

should be preached in his name to all nations, beginning at Jerufalem.
 48 And ye are witnesses of these things. And behold I send the promise
 49 of my Father upon you: but tarry in the city of Jerufalem, till ye be
 clothed with power from on high.

50 And he led them out as far as Bethany; and lifting up his hands, he
 51 blessed them. And while he was blessing them, he was parted from them,
 52 and carried up into heaven. And they worshipped him, and returned to
 53 Jerufalem with great joy, And were continually in the temple, praising
 and blessing God.

derers of Christ were not excepted from mercy: and wisely, as hereby Christianity was more abundantly attested; the facts being published first, on the very spot where they happened.

V. 49. *Behold I send the promise*—Emphatically so called: the Holy Ghost.

V. 50. *He led them out as far as Bethany*—Not the town, but the district: to the mount of *Olives*, (Acts i. 12.) which stood within the boundaries of *Bethany*.

V. 51. *And while he was blessing them, he was parted from them*—It was much more proper that our Lord should ascend into heaven, than that he should rise from the dead, in the sight of the apostles. For his resurrection was proved, when they *saw him alive after his passion*; but they could not see him in heaven, while they continued on earth.

N O T E S

O N

The Gospel according to St. JOHN.

In this Book is set down the history of the Son of God dwelling among men; that

I. OF the first days, were the apostle, premising the sum of the whole, C. i. 1—14	The day after, 29—34
Mentions the testimony given by John, after the baptism of Christ, and the first calling of some of the apostles. Here is noted what fell out	The day after, 35—42
The first day, 15—28	The day after, 43—52
3 L	The third day, C. ii. 1—11
	After this, 12
	II. Of the two years between, spent chiefly in journeys to and from Jerufalem:
	A. The first journey, to the passover, 13
	a. Transactions

- a.* Transactions in the city,
1. Zeal for his father's house, 14—22
 2. The power and wisdom of Jesus, 23—25
 3. The instruction of Nicodemus, C. iii. 1—21
- b.* His abode in Judea; the rest of John's testimony, 22—36
- c.* His journey through Samaria (where he confers with the Samaritan woman) into Galilee, where he heals the nobleman's son, C. iv. 1—54
- B.** The second journey to the feast of Pentecost. Here may be observed transactions,
- a.* In the city relating to the impotent man, healed at the pool of Bethesda, C. v. 1—47
 - b.* In Galilee, before the second passover, and after. Here we may note,
 1. His feeding the five thousand, C. vi. 1—14
 2. Walking upon the sea, 15—21
 3. Discourse of himself, as the bread of life, 22—59
 4. Reproof of those who objected to it, 60—65
 5. Apostacy of many, and steadiness of the apostles, 66—71
 6. His continuance in Galilee, C. vii. 1
- C.** The third journey, to the feast of tabernacles, 2—13
- Here may be observed transactions,
- a.* In the city,
 1. In the middle and end of the feast, 14—53
- C. viii. 1
- Where note,
1. The woman taken in adultery, 2—12
 2. Christ's preaching and vindicating his doctrine, 13—30
3. His confuting the Jews, and escape from them, 31—59
 4. His healing the man born blind, C. ix. 1—7
 5. Several discourses on that occasion, 8—41
 6. Christ the door and the shepherd of the sheep, C. x. 1—18
 7. Different opinions concerning him, 19—21
2. At the feast of the dedication: here occur,
1. His disputes with the Jews, 22—38
 2. His escaping their fury, 39
- b.* Beyond Jordan, 40—42
- III.** Of the last days, which were,
- A.* Before the great week, where we may note,
- a.* The two days spent out of Judea, while Lazarus was sick and died, C. xi. 1—6
 - b.* The journey into Judea; the raising of Lazarus; the advice of Caiaphas; Jesus' abode in Ephraim; the order given by his adversaries, 7—57
 - c.* The sixth day, before the passover; the supper at Bethany; the ointment poured on Jesus, C. xii. 1—11
- B.* In the great week, wherein was the third passover, occur
- a.* On the three former days, his royal entry into the city; the desire of the Greeks; the obstinacy of the Jews; the testimony given to Jesus from heaven, 12—50
 - b.* On the fourth day, the washing the feet of the disciples; the discovery of the traitor, and his going out by night, C. xiii. 1—30
- c.* On the fifth day,
1. His discourse,
 1. Before the paschal supper, 31
 2. After, C. xiv. 1—31

- 2. After it, C. xv. and xvi.
- 2. His prayer, C. xvii. 1—26
- 3. The beginning of his passion,
 - 1. In the garden, C. xviii. 1—11
 - 2. In Caiaphas' house, 12—27
- d. On the sixth day,
 - 1. His passion under Pilate,
 - 1. In the palace of Pilate, 28
- C. xix. 1—16
- 2. On the cross, 17—30
- 2. His death, 30—37
- 3. His burial, 38—42
- C. After the great week,

- a. On the day of the resurrection, C. xx. 1—25
- b. Eight days after, 26—31
- c. After that,
 - 1. He appears to his disciples at the sea of Tiberias, C. xxi. 1—14
 - 2. Orders Peter to feed his sheep and lambs, 15—17
 - 3. Foretels the manner of Peter's death, and checks his curiosity about St. John, 18—23
 - 4. The conclusion, 24—25

St. J O H N.

I. **I**N the beginning existed the word, and the word was with God, and 2 **I** the word was God. The same was in the beginning with God. All 3 things were made by him, and without him was not one single

V. 1. *In the beginning*—(Referring to Gen. i. 1. and Prov. viii. 23.) When all things began to be made by the word: in the beginning of heaven and earth, and this whole frame of created beings, *the word existed*, without any beginning. He was when all things began to be, whatsoever had a beginning. *The word*—So termed Psalm xxxiii. 6. and frequently by the seventy, and in the Chaldee paraphrase. So that St. *John* did not borrow this expression from *Philo*, or any heathen writer. He was not yet named *Jesus*, or *Christ*. He is *the word* whom the Father begot or *spoke* from eternity; by whom the Father *speaking* maketh all things: who *speaks* the Father to us. We have, in the 18th verse, both a real description of the Word, and the reason why he is so called. *He is the only begotten Son of the Father, who is in the bosom of the Father, and hath declared him. And the word was with God*—Therefore distinct from God the Father. The word rendered *with* denotes a perpetual tendency as it were of

the Son to the Father, in unity of essence. He was *with* God alone; because nothing beside God had then any being. *And the word was God*—Supreme, eternal, independent. There was no creature, in respect of which he could be stiled God in a relative sense. Therefore he is stiled so in the absolute sense. The Godhead of the Messiah being clearly revealed in the Old Testament (Jer. xxiii. 6. Hosea i. 7. Psalm xxiii. 1.) the other Evangelists aim at this, to prove that Jesus, a true man, was the Messiah. But when at length some from hence began to doubt of his Godhead, then St. *John* expressly asserted it, and wrote in this book as it were a supplement to the gospels, as in *the Revelation*, to the prophets.

V. 2. *The same was in the beginning with God*—This verse repeats and contracts into one, the three points mentioned before. As if he had said, This word, who was God, was in the beginning, and was with God.

V. 3. *All things* beside God, were made, and

4 thing made that was made. In him was life, and the life was the light
5 of men. And the light shineth in darkness, but the darkness perceived
it not.

6 There was a man sent from God, whose name *was* John. The
7 same came for a testimony, to testify of the light, that all through it
8 might believe. He was not the light, but *was sent* to testify of the
9 light. *This* was the true light, who lighteth every man that cometh
10 into the world. He was in the world, and the world was made by him ;
11 yet the world knew him not. He came to his own, and his own re-
12 ceived him not. But as many as received him, to them gave he privilege
13 to become the sons of God, to them that believe in his name: Who
were born, not of blood, nor by the will of the flesh, nor by the will of
man, but of God.

14 And the word was made flesh, and tabernacled among us, (and we be-

and all things which were made were made by the word. In the first and second verse is described the state of things before the creation ; ver. 3. In the creation ; ver. 4. In the time of man's innocency ; ver. 5. In the time of man's corruption.

V. 4. *In him was life*—He was the foundation of life to every living thing, as well as of being to all that is. *And the life was the light of man*—He who is essential life, and the giver of life to all that liveth, was also the light of men ; the fountain of wisdom, holiness, and happiness, to man in his original state.

V. 5. *And the light shineth in darkness*—Shines even on fallen man ; *but the darkness*—Dark, sinful man, *perceiveth it not*.

V. 6. *There was a man*—The Evangelist now proceeds to him who testified of *the light*, which he had spoken of in the five preceding verses.

V. 7. *The same came for* (that is, in order to give) *a testimony*—The Evangelist, with the most strong and tender affection, interweaves his own testimony with that of *John* by noble digressions, wherein he explains the office of the Baptist, partly premises and partly subjoins, a farther explication to his short sentences. What St. *Matthew*,

Mark, and *Luke* term *the gospel*, in respect of the promise going before, St. *John* usually terms *the testimony*, intimating the certain knowledge of the relater: *to testify of the light*—Of *Christ*.

V. 9. *Who lighteth every man*—By what is vulgarly termed natural conscience, pointing out at least the general lines, of good and evil. And this light, if man did not hinder, would shine more and more to the perfect day.

