise, more or less, in every breast: but He who alone could make answer, will not. Ask Him, and He will say,—'If I will that thou tarry till I come, what is that to thee<sup>a</sup>?''

Leighton says,—'This was a transient stumbling in one who, but lately recovered of a great disease, did not walk firmly. But it is the common track of most, to wear out their days with impertinent inquiries. There is a natural desire in men to know the things of others, and to neglect their own; and to be more concerned about things to come, than about things present.'

Then went this saying abroad among the 23 brethren, that that Disciple should not die:

Would it not seem to be a fair inference from

<sup>a</sup> St. Luke xiii. 1 to 3; and 23, 24. St. Matth. vi. 31 to 33. Exod. xxxiii. 18, 19. Deut. xxix. 29. Ps. cxxxi. 1, 2.

<sup>b</sup> 1 St. Pet. iv. 15. Compare 1 Tim. v. 13.

<sup>c</sup> From a MS. Sermon by the Rev. Edm. Hobhouse.

the present verse, that the Evangelist St. John, at the time when he wrote his Gospel, was a very aged person?

The literal sense in which, (as we gather from this passage,) the primitive Church was accustomed to understand the words of her LORD, is striking and instructive. No quaint improbable notion that the Blessed Speaker referred, in the words before us, to the Destruction of Jerusalem, found place in the minds of those simple men. The event alluded to was over long before the date at which St. John wrote his Gospel; but the 'saying' that 'the Disciple whom JESUS loved' 'should not die,' still prevailed in the Church. These early believers reasoned thus:—CHRIST spake of St. John's tarrying till Himself *came*; but CHRIST is in Heaven,—from whence He shall *come*<sup>x</sup> to 'judge the quick and the dead'<sup>y</sup> at the Last Day. St. John is therefore one of those who will 'be alive and remain unto the Coming of the LORD';—(a season, be it observed, which some of the first believers incorrectly supposed to be very near at hand. See 2 Thess. ii. 2 to 6.)... The simple manner, meanwhile, in which the Evangelist himself, without either denying or admitting the possible correctness of the inference, effectually shews that the thing itself had not been by his Divine Master foretold,—is much to be noticed. He says,

<sup>x</sup> St. Matth. xvi. 27: xxiv. 30.      <sup>y</sup> 2 Tim. iv. 1.

<sup>z</sup> 1 Thess. iv. 15.

But JESUS said not unto him, He shall not lie; but, If I will that he tarry till I come, what is that to thee?

O faithful witness! Verily, the man who could so write, was a fit person to be an Evangelist.—St. John here teaches us in what way we should deal with Divine Truth when its features come to us concealed under a dark saying. It must be our part to accept every statement of our LORD even as *He* hath been pleased to deliver it to our acceptance: not to gloss it with fancies of our own. Do but consider how applicable to the supposed equivalent of many a controverted saying in Divinity, the words of the text would be!

This is the Disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

'*We* know,'—as in 1 St. John i. 1 to 5, and 3 St. John ver. 12. Consider also 1 Thess. ii. 18.—In such terms does St. John indicate *himself*; explaining to the Church *who* was the author of the last of the Four Gospels,—and certainly not excepting this, the concluding chapter of all. The expressions may be compared with what are found in chap. xix. 35, where the reader is invited to peruse the note. 'The emphatic singularity of his designation as 'the disciple whom JESUS loved,'—the mystery which encompassed, and in some degree still seems to over-



shadow the Divine announcement of his destiny to his fellow Apostle,—are made yet more striking and significant to us by the circumstance that the subject of these mysterious words is also their recorder. It cannot but be so when we perceive what the narrative itself impresses irresistibly on every reader, that it is dictated by no self-exalting, no self-reflecting spirit, but by a deep devotion of the author's whole mind and thoughts to the Speaker, the Incarnate Word; whose special love to himself inspires awe as well as gratitude:—an awe that suffers him not to name himself beside others apparently less favoured; while every word that fell from his LORD, is, on that account, treasured up with reverence, as full of weighty meaning; fraught with the mysteries of an Eternal Life\*.

- 25 And there are also many other things which JESUS did; the which, if they should be written every one, I suppose that even the World itself could not contain the books that should be written. Amen.

'Great and many were the miracles which Moses and the rest of the Prophets wrought for the ratification of the Law, and the demonstration of God's constant presence with His people; and yet, all those wrought by so many several persons, in the space of above three thousand

\* Dr. W. H. Mill.

Years, are far short of those which our LORD JESUS CHRIST did perform within the compass of three years;—concerning which, (adds Bishop Pearson,) ‘St. John testifieth *with as great certainty of truth as height of hyperbole.*’

‘Amen,’ he adds, (like his three predecessors,) in confirmation of every sentence which has gone before; and doubtless of the sentence with which he concludes. Let us not prate, then, about ‘the hyperbolical language of the East,’ in order to dwarf this majestic statement of the faithful witness,—this ‘record’ of him ‘that saw it.’ Let not our last words be words of cold, paltry criticism; but rather of adoration, and wonder, and admiring love. The blessed Writer seems to have been transported, at last, by the recollection of the many things he had been divinely guided to leave unsaid:—those many mighty Miracles, which neither in this, nor in any other Gospel, find the slightest record<sup>b</sup>;—those many Discourses, so full of unutterable Majesty and sweetness, to which we scarcely anywhere find so much as an allusion<sup>c</sup>;—and he challenges the World itself to find room for the written history of His beloved Master’s acts and sayings, even could historians be found to commit each several particular to writing. Surely, at such words, our part should only be to wonder and admire! ‘Blessed

<sup>b</sup> Consider St. Matth. xi. 20, 21, 23: iv. 24. St. Mark i. 32, &c.

<sup>c</sup> Consider St. Matt. iv. 23: ix. 35. St. Mark vi. 6. St. Luke xiii. 22: xxi. 37: xxiv. 27, &c.

A PLAIN COMMENTARY, &c. [CHAP.

be the LORD GOD, the GOD of Israël, who  
doeth wondrous things ! And blessed be His  
glorious Name for ever : and let the  
whole Earth be filled with His  
Glory ; Amen, and  
Amen<sup>d</sup> !'

<sup>d</sup> Ps. lxxii. 18, 19.

TEQUE DEPRECOR, BONE JESU, UT CUI PROPI  
DONASTI VERBA TUÆ SCIENTIÆ DULCITER HAVI  
DONES ETIAM BENIGNUS ALIQUANDO AD TE, FOR  
OMNIS SAPIENTIÆ Pervenire, ET PARERE SED  
ANTE FACIEM TUAM ! Ven. Beda, ad calcem Hist. E