V. 10. *He was in the world*—Even from the creation.

V. 11. *He came*—In the fulness of time, to his own—Country, city, temple: *And his own*—People, *received him not*.

V. 12. *But as many as received him*—*Jews or Gentiles ; that believe on his name*—That is, on him. The moment they believe, they are sons ; and because they are sons, God *sendeth forth the spirit of his Son into their hearts, crying, Abba, Father*.

V. 13. *Who were born*—Who became the sons of God *not of blood*—Not by descent from *Abraham, nor by the will of the flesh*—By natural generation, *nor by the will of man*—Adopting them, *but of God*—By his spirit.

V. 14. *Flesh*

held his glory, the glory as of the only begotten of the father) full of grace and truth.

15 John testified of him and cried, saying, This is he of whom I said, He that cometh after me is preferred before me, for he was before
16 me. And out of his fulness have we all received, even grace upon
17 grace. For the law was given by Moses, *but* grace and truth were
18 by Jesus Christ. No man hath seen God at any time; the only be-
19 gotten Son, who is in the bosom of the Father, he hath declared *him*.
And this is the testimony of John, when the Jews sent Priests and

V. 14. *Flesh* sometimes signifies corrupt nature; sometimes the body; sometimes, as here, the whole man. *We beheld his glory*—We his apostles, particularly *Peter, James, and John, Luke ix. 32.* *Grace and truth*—We are all by nature liars and children of wrath, to whom both grace and truth are unknown. But we are made partakers of them, when we are accepted *through the Beloved.*

The whole verse may be paraphrased thus: *And in order to raise us to this dignity and happiness, the eternal word, by a most amazing condescension, was made flesh, united himself to our miserable nature, with all its innocent infirmities. And he did not make us a transient visit, but tabernacled among us on earth, displaying his glory in a more eminent manner, than ever of old in the tabernacle of Moses. And we, who are now recording these things, beheld his glory with so strict an attention, that we can testify, it was in every respect such a glory, as became the only begotten of the Father. For it shone forth not only in his transfiguration, and in his continual miracles, but in all his tempers, ministrations, and conduct through the whole series of his life. In all he appeared full of grace and truth; he was in himself most benevolent and upright; made those ample discoveries of pardon to sinners, which the Mosaic dispensation could not do: and really exhibited the most substantial blessings, whereas that was but a shadow of good things to come.*

V. 15. *John cried*—With joy and confidence; *This is he of whom I said*—John had said this, before our Lord's baptism, although he then knew him not in person, he knew him first at his baptism, and afterwards cried, *This is he of whom I said, &c.* *He is preferred before me*—In his office; *for he was before me*—In his nature.

V. 16. *And*—Here the apostle confirms the Baptist's words: as if he had said, He is indeed preferred before thee: so we have experienced: *We all*—That believe: *Have received*—All that we enjoy *out of his fulness*; and in particular, *Grace upon grace*—One blessing upon another, immeasurable grace and love.

V. 17. *The law*—Working wrath and containing shadows: *was given*—No Philosopher, poet, or orator, ever chose his words so accurately as St. John. *The law, saith he, was given by Moses: grace was by Jesus Christ.* Observe the reason for placing each word thus: *The law of Moses* was not his own. *The grace of Christ* was. His *grace* was opposite to the *wrath*, his *truth* to the *shadowy* ceremonies of the law. *Jesus*—St. John having once mentioned the incarnation, (ver. 14.) no more uses that name *the word*, in all his book.

V. 18. *No man hath seen God*—With bodily eyes: yet believers see him with the eye of faith. *Who is in the bosom of the Father*—The expression denotes the highest unity, and the most intimate knowledge.

V. 19. *The Jews*—Probably the great council sent.

V. 20. *I am*

20 Levites from Jerufalem, to ask him, Who art thou? And he con-
 21 fessed and denied not, but confessed, I am not the Christ. And
 22 they asked him, What then, Art thou Elijah? And he saith, I am
 not. Art thou the prophet? And he answered, No. Then said
 they to him, Who art thou? That we may give an answer to them
 23 that sent us. What sayest thou of thyself? He said, I *am* the voice
 of one crying aloud in the wilderness, Make straight the way of
 24 the Lord, as said the prophet Isaiah. And they who were sent were
 25 of the Pharisees. And they asked him and said to him, Why baptizest
 26 thou then, if thou art not the Christ, nor Elijah, neither the prophet? John
 answered them saying, I baptize with water, but there standeth one
 27 among you whom ye know not. He it is, who coming after me, is
 preferred before me, whose shoes latchet I am not worthy to unloose.
 28 These things were done in Bethabara, beyond Jordan, where John was
 baptizing.

29 The next day he seeth Jesus coming towards him, and saith, Be-
 30 hold the Lamb of God, who taketh away the sin of the world. This
 is he of whom I said, After me cometh a man who is preferred before
 31 me, for he was before me. And I knew him not, but that he might

V. 20. *I am not the Christ*—For many supposed he was.

V. 21. *Art thou Elijah?*—He was not that *Elijah* (the *Tishbite*) of whom they spoke. *Art thou the prophet*—Of whom *Moses* speaks, Deut. xviii. 15.

V. 23. *He said*—I am that fore-runner of *Christ* of whom *Isaiah* speaks. *I am the voice*—As if he had said, Far from being *Christ*, or even *Elijah*, I am nothing but a voice: a sound that so soon as it has expressed the thought of which it is the sign, dies into air, and is known no more.

V. 24. *They who were sent were of the Pharisees*—Who were peculiarly tenacious of old customs, and jealous of any innovation (except those brought in by their own scribes) unless the innovator had unquestionable proofs of divine authority.

V. 25. *They asked him, Why baptizest thou then?*—Without any commission from the Sanhedrim? And not only heathens (who

were always baptized, before they were admitted to circumcision) but *Jews* also?

V. 26. *John answered, I baptize*—To prepare for the *Messiah*: and indeed to shew, that *Jews*, as well as *Gentiles*, must be profelytes to *Christ*, and that these, as well as those, stand in need of being washed from their sins.

V. 28. *Where John was baptizing*—That is, used to baptize.

V. 29. *He seeth Jesus coming, and saith, Behold the Lamb*—Innocent; to be offered up; prophesied of by *Isaiah* (ch. liii. 7.) typified by the Paschal lamb, and by the daily sacrifice: *The Lamb of God*—Whom God gave, approves, accepts of; *who taketh away*—Atoneth for; *the sin*—That is, all the sins, *of the world*—Of all mankind. Sin and the world are of equal extent.

V. 31. *I knew him not*—Till he came to be baptized. How surprising is this! Considering how nearly they were related, and how

be manifested to Israel, therefore am I come baptizing with water.
 32 And John testified, saying, I saw the spirit descending from heaven
 33 as a dove, and it abode upon him. And I knew him not, but he that
 sent me to baptize with water, he had said to me, on whom thou shalt
 34 see the spirit descending and abiding on him, this is he who baptizeth
 with the Holy Ghost. And I saw *it*, and testified, that this is the Son
 of God.

35 Again, the next day, John was standing, and two of his disciples,
 And looking upon Jesus walking, he saith, Behold the Lamb of God.
 36 And the two disciples heard him speak, and they followed Jesus.
 37 And Jesus turning and seeing them following, saith to them, What
 38 seek ye? They said to him, Rabbi, (that is, being interpreted,
 Master) where dwellest thou? He saith to them, Come and see.
 39 They came and saw where he dwelt and abode with him that day;
 for it was about the tenth hour. Andrew, Simon Peter's brother,
 40 was one of the two who had heard John *speak* and followed him.
 41 He first findeth his own brother Simon, and saith to him, We have
 42 found the Messiah (which is, being interpreted, the Christ.) And he
 brought him to Jesus. And Jesus looking upon him, said, Thou art
 Simon, the son of Jonah: thou shalt be called Cephas, which is by in-
 terpretation, Peter.

43 The day following he was minded to depart into Galilee, and
 44 findeth Philip, and saith to him, Follow me. Now Philip was of Beth-
 45 saida, the city of Andrew and Peter. Philip findeth Nathanael and

how remarkably the conception and birth of both had been. But there was a peculiar providence visible in our Saviour's living from his infancy to his baptism at Nazareth: John all the time living the life of an hermit in the deserts of Judea, (Luke i. 80.) ninety or more miles from Nazareth. Hereby that acquaintance was prevented, which might have made John's testimony of Christ suspected.

V. 34. *I saw it*—That is, the spirit so descending and abiding on him: *And testified*—From that time.

V. 36. *They followed Jesus*—They walked after him, but had not the courage to speak to him.

V. 41. *He first findeth his own brother Simon*—Probably both of them sought him: *Which is, being interpreted, the Christ*—This the Evangelist adds, as likewise those words in the 38th verse, *that is, being interpreted, Master*.

V. 42. *Jesus said, Thou art Simon, the son of Jonah*—As none had told our Lord these names, this could not but strike Peter Cephas, which is Peter—Meaning the same in Syriac, which Peter does in Greek, namely, a rock.

V. 45. *Jesus of Nazareth*—So Philip thought, not knowing he was born in Bethlehem. Nathanael was probably the same with Bartholomew, that is, the son of Tholo-

mew.

faith to him, we have found him, whom Moses in the law and the
 46 prophets described, Jesus of Nazareth, the son of Joseph. And Na-
 thanael faith to him, Can any good thing come out of Nazareth?
 47 Philip faith to him, Come and see. Jesus saw Nathanael coming
 toward him, and faith of him, Behold an Israelite indeed, in whom
 48 is no guile. Nathanael faith to him, Whence knowest thou me?
 Jesus answered and said to him, Before Philip called thee, when thou
 49 wast under the fig-tree, I saw thee. Nathanael answered and faith
 to him, Rabbi, thou art the Son of God, thou art the King of Israel.
 50 Jesus answered and said to him, Because I said to thee, I saw thee
 under the fig-tree, believest thou? Thou shalt see greater things than
 51 these. And he faith to him, Verily, verily I say to you, Hereafter ye
 shall see the heaven opened, and the angels of God ascending and de-
 scending on the Son of Man.

II. And the third day there was a marriage in Cana of Galilee, and
 2 the mother of Jesus was there. And both Jesus and his disciples

mew. St. Matthew joins Bartholomew with Philip (chap. x. 3.) and St. John places Nathanael in the midst of the apostles, immediately after Thomas (chap. xxi. 2.) just as Bartholomew is placed, Acts i. 13.

V. 46. *Can any good thing come out of Nazareth?*—How cautiously should we guard against popular prejudices? When these had once possessed so honest an heart, as even that of Nathanael, they led him to suspect the blessed Jesus himself for an impostor, because he had been brought up at Nazareth. But his integrity prevailed over that foolish bias, and laid him open to the force of evidence, which a candid enquirer will always be glad to admit, even when it brings the most unexpected discoveries. *Can any good thing?*—That is, have we ground from scripture to expect the Messiah, or any eminent prophet, from Nazareth? *Philip faith, come and see*—The same answer which he had received himself from our Lord the day before.

V. 48. *Under the fig-tree I saw thee*—Perhaps at prayer.

V. 49. *Nathanael answered*—Happy are they that are ready to believe, swift to receive the truth and grace of God. *Thou art the Son of God*—So he acknowledges now more than he had heard from Philip: *The Son of God, the King of Israel*—A confession both of the person and office of Christ.

V. 51. *Hereafter ye shall see*—All of these, as well as thou, who believe on me now, in my state of humiliation, shall hereafter see me come in my glory, and all the angels of God with me. This seems the most natural sense of the words, though they may also refer to his ascension.

V. 1. *And the third day*—After he had said this. *In Cana of Galilee*—There were two other towns of the same name, one in the tribe of Ephraim, the other in Cælosyria.

V. 2. *Jesus and his disciples were invited to the marriage*—Christ does not take away human society, but sanctify it. Water might have quenched thirst; yet our Lord allows wine; especially at a festival solemnity. Such was his facility in drawing his disciples

3 were invited to the marriage. And wine falling short, the mother
 4 of Jesus saith to him, They have not wine. Jesus saith to her, Wo-
 5 man, what *is it* to me and thee? Mine hour is not yet come. His
 6 mother saith to the servants, Whatsoever he saith to you, do. And
 there were set there six water-pots of stone, after the manner of the
 purifying of the Jews, containing two or three measures apiece.
 7 Jesus saith to them, Fill the water-pots with water. And they filled
 8 them up to the brim. And he saith to them, Draw out now, and
 carry to the governor of the feast. And they carried *it*. When the
 9 governor of the feast had tasted the water that was made wine (he
 knew not whence it was, but the servants that had drawn the water
 10 knew) the governor of the feast calleth the bridegroom, And saith
 to him, Every man doth set out good wine first, and when men
 have well drank, then that which is worst: *but* thou hast kept the good
 11 wine till now. Jesus wrought this beginning of miracles in Cana
 of Galilee, and manifested his glory, and his disciples believed
 on him.

disciples at first, who were afterwards to go through rougher ways.

V. 3. *And wine falling short*—How many days the solemnity had lasted, and on which day our Lord came, or how many disciples might follow him, does not appear. *His mother saith to him, they have not wine*—Either she might mean, supply them by miracle; or, go away, that others may go also, before the want appears.

V. 4. *Jesus saith to her, woman*—So our Lord speaks also, chap. xix. 29. It is probable this was the constant appellation which he used to her. He regarded his Father above all, not *knowing* even his mother *after the flesh. What is it to me and thee?*—A mild reproof of her inordinate concern and untimely interposal. *Mine hour is not yet come*—The time of my working this miracle, or of my going away.

May we not learn hence, if his mother was rebuked for attempting to direct him in the days of his flesh, how absurd it is,

to address her, as if she had a right to command him, on the throne of his glory? Likewise how indecent it is for us to direct his supreme wisdom, as to the time or manner in which he shall appear for us, in any of the exigencies of life?

V. 5. *His mother saith to the servants*—Gathering from his answer, that he was about to do something extraordinary.

V. 6. *The purifying of the Jews*—Who purified themselves by frequent washings; particularly before eating.

V. 9. *The governor of the feast*—The bridegroom generally procured some friend to order all things at the entertainment.

V. 10. *And saith*—St. John barely relates the words he spoke, which does not imply his approving them. *When they have well drank*—Does not mean any more than, toward the close of the entertainment.

V. 11. *And his disciples believed*—More steadfastly.

12 After this he went down to Capernaum, he and his mother, and his brethren, and his disciples: and they tarried there not many days.
 13 For the passover of the Jews was nigh, and Jesus went up to Jerusalem, And found in the temple them that sold oxen, and sheep,
 14 and doves, and the changers of money sitting. And having made
 15 a scourge of rushes, he drove all out of the temple, both the sheep and the oxen, and poured out the changers money, and overthrew the
 16 tables, And said to them that sold doves, Take these things hence;
 17 make not my Father's house an house of traffick. And his disciples remembered that it is written, *The zeal of thine house eateth me
 18 up. Then answered the Jews and said to him, What sign shewest
 19 thou us, seeing thou dost these things? Jesus answered and said to them, Destroy this temple, and I will raise it up in three days.
 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the
 21 temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this; and they believed the scripture, and the word which Jesus had said. Now when he was in Jerusalem
 22 at the passover, on the feast day, many believed in his name, beholding
 23 the miracles which he did. But Jesus did not trust himself to them, be-

V. 14. *Oxen, and sheep, and doves*—Used for sacrifice: *And the changers of money*—Those who changed foreign money, for that which was current at Jerusalem, for the convenience of them that came from distant countries.

V. 15. *Having made a scourge of rushes*—(Which were strewed on the ground) *he drove all out of the temple* (that is, the court of it) *both the sheep and the oxen*—Though it does not appear that he struck even them: and much less, any of the men. But a terror from God, it is evident, fell upon them.

V. 18. *Then answered the Jews*—Either some of those whom he had just driven out, or their friends: *What sign shewest thou?*—So they require a miracle, to confirm a miracle!

V. 19. *This temple*—Doubtless pointing, while he spoke, to his body, the temple and habitation of the Godhead.

V. 20. *Forty and six years*—Just so many years before the time of this conversation, Herod the Great had begun his most magnificent reparation of the temple (one part after another) which he continued all his life, and which was now going on, and was continued thirty-six years longer, till within six or seven years of the destruction of the state, city, and temple, by the Romans.

V. 22. *They believed the scripture, and the word which Jesus had said*—Concerning his resurrection.

V. 23. *Many believed*—That he was a teacher sent from God.

V. 24. *He did not trust himself to them*—Let

* Psalm lxi. 9.

25 cause he knew all men. And needed not that any should testify of man; for he knew what was in man.

III. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to him by night, and said to him, Rabbi, we know, that thou art a teacher come from God: for no man can do these miracles which thou dost, except God be with him. Jesus answered and said to him, Verily, verily I say unto thee, Except a man be born again he cannot see the kingdom of God. Nicodemus saith to him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and the spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and

us learn hence, not rashly to put ourselves into the power of others. Let us study a wise and happy medium, between universal suspiciousness, and that easiness which would make us the property of every pretender to kindness and respect.

V. 25. *He*—To whom all things are naked, *knew what was in man*—Namely, a desperately deceitful heart.

V. 1. *A ruler*—One of the great council.

V. 2. *The same came*—Through desire; but *by night*—Through shame: *We know*—Even we rulers and pharisees.

V. 3. *Jesus answered*—That knowledge will not avail thee, unless thou *be born again*—Otherwise thou canst not see, that is, experience and enjoy, either *the inward* or the glorious *kingdom of God*.

In this solemn discourse our Lord shews, that no external profession, no ceremonial ordinances, no privileges of birth, could intitle any to the blessings of the *Messiah's* kingdom: that an entire change of heart, as well as of life, was necessary for that purpose: that this could only be wrought in man, by the almighty power of God; that every man born into the world, was by nature in a state of sin, condemnation,

and misery: that the free mercy of God had given his Son to deliver them from it, and to raise them to a blessed immortality: that all mankind, *Gentiles* as well as *Jews*, might share in these benefits, procured by his being lifted up on the cross, and to be received by *faith* in him: but that, if they rejected him, their eternal, aggravated condemnation would be the certain consequence. *Except a man be born again*—If our Lord, by being *born again*, means only reformation of life, instead of making any new discovery, he has only thrown a great deal of obscurity, on what was before plain and obvious.

V. 4. *When he is old*—As *Nicodemus* himself was.

V. 5. *Except a man be born of water, and of the spirit*—Except he experience that great inward change by the Spirit, and be baptized (wherever baptism can be had) as the outward sign and means of it.

V. 6. *That which is born of the flesh is flesh*—Mere flesh, void of the Spirit, yea, at enmity with it: *And that which is born of the spirit, is spirit*—Is spiritual, heavenly, divine, like its author.

7 that which is born of the spirit, is spirit. Marvel not that I said
 8 unto thee, Ye must be born again. The wind bloweth where it
 listeth, and thou hearest the sound thereof, but canst not tell,
 whence it cometh, and whither it goeth: so is every one that is born
 9 of the spirit. Nicodemus answered and said to him, How can these
 10 things be? Jesus answered and said to him, Art thou a teacher of
 11 Israel, and knowest not these things? Verily, verily I say to thee,
 we speak what we know, and testify what we have seen; yet ye re-
 12 ceive not our testimony. If I have told you earthly things, and ye
 believe not, how would ye believe, if I told you heavenly things?
 13 For no one hath gone up to heaven, but he that came down from
 14 heaven, the Son of man, who is in heaven. And as * Moses lifted
 up the serpent in the wilderness, so must the Son of man be lifted
 15 up, That whosoever believeth on him, may not perish, but have
 16 everlasting life. For God so loved the world, that he gave his only
 begotten Son, that whosoever believeth on him, may not perish, but

V. 7. *Ye must be born again*—To be born again, is, To be inwardly changed from all sinfulness to all holiness. It is fitly so called, because as great a change then passes on the soul, as passes on the body, when it is born into the world.

V. 8. *The wind bloweth*—According to its own nature, not thy will, *and thou hearest the sound thereof*—Thou art sure it doth blow, *but canst not* explain the particular manner of its acting. *So is every one that is born of the spirit*—The fact is plain, the manner of its operations inexplicable.

V. 11. *We speak what we know*—I and all that believe in me.

V. 12. *Earthly things*—Things done on earth. Such as the new birth, and the present privileges of the children of God. *Heavenly things*—Such as the eternity of the Son, and the unity of the Father, Son, and Spirit.

V. 13. *For no one*—For here you must rely on my single testimony, whereas there you have a cloud of witnesses: *For no one hath gone up to heaven, but he that came down*

from heaven, Who is in heaven—Therefore he is omnipresent; else he could not be in heaven and on earth at once. This is a plain instance of what is usually termed the communication of properties between the divine and human nature; whereby what is proper to the divine nature is spoken concerning the human, and what is proper to the human is, as here, spoken of the divine.

V. 14. *And as Moses*—And even this single witness will soon be taken from you; yea, and in a most ignominious manner.

V. 15. *That whosoever*—He must be lifted up, that hereby he may purchase salvation for all believers: all those who look to him by faith recovering spiritual health, even as all that looked at that *serpent* recovered bodily health.

V. 16. Yea, and this was the very design of God's love, in sending him into the world. *Whosoever believeth on him*—With that faith which worketh by love, and holdeth fast the beginning of his confidence steadfast to the end. *God so loved the world*—
That

17 have everlasting life. For God sent not his Son into the world, to
 condemn the world, but that the world might be saved through him.
 18 He that believeth on him, is not condemned; but he that believeth
 not, is condemned already, because he hath not believed on the
 19 name of the only begotten Son of God. And this is the condemna-
 tion, that light is come into the world, and men loved darkness
 20 rather than light because their deeds were evil. For every one
 that doth evil, hateth the light, neither cometh to the light, lest his
 21 deeds should be reproved. But he that practiseth the truth, cometh
 to the light, that his deeds may be made manifest, that they are wrought
 in God.
 22 After these things Jesus and his disciples went into the land of Ju-
 23 dea, and there he tarried with them and baptized. And John also
 was baptizing in Enon, near Salim, because there was much water there;
 24 and they came and were baptized. For John was not yet cast into
 prison.
 25 Then there arose a dispute between some of John's disciples and
 26 the Jews, about purifying. And they came to John, and said to
 him, Rabbi, he that was with thee beyond Jordan, to whom thou
 gavest testimony, behold he baptizeth, and all men come to him.

That is, all men under heaven; even those that despise his love, and will *for that cause* finally perish. Otherwise not to believe would be no sin to them. For what should they believe? Ought they to believe, that *Christ* was given for them? Then he was given for them. *He gave his only Son*—Truly and seriously. And *the Son of God gave himself* (Gal. iv. 4.) Truly and seriously.

V. 17. *God sent not his Son into the world to condemn the world*—Although many accuse him of it.

V. 18. *He that believeth on him is not condemned*—Is acquitted, is justified before God. *The name of the only begotten Son of God*—The name of a person is often put for the person himself. But perhaps it is farther intimated in that expression, That the person spoken of is great and magnificent. And

therefore it is generally used to express either God the Father, or the Son.

V. 19. *This is the condemnation*—That is, the cause of it. So God is clear.

V. 21. *He that practiseth the truth* (that is, true religion) *cometh to the light*—So even *Nicodemus* afterwards did. *Are wrought in God*—That is, in the light, power, and love of God.

V. 22. *Jesus went*—From the capital city, *Jerusalem, into the land of Judea*—That is, into the country. *There he baptized*—Not himself, but his disciples by his order, chap. iv. 2.

V. 23. *John was also baptizing*—He did not repel them that offered; but he more willingly referred them to *Jesus*.

V. 25. *The Jews*—Those men of *Judea*, who now went to be baptized by *Jesus*; and

27 John answered and said, A man can receive nothing, unless it be given
 28 him from heaven. Ye yourselves bear me witness that I said, I am
 29 the Christ, but I am sent before him. He that hath the bride is
 the bridegroom; but the friend of the bridegroom who standeth and heareth
 him, rejoiceth greatly, because of the bridegroom's voice: this my
 30 therefore is fulfilled. He must increase, but I *must* decrease. He
 31 cometh from above is above all; he that is of the earth is earthly
 and speaketh of the earth: he that cometh from heaven is above
 32 And what he hath seen and heard, that he testifieth: yet no man
 33 receiveth his testimony. He that hath received his testimony, hath
 34 set to his seal, that God is true. For he whom God hath loved,
 speaketh the words of God; for God giveth not *him* the Spirit
 35 measure. The Father loveth the Son, and hath given all things
 36 his hand. He that believeth on the Son hath everlasting life: but
 that obeyeth not the Son, shall not see life, but the wrath of God abideth
 on him.

and *John's* disciples, who were mostly of Galilee; about purifying—That is, baptism. They disputed, which they should be baptized by.

V. 27. *A man can receive nothing*—Neither he, nor I. Neither could he do this, unless God had sent him; nor can I receive the title of *Christ*, or any honour comparable to that, which he had received from heaven. They seem to have spoken with jealousy and resentment; *John* answers with sweet composure of spirit.

V. 29. *He that hath the bride is the bridegroom*—He whom the bride follows. But all men now come to *Jesus*. Hence it is plain, he is the bridegroom: *The friend who heareth him*—Talk with the bride; *rejoiceth greatly*—So far from envying or resenting it.

V. 30. *He must increase, but I must decrease*—So they who are now, like *John*, burning and shining lights, must (if not suddenly eclipsed) like him gradually decrease, while others are increasing about them; as they, in their turns, grew up, amidst the

decays of the former generation. I know how to set, as well as how to decline, and let it comfort our declining days, to trace in those who are likely to succeed in our work, the openings of yet greater usefulness.

V. 31. It is not improbable, that what is added, to the end of the chapter, the words of the Evangelist, not the Bridegroom—*He that is of the earth*—A mere man, an earthly original, has a spirit and is answerable to it.

V. 32. *No man*—None comparable; exceeding few; *receiveth his testimony*—true faith.

V. 35. *Hath set to his seal*—It was a custom among the *Jews*, for the witness to set his seal to the testimony he had given. *That God is true*—Whose word the *Messiah* speaks.

V. 34. *God giveth not him the Spirit measure*—As he did to the prophets, but in a measure. Hence he speaketh the word of God in the most perfect manner.

V. 36. *He that believeth on the Son hath*

IV. When therefore the Lord knew, that the Pharisees had heard,
 2 Jesus maketh and baptizeth more disciples than John, (Though Jesus
 3 himself baptized not; but his disciples) He left Judea, and departed
 4 again into Galilee. And he must needs go through Samaria. Then
 cometh he to a city of Samaria, called Sychar, near the field that
 5 Jacob gave to his son Joseph. Now Jacob's well was there. Jesus
 6 therefore being wearied with the journey, sat thus by the well. It
 7 was about the sixth hour. There cometh a woman of Samaria to
 draw water. Jesus saith to her, Give me to drink. (For his disci-
 8 ples were gone to the city to buy meat.) Then saith the Samaritan
 9 woman to him, How dost thou, being a Jew, ask drink of me, who
 am a Samaritan woman? For the Jews have no dealings with the
 10 Samaritans. Jesus answered and said unto her, If thou hadst known
 the gift of God, and who it is that saith to thee, Give me to drink,
 thou wouldst have asked of him, and he would have given thee living
 11 water? The woman saith to him, Sir, thou hast nothing to draw
 with, and the well is deep: whence then hast thou that living water?
 12 Art thou greater than our father Jacob, who gave us the well, and

lasting life—He hath it already. For he loves God. And love is the essence of heaven. *He that obeyeth not*—A consequence of not believing.

V. 1. *The Lord knew*—Though none informed him of it.

V. 3. *He left Judea*—To shun the effects of their resentment.

V. 4. *And he must needs go through Samaria*—The road lying directly through it.

V. 5. *Sychar*—Formerly called *Sichem* or *Sechem*. *Jacob gave*—On his death-bed, Gen. xlviii. 22.

V. 6. *Jesus sat thus*—Weary as he was. *It was the sixth hour*—Noon; the heat of the day.

V. 7. *Give me to drink*—In this one conversation he brought her to that knowledge which the apostles were so long in attaining.

V. 8. *For his disciples were gone*—Else he needed not to have asked her.

V. 9. *How dost thou*—Her open simplicity appears, from her very first words. *The Jews have no dealings*—None by way of friendship. They would receive no kind of favour from them.

V. 10. *If thou hadst known the gift*—The living water; *And who it is*—He who alone is able to give it; *Thou wouldst have asked of him*—On those words the stress lies. *Water*—In like manner he draws the allegory from *bread*, chap. vi. 27. and from *light*, chap. viii. 12. the first, the most simple, necessary, common, and salutary things in nature. *Living water*—The Spirit and its fruits. But she might the more easily mistake his meaning, because *living water* was a common phrase among the *Jews* for *spring water*.

V. 12. *Our father Jacob*—So they fancied he was; whereas they were, in truth, a mixture of many nations, placed there by the king of *Assyria*, in the room of the *Israelites* whom he had carried away captive.

13 himself drank thereof, and his children, and his cattle? Jesus answered and said to her, Whosoever drinketh of this water, will
 14 again. But whosoever drinketh of the water that I shall give will never thirst, but the water that I shall give him, will become
 15 him a fountain of water, springing up into everlasting life. The woman saith to him, Sir, give me this water, that I thirst not, nor
 16 come hither to draw. Jesus saith to her, Go, call thy husband and come hither. The woman answered and said, I have no husband.
 17 Jesus said to her, Thou hast well said, I have no husband. For thou hast had five husbands, and he whom thou now hast is not thy husband: this thou saidst truly. The woman saith to
 20 Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain: but ye say, that in Jerusalem is the place where
 21 ought to worship. Jesus saith to her, Woman, believe me, the

tive. (2 Kings xvii. 24.) *Who gave us the well*—In *Joseph*, their supposed forefather: *And drank thereof*—So even he had no better water than this

V. 14. *Will never thirst*—Will never (provided he continue to drink thereof) be miserable, dissatisfied, without refreshment. If ever that thirst returns, it will be the fault of the man, not the water. *But the water that I shall give him*—The spirit of faith working by love, *Shall become in him*—An inward, living principle, *a fountain*—Not barely a Well, which is soon exhausted, *springing up unto everlasting life*—Which is a confluence, or rather an ocean of streams arising from this fountain.

V. 15. *That I thirst not*—She takes him still in a gross sense.

V. 16. *Jesus saith to her*—He now clears the way, that he might give her a better kind of water than she asked for. *Go call thy husband*—He strikes directly at her bottom-sin.

V. 17. *Thou hast well said*—We may observe in our Lord's discourse, the utmost weightiness, and yet the utmost courtesy.

V. 18. *Thou hast had five husbands*—Whether they were all dead or not, her

own conscience now awakened would her.

V. 19. *Sir, I perceive*—So soon was her heart touched!

V. 20. The instant she perceived she proposes what she thought the most important of all questions. *This mountain*—Pointing to mount *Gerizim*. *Sanbal*—the permission of *Alexander the Great*—built a temple upon mount *Gerizim*. *Manasseh*, who, for marrying *Sanbal's* daughter, had been expelled from the priesthood and from *Jerusalem*, (Neh. 28.) This was the place where the *Samaritans* used to worship in opposition to *Jerusalem*. And it was so near *Sychar*, that a man's voice might be heard from thence to the other. *Our fathers worshipped*—plainly refers to *Abraham* and *Jacob* (whom the *Samaritans* pretended to descend from) (their genealogy) who erected altars in that place: (Gen. xii. 6, 7. and xxxiii. 18.) And possibly to the whole congregation who were directed, when they came into the land of *Canaan*, to put the blessing upon *mount Gerizim*, Deut. xi. 29. *Ye Jews*—*Jerusalem is the place*—Namely, the temple.

V. 21. *Believe me*—Our Lord uses this expression

exp

cometh, when ye shall neither in this mountain, nor at Jerusalem,
 22 worship the Father. Ye worship ye know not what; we know what
 23 we worship; for salvation is from the Jews. But the hour cometh,
 and now is, when the true worshippers shall worship the Father in
 24 spirit and *in* truth: for the Father seeketh such to worship him. God
 is a spirit, and they that worship him must worship *him* in spirit and
 25 *in* truth. The woman saith to him, I know that the Messiah is coming,
 who is called Christ; when he is come, he will tell us all things.
 26 Jesus saith to her, I that speak to thee am *he*. And upon this came his
 27 disciples, and marvelled that he talked with a woman. Yet none said,
 What seekest thou? or, Why talkest thou with her?
 28 The woman then left her water pot, and went to the city, and

expression in this manner but once; and that to a *Samaritan*. To his own people, the *Jews*, his usual language is, *I say unto you. The hour cometh when ye—Both Samaritans and Jews, shall worship neither in this mountain nor at Jerusalem—As preferable to any other place. True worship shall be no longer confined to any one place or nation.*

V. 22. *Ye worship ye know not what—Ye Samaritans are ignorant, not only of the place, but of the very object of worship. Indeed they feared the Lord—After a fashion; but at the same time, served their own gods,* 2 Kings xvii. 33. *Salvation is from the Jews—So spake all the prophets, that the Saviour should arise out of the Jewish nation; and that from thence the knowledge of him should spread to all nations under heaven.*

V. 23. *The true worshippers shall worship the Father—Not here or there only, but at all times and in all places.*

V. 24. *God is a spirit—Not only remote from body, and all the properties of it, but likewise full of all spiritual perfections, power, wisdom, love, holiness. And our worship should be suitable to his nature. We should worship him with the truly spiritual worship of faith, love, and holiness, ani-*

mating all our tempers, thoughts, words and actions.

V. 25. *The woman saith—With joy for what she had already learned, and desire of fuller instruction.*

V. 26. *Jesus saith—Hasting to satisfy her desire, before his disciples came. I am he—Our Lord did not speak this so plainly to the Jews, who were so full of the Messiah's temporal kingdom. If he had, many would doubtless have taken up arms in his favour, and others have accused him to the Roman governor. Yet he did in effect declare the thing, though he denied the particular title. For in a multitude of places he represented himself, both as the Son of man, and as the Son of God: both which expressions were generally understood by the Jews as peculiarly applicable to the Messiah.*

V. 27. *His disciples marvelled that he talked with a woman—Which the Jewish Rabbi's reckoned scandalous for a man of distinction to do. They marvelled likewise at his talking with a woman of that nation, which was so peculiarly hateful to the Jews. Yet none said—To the woman, What seekest thou? Or to Christ, Why talkest thou with her?*

V. 28. *The woman left her water-pot—Forgetting smaller things.*

29 faith to the men, Come, see a man who told me all things that ever I
30 did : is not this the Christ? Then they went out of the city, and came
to him.

31 In the mean time his disciples prayed him, saying, Master, eat,
32 But he said to them, I have meat to eat that ye know not of. The dis-
33 ciples said one to another, Hath any man brought him to eat? Jesus
34 said to him, My meat is, to do the will of him that sent me, and to
35 finish his work. Say ye not, There are yet four months, and the harvest
cometh? Lo, I say to you, Lift up your eyes, and survey the fields, for
36 they are white already to the harvest. And he that reapeth, receiveth
wages and gathereth fruit to life eternal, that both he that soweth
37 and he that reapeth may rejoice together. And herein is the saying
38 true, One soweth and another reapeth. I have sent you to reap that
whereon you have bestowed no labour : others have laboured, and ye
are entered into their labour.

39 And many of the Samaritans out of the city believed on him, for
the saying of the woman testifying, He told me all that ever I did.
40 So when the Samaritans were come to him, they besought him to tarry
41 with them. And he abode there two days. And many more believed,
42 because of his word, And said to the woman, We no longer believe,
because of thy saying : for we have heard him ourselves, and know that
this is indeed the Christ, the Saviour of the world.

43 After the two days, he departed thence, and went into Galilee. (Now

V. 29. *A man who told me all things that ever I did*—Our Lord had told her but a few things. But his words awakened her conscience, which soon told her all the rest. *Is not this the Christ?*—She does not doubt of it herself, but incites them to make the enquiry.

V. 31. *In the mean time*—Before the people came.

V. 34. *My meat*—That which satisfies the strongest appetite of my soul.

V. 35. *The fields are white already*—As if he had said, the spiritual harvest is ripe already. The Samaritans ripe for the gospel, covered the ground round about them.

V. 36. *He that reapeth*—Whosoever saves souls, *receiveth wages*—A peculiar blessing to himself, *and gathereth fruit*—Many souls ; *that he that soweth*—Christ the great sower of the seed, *and he that reapeth may rejoice together*.

V. 37. *That saying*—A common proverb : *One soweth*—The prophets and Christ ; *Another reapeth*—The apostles and succeeding ministers.

V. 38. *I*—The Lord of the whole harvest, *have sent you*—He had employed them already in baptizing, ver. 2.

V. 42. *We know that this is the Saviour of the world*—And not of the Jews only.

V. 43. *He went into Galilee*—That is, into the

44 Jesus himself had testified, * That a prophet hath not honour in his own
45 country.) And when he was come into Galilee, the Galileans received
him, having seen all the things that he did in Jerusalem at the feast. For
they also had come to the feast.

46 So he came again to Cana of Galilee, where he had made the
water wine. And there was a certain nobleman, whose son was sick
47 at Capernaum. When he heard that Jesus was come out of Judea
into Galilee, he went to him, and besought him to come down and
48 heal his son, for he was at the point of death. Jesus said to him,
49 Unless ye see signs and wonders, ye will in no wise believe. The
50 nobleman said to him, Sir come down, ere my child die. Jesus said
to him, Go; thy son liveth. And the man believed the word that
51 Jesus spake to him, and he went. And as he was now going down,
52 his servants met him and told *him*, saying, Thy son liveth. Then
he asked of them the hour when he amended. And they said to
53 him, Yesterday at the seventh hour the fever left him. So the
father knew, *it was*, at the same hour, in which Jesus had said to him,
54 Thy son liveth. And himself believed, and his whole house. This
second miracle again Jesus wrought, being come out of Judea into
Galilee.

V. After this there was a feast of the Jews, and Jesus went up to
2 Jerusalem. Now there is in Jerusalem by the sheep-gate, a bath,
which is called in the Hebrew tongue, Bethesda, having five porti-
3 cos. In these lay a great multitude of diseased, of blind, halt, wi-
4 thered, waiting for the moving of the water. For an angel went

the country of Galilee; but not to Naza-
rath. It was at that town only that he
had no honour. Therefore he went to other
towns.

V. 47. *To come down*—For Cana stood
much higher than Capernaum.

V. 48. *Unless ye see signs and wonders*—
Although the Samaritans believed without
them.

V. 52. *He asked the hour when he amended*—
The more exactly the works of God are
considered, the more faith is increased.

V. 1. *A feast*—Pentecost.

V. 2. *There is in Jerusalem*—Hence it
appears, that St. John wrote his gospel be-
fore Jerusalem was destroyed: it is sup-
posed about thirty years after the ascension.
Having five porticos—Built for the use of the
sick. Probably the basin had five sides.
Bethesda signifies the house of Mercy.

V. 4. *An angel*—Yet many undoubtedly
thought the whole thing to be purely na-
tural. *At certain times*—Perhaps at a cer-
tain hour of the day, during this paschal
week.

3 N 2

* Matt. xiii. 57.

down at certain times into the bath, and the water was troubled: and whosoever went in first, after the troubling of the water, was
 5 made whole, whatsoever disease he had. And a certain man was
 6 there, who had been diseased eight and thirty years. Jesus seeing
 him lie, and knowing that he had now been diseased a long time,
 7 faith to him, Desirest thou to be made whole? The infirm man answered
 him, Sir, I have no man to put me into the bath, when the water is
 troubled; and while I am coming, another steppeth down before me.
 8 Jesus faith to him, Rise, take up thy bed and walk. And immediately
 9 the man was made whole, and took up his bed and walked: and the
 10 same day was the sabbath. Then said the Jews to him that was healed,
 11 It is the sabbath; it is not lawful for thee to take up thy bed. He
 answered, He that made me whole, he said to me, Take up thy
 12 bed and walk. Then asked they him, Who is the man that said
 13 to thee, Take up thy bed and walk? And he that was healed knew
 not who he was; for Jesus had retired, a multitude being in the
 14 place. Afterwards Jesus findeth him in the temple, and said to him,
 Lo, thou art made whole: sin no more, lest a worse thing come to thee.
 15 The man departed and told the Jews that it was Jesus who had made
 him whole.
 16 And therefore the Jews persecuted Jesus, because he had done

week. *Went down*—The *Greek* word implies, that he had ceased going down, before the time of St. *John's* writing this. God might design this, to raise expectation of the acceptable time approaching, to add a greater lustre to his Son's miracles, and to shew that his ancient people were not entirely forgotten of him. *The first*—Whereas the Son of God healed every day not one only, but whole multitudes that resorted to him.

V. 7. *The infirm man answered*—Giving the reason why he was not made whole, notwithstanding his desire.

V. 14. *Sin no more*—It seems his former illness was the effect or punishment of sin.

V. 15. *The man went and told the Jews, that*

it was Jesus who had made him whole—One might have expected that when he had published the name of his benefactor, crowds would have thronged about *Jesus*, to have heard the words of his mouth, and to have received the blessings of the gospel. Instead of this, they surround him with an hostile intent; they even conspire against his life, and for an imagined transgression in point of ceremony, would have put out this light of *Israel*. Let us not wonder then, if our good be evil spoken of; if even candor, benevolence, and usefulness, do not disarm the enmity of those who have been taught to prefer sacrifice to mercy; and who disrelishing the genuine gospel, naturally seek to slander and persecute the professors, but especially the defenders of it.

V. 17. *My*

17 these things on the sabbath. But Jesus answered them, My Father
 18 worketh until now, and I work. Therefore the Jews fought the
 more to kill him, because he not only broke the sabbath, but also
 said that God was his own Father, making himself equal with God.
 19 Then answered Jesus and saith to them, Verily verily I say unto you,
 the Son can do nothing of himself, but what he seeth the Father do ;
 but what things soever he doth, these also doth the Son likewise.
 20 For the Father loveth the Son, and sheweth him all things that himself
 doth : And he will shew him greater works than these, so that ye will
 21 marvel. For as the Father quickeneth the dead, so the Son also
 22 quickeneth whom he will. For neither doth the Father judge any
 one, but hath given all judgment to the Son : that all men may ho-
 23 nour the Son, even as they honour the Father. He that honoureth

V. 17. *My Father worketh until now, and I work*—From the creation till now he hath been working without intermission. I do likewise. This is the proposition which is explained from ver. 19, to ver. 30, confirmed and vindicated in the 31st and following verses.

V. 18. *His own Father*—The Greek word means *his own Father*, in such a sense as no creature can speak. *Making himself equal with God*—It is evident all the hearers so understood him, and that our Lord never contradicted, but confirmed it.

V. 19. *The Son can do nothing of himself*—This is not his imperfection, but his glory, resulting from his eternal, intimate, indissoluble unity with the Father. Hence it is absolutely impossible, that the Son should judge, will, testify, or teach any thing without the Father, ver 30, &c. ch. vi. 31. ch. vii. 16. or that he should be known or believed on, separately from the Father. And he here defends his doing good every day, without intermission, by the example of his Father, from which he cannot depart : *These doth the Son likewise*—All these, and only these ; seeing he and the Father are one.

V. 20. *The Father sheweth him all things*

that himself doth—A proof of the most intimate unity. *And he will shew him*—By doing them. At the same time (not at different times) the Father sheweth and doth, and the Son seeth and doth. *Greater works*—Jesus oftner terms them works, than signs or wonders, because they were not wonders in his eyes. *Ye will marvel*—So they did, when he raised Lazarus.

V. 21. *For*—He declares, which are those greater works, raising the dead, and judging the world. The powers of *quicken- ing whom he will* follows from the power of *judging*. These two, *quicken- ing and judging*, are proposed ver. 21, 22. The acquittal of believers, which pre-supposes *judgment*, is treated of in the 24th verse ; the *quicken- ing* some of the dead, ver. 25 ; and the general resurrection, ver. 28.

V. 22. *For neither doth the Father judge*—Not without the Son : but he doth judge by *that man whom he hath ordained*, Acts xvii. 31.

V. 23. *That all men may honour the Son, even as they honour the Father*—Either willingly, and so escaping condemnation, by faith ; or unwillingly, when feeling the wrath of the judge. This demonstrates the equality of the Son with the Father. If our Lord were God only by office or investiture,
and

24 not the Son, honoureth not the Father that sent him. Verily, verily,
 I say unto you, he that heareth my word, and believeth on him that
 sent me, hath everlasting life, and cometh not into condemnation,
 25 but is passed from death to life. Verily, verily, I say to you, The
 hour is coming, and now is, when the dead shall hear the voice of
 26 the Son of God, and they that hear shall live. For as the Father
 hath life in himself, so hath he given to the Son also to have life in
 27 himself. And hath given him authority to execute judgment likewise,
 28 because he is the Son of man. Marvel not at this: for the time is
 29 coming, in which all that are in the graves shall hear his voice, And
 shall come forth, they that have done good to the resurrection of life,
 30 and they that have done evil to the resurrection of damnation. I can
 do nothing of myself: as I hear, I judge, and my judgment is just;
 31 because I seek not my own will, but the will of him that sent me. If I
 32 testify of myself, my testimony is not valid. There is another that
 testifieth of me, and I know that the testimony which he testifieth of me
 is valid.

33 Ye sent to John, and he bare testimony to the truth. But I receive
 34 not testimony from man: but these things I say, that ye may be

and not in the unity of the divine essence, and in all respects equal in Godhead with the Father, he could not be honoured *even* *al*, that is, with the *same* honour—that they honoured the Father. *He that honoureth not the Son*—With the *same* equal honour, greatly dishonoureth *the Father that sent him*.

V. 24. *And cometh not into condemnation*—Unless he make shipwreck of the faith.

V. 25. *The dead shall hear the voice of the Son of God*—So did *Jairus's* daughter, the widow's son, and *Lazarus*.

V. 26. *He hath given to the Son*—By eternal generation, *to have life in himself*—Absolute, independent.

V. 27. *Because he is the Son of man*—He is appointed to judge mankind, because he was made man.

V. 28. *The time is coming*—When not two or three, but all shall rise.

V. 29. *The resurrection of life*—The resurrection which leads to everlasting life.

V. 30. *I can do nothing of myself*—It is impossible I should do any thing separately from my Father. *As I hear*—Of the Father, and see, so *I judge* and do; because I am essentially united to him. See ver. 19.

V. 31. *If I testify of myself*—That is, if I alone (which indeed is impossible) *my testimony is not valid*.

V. 32. *There is another*—The Father, ver. 37. *and I know that*, even in your judgment, his testimony is beyond exception.

V. 33. *He bare testimony*—That I am the *Christ*.

V. 34. *But I have no need to receive, &c. But these things*—Concerning *John*, whom ye yourselves reverence; *I say that ye may be saved*—So really and seriously did he will their salvation. Yct they were not saved. Most, if not all, of them died in their sins.

V. 35. *He*

35 saved. He was a burning and a shining light, and ye were willing
 36 for a season to rejoice in his light. But I have a greater testimony
 than *that* of John: for the works which the Father hath given me to
 fulfil, the very works that I do testify of me, that the Father hath
 37 sent me. And the Father who hath sent me, he hath testified of me:
 -ye have neither heard his voice at any time, nor seen his form.
 38 And ye have not his word abiding in you; for whom he hath sent,
 39-ye believe not. Search the Scriptures: in them ye are assured ye
 40 have eternal life: and it is they that testify of me. Yet ye will not
 41 come to me, that ye may have life. I receive not honour from
 men. But I know you, that ye have not the love of God in you.
 42 For I am come in my Father's name, and ye receive me not: If
 43 another shall come in his own name, him will ye receive. How can
 44 ye believe, while ye receive honour one of another, and seek not the
 45 honour that is from God only? Think not that I will accuse you to
 the Father: there is one that accuseth you, *even* Moses, in whom ye
 46 trust. For had ye believed Moses, ye would have believed me; for
 47 he wrote of me. But if ye believe not his writings, how shall ye believe
 my words?

V. 35. *He was a burning and a shining light*—Inwardly burning with love and zeal; outwardly shining in all holiness. *And even ye are willing for a season*—A short time only.

V. 37. *He hath testified of me*—Namely at my baptism. I speak not of my supposed father *Joseph*. Ye are utter strangers to him of whom I speak.

V. 38. *Ye have not his word*—All who believe have the word of the Father (the same with the word of the Son) *abiding in* them, that is, deeply engrafted in their hearts.

V. 39. *Search the scriptures*—A plain command to all men. *In them ye are assured ye have eternal life*—Ye know they shew you the way to eternal life. And these very scriptures testify of me.

V. 40. *Yet ye will not come unto me*—As they direct you.

V. 41. *I receive not honour from men*—I

need it not. I seek it not from you for my own sake.

V. 42. *But I know you*—With this ray he pierces the hearts of the hearers. And this doubtless he spake with the tenderest compassion.

V. 43. *If another shall come*—Any false *Christ*.

V. 44. *While ye receive honour*—That is, while ye seek the praise of men rather than the praise of God. At the feast of Pentecost, kept in commemoration of the giving the law from mount *Sinai*, their sermons used to be full of the praises of the law, and of the people to whom it is given. How mortifying then must the following words of our Lord be to them, while they were thus exulting in *Moses* and his law?

V. 45. *There is one that accuseth you*—By his writings.

V. 46. *He wrote of me*—Every where; in

VI. * After these things, Jesus went over the sea of Galilee, *the sea*
 2 of Tiberias, And a great multitude followed him, because they had
 3 seen the miracles which he did on the diseased. But Jesus went up
 4 into the mountain, and sat there with his disciples. And the pass-
 5 ver, a feast of the Jews, was nigh. Jesus then lifting up his eyes,
 and seeing a great multitude coming to him, saith to Philip, Whence
 6 shall we buy bread, that these may eat? (But this he said trying
 7 him; for he himself knew what he intended to do.) Philip answered
 him, Two hundred penny worth of bread is not sufficient for them,
 8 that each of them may take a little. One of his disciples, Andrew,
 9 Simon Peter's brother, saith to him, Here is a lad, who hath five bar-
 ley loaves, and two small fishes: but what are they among so many?
 10 Jesus said, Make the men sit down. (Now there was much grass
 in the place) So the men sat down, in number about five thousand.
 11 Then Jesus took the loaves, and having given thanks, distributed to
 the disciples, and the disciples to them that were sat down, and likewise
 12 of the fishes as much as they would. When they were filled, he saith
 to his disciples, Gather up the fragments which remain, that nothing
 13 be lost. They therefore gathered *them*, and filled twelve baskets with
 the fragments of the five barley-loaves, which remained over and above
 14 to them that had eaten. Then those men having seen the miracle which
 Jesus did, said, Of a truth this is the prophet that was to come into the
 15 world. Jesus therefore knowing, that they were about to come and
 take him by force to make him a king, again retired to the mountain
 all alone.
 16 * In the evening, his disciples went down to the sea, And entering
 17 into the vessel, they went over the sea toward Capernaum: And it
 18 was now dark, and Jesus was not come to them. And the sea ran

in all his writings; particularly Deut. xviii.
 15, 18.

V. 1. *After these things*—The history of
 between ten and eleven months is to be
 supplied here from the Evangelists.

V. 3. *Jesus went up*—Before the people
 overtook him.

V. 5. *Jesus saith to Philip*—Perhaps he
 had the care of providing victuals for the
 family of the apostles.

V. 15. *He retired to the mountain alone*—
 Having ordered his disciples to cross over
 the lake.

V. 22. *Who*

* Matt. xiv. 13. Mark vi. 32. Luke ix. 10.

* Matt. xiv. 22. Mark vi. 45.

19 high, a great wind blowing. And having rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh to the vessel: and they were afraid. But he saith to them, It is I; be not afraid. Then they willingly received him into the vessel; and immediately the vessel was at the land to which they were bound.

22 The day following, the multitude who had stood on the other side of the sea, because they saw there was no other vessel there, save that one into which his disciples went, and that Jesus went not into the vessel with his disciples, but *that* his disciples were gone away alone: (But there came other little vessels from Tiberias, near the place where they had eaten bread, after the Lord had given thanks) When they saw that Jesus was not there, neither his disciples, they also went aboard the vessels, and came to Capernaum seeking Jesus.

25 And having found him on the other side of the sea, they said to him Rabbi, when camest thou hither? Jesus answered them and said, Verily verily I say to you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were satisfied. 27 Labour not for the meat which perisheth, but for that which endureth to everlasting life, which the Son of man will give you; for him hath God the Father sealed. Then said they to him, What shall we do that we may work the works of God? Jesus answered and

V. 22. *Who had stood on the other side*—They were forced to stay awhile; because there were then no other vessels; and they staid the less unwillingly, because they saw Jesus was not embarked.

V. 26. Our Lord does not satisfy their curiosity, but corrects the wrong motive they had in seeking him: *Because ye did eat*—Merely for temporal advantage. Hitherto Christ had been gathering hearers: he now begins to try their sincerity, by a figurative discourse concerning his passion and the fruit of it, to be received by faith.

V. 27. *Labour not for the meat which perisheth*—For bodily food: not for that only, not chiefly: not at all, but in subordi-

nation to grace, faith, love, the *meat which endureth to everlasting life*. Labour, *work* for this: *for everlasting life*: so our Lord expressly commands, *work for life*, as well as *from life*; from a principle of faith and love. *Him hath the Father sealed*—By this very miracle, as well as by his whole testimony concerning him. See ch. iii. 33. *Sealing* is the mark of the authenticity of a writing.

V. 28. *The works of God*—Works pleasing to God.

V. 29. *This is the work of God*—The work most pleasing to God, and the foundation of all others: *That ye believe*—He expresses it first properly, afterwards figuratively.

said to them, This is the work of God, that ye believe on him
 30 whom he hath sent. They said therefore to him, What sign dost
 thou then, that we may see and believe thee? What dost thou work?
 31 Our fathers eat manna in the wilderness, as it is written, † He gave
 32 them bread from heaven to eat. Then said Jesus to them, Verily, verily,
 I say unto you, Moses gave you not the bread from heaven; but my
 33 Father giveth you the true bread from heaven. For the bread of God
 is he that cometh down from heaven, and giveth life to the world.
 34 Then said they to him, Lord, ever give us this bread. And Jesus
 35 said to them, I am the bread of life. He that cometh to me shall
 36 never hunger, and he that believeth on me shall never thirst. But
 37 I told you, that though ye have seen me, ye believe not. All that the
 Father giveth me, will come to me, and him that cometh to me, I
 38 will in no wise cast out. For I came down from heaven, not to do
 39 my own will, but the will of him that sent me. And this is the will
 of him that sent me, That of all which he hath given me, I should lose
 40 nothing, but should raise it up at the last day. And this is the will
 of him that sent me, that every one who seeth the Son, and be-

V. 30. *What sign dost thou?*—Amazing, after what they had just seen!

V. 31. *Our fathers eat manna*—This sign Moses gave them. *He gave them bread from heaven*—From the lower, sublunary heaven; to which Jesus opposes the highest heaven: in which sense he says seven times (ver. 32, 33. 38. 50. 58. 62.) That he himself *came down from heaven*.

V. 32. *Moses gave you not bread from heaven*—It was not Moses, who gave the manna to your fathers; but *my Father*, who now *giveth the true bread from heaven*.

V. 33. *He that—giveth life to the world*—Not (like the manna) to one people only: and that from generation to generation. Our Lord does not yet say, I am that bread: else the Jews would not have given him so respectful an answer, ver. 34.

V. 34. *Give us this bread*—Meaning it

still, in a literal sense: yet they seem now to be not far from believing.

V. 35. *I am the bread of life*—Having and giving life: *He that cometh—he that believeth*—Equivalent expressions: *Shall never hunger, thirst*—Shall be satisfied, happy forever.

V. 36. *I have told you*—Namely, ver. 26.

V. 37. *All that the Father giveth me*—All that feel themselves lost, and follow the drawings of the Father, he in a peculiar manner *giveth* to the Son: *will come to me*—By faith. *And him that thus cometh to me, I will in no wise cast out*—I will give him pardon, holiness, and heaven, if he endure to the end *to rejoice in his light*.

V. 39. *Of all which he hath already given me*—(See ch. xvii. 6. 12.) If they endure to the end. But Judas did not.

V. 40. Here is the sum of the three foregoing verses. *This is the will of him that sent*

lieveth on him, should have everlasting life; and I will raise him up at the last day.

41 The Jews then murmured about him, because he said, I am the
42 bread which came down from heaven. And they said, Is not this
Jesus, the son of Joseph, whose father and mother we know? How
43 then saith he, I came down from heaven? Jesus answered and said
44 to them, Murmur not among yourselves. No man can come unto
me, unless the Father who hath sent me, draw him; and I will raise
45 him up at the last day. It is written in the prophets, * And they shall
be all taught of God. Every man therefore that had heard and
46 learned of the Father cometh to me. Not that any man hath seen
the Father, save he who is from God; he hath seen the Father.
47 Verily, verily, I say unto you, he that believeth on me hath everlast-
48 ing life. I am the bread of life. Your fathers ate manna in the
49 wilderness, and yet died. This is the bread which cometh down from
50 heaven, that a man may eat of it, and not die. I am the living bread
51 which came down from heaven: If any man eat of this bread, he shall
live for ever; and the bread that I will give, is my flesh, which I will
give for the life of the world.

52 The Jews then debated among themselves, saying, How can this

sent me—This is the whole of what I have said: this is the eternal, unchangeable will of God. Every one who truly believeth, shall have everlasting life. *Every one that seeth and believeth*—The Jews saw, and yet believed not. *And I will raise him up*—As this is the will of him that sent me, I will perform it effectually.

V. 44. *Christ* having checked their murmuring, continues what he was saying, ver. 40. *No man cometh to me, unless my Father draw him*—No man can believe in *Christ*, unless God give him power: he draws us first, by good desires: not by compulsion, not by laying the will under any necessity; but by the strong and sweet, yet still resistible, motions of his heavenly grace.

V. 45. *Every man that had heard*—The

secret voice of God, he, and he only believeth.

V. 46. *Not that any one*—Must expect him to appear in a visible shape. *He who is from or with God*—In a more eminent manner than any creature.

V. 50. *Not die*—Not spiritually: not eternally.

V. 51. *If any eat of this bread*—That is, believe in me: *He shall live for ever*—In other words, he that believeth to the end shall be saved. *My flesh which I will give you*—This whole discourse concerning his flesh and blood refers directly to his passion, and but remotely, if at all, to the Lord's Supper.

V. 52. Observe the degrees: the Jews are tried here; the disciples, ver. 60, 66. the apostles, ver. 67.

53 man give us *his* flesh to eat? But Jesus said to them, Verily, verily, I
 say unto you, unless ye eat the flesh of the Son of man, and drink
 54 his blood, ye have no life in you. He that eateth my flesh; and
 drinketh my blood, hath eternal life, and I will raise him up at the
 55 last day. For my flesh is meat indeed, and my blood is drink indeed.
 56 He that eateth my flesh, and drinketh my blood, abideth in me, and I
 57 in him. As the living Father had sent me, and I live by the Father,
 58 so he that eateth me, even he shall live by me. This is the bread which
 came down from heaven; not as your fathers ate manna, and died:
 59 he that eateth of this bread shall live for ever. These things he said
 in the synagogue, teaching at Capernaum.

60 Many of his disciples hearing *it*, said, This is an hard saying:
 61 who can hear it? Jesus knowing in himself that his disciples mur-
 62 mured about this, said to them, Doth this offend you? *What* if ye
 63 shall see the Son of man ascend where he was before? It is the Spirit
 that quickeneth: the flesh profiteth nothing: the words that I have
 64 spoken, *they* are spirit and *they* are life. But there are some of you who
 believe not. (For Jesus had known from the beginning, who they were

V. 53. *Unless ye eat the flesh of the Son of man*—Spiritually: unless ye draw continual virtue from him by faith. *Eating his flesh* is only another expression for believing.

V. 55. *Meat—drink indeed*—With which the soul of a believer is as truly fed, as his body with meat and drink.

V. 57. *I live by the Father*—Being one with him. *He shall live by me*—Being one with me. Amazing union!

V. 58. *This is*—That is, I am the *bread*—Which is not like the manna your fathers ate, who died notwithstanding.

V. 60. *This is an hard saying*—Hard to the children of the world, but sweet to the children of God. Scarce ever did our Lord speak more sublimely, even to the apostles in private. *Who can hear—Endure it?*

V. 62. *What if ye shall see the Son of man ascend where he was before?*—How much

more incredible will it then appear to you, that he should give you his flesh to eat?

V. 63. *It is the spirit*—The spiritual meaning of these words, by which God giveth life. *The flesh*—The bare, carnal, literal meaning, *profiteth nothing*. *The words which I have spoken, they are spirit*—Are to be taken in a spiritual sense; and, when they are so understood, *they are life*—That is a means of spiritual life to the hearers.

V. 64. *But there are some of you who believe not*—And so receive no life by them, because you take them in a gross literal sense. *For Jesus knew from the beginning*—Of his ministry: *Who would betray him*—Therefore it is plain, God does foresee future contingencies:

“But his fore-knowledge causes not the fault

“Which had no less prov'd certain unforeknown.”

V. 65. *Unless*

65 that believed not, and who would betray him.) And he said, Therefore said I to you, That no man can come to me, unless it be given him by my Father.

66 From this *time* many of his disciples went back and walked no
67 more with him. Then said Jesus to the twelve, Are ye also minded
68 to go away? Then Simon Peter answered him, saying, Lord, to
69 whom shall we go? Thou hast the words of eternal life. And we
70 have believed and known, that thou art the Christ, the Son of the
living God. Jesus answered them, Have not I chosen you twelve?
71 Yet one of you is a devil. He spake of Judas Iscariot, *the son* of
Simon; for he it was that was about to betray him, being one of
the twelve.

VII. After these things Jesus walked in Galilee: for he would not walk in
2 Judea, because the Jews sought to kill him. Now the Jews feast of
3 tabernacles was nigh. His brethren therefore said to him, Depart hence
and go into Judea, that thy disciples *there* also may see the works
4 which thou dost. For no man doth any thing in secret, but desireth to
be publicly known: if thou dost these things shew thyself to the world.

V. 65. *Unless it be given*—And it is given to those only, who will receive it on God's own terms.

V. 66. *From this time many of his disciples went back*—So our Lord now began to purge his floor: the proud and careless were driven away, and those remained who were meet for the master's use.

V. 68. *Thou hast the words of eternal life*—Thou and thou alone speakest the words which shew the way to life everlasting.

V. 69. *And we*—Who have been with thee from the beginning, whatever others do, *have known*—Are absolutely assured, *that thou art the Christ*.

V. 70. *Jesus answered them*—And yet even ye have not acted suitably to this knowledge. *Have I not chosen, or elected you twelve*—But they might fall from even that election. *Yet one of you*—On this

gracious warning, *Judas* ought to have repented: *Is a devil*—Is now influenced by one.

V. 1. *After these things Jesus walked in Galilee*—That is, continued there, for some months after the second passover: *For he would not walk*—Continue in *Judea*; *because the Jews*—Those of them who did not believe; and in particular the chief Priests, Scribes and Pharisees, *sought* an opportunity to kill him.

V. 2. *The feast of tabernacles*—The time, manner, and reason of this feast may be seen, Lev. xxiii, 34. &c.

V. 3. *His brethren*—So called according to the *Jewish* way of speaking. They were his cousins, the sons of his mother's sister. *Depart hence*—From this obscure place.

V. 4. *For no man doth any thing*—Of this kind, *in secret*; but rather desireth to be of public

5 (For neither did his brethren believe on him.) Jesus saith to them,
 6 My time is not yet come: your time is always ready. The world can-
 7 not hate you, but me it hateth; because I testify of it, that its works are
 8 evil. Go ye up to the feast; I go not up to this feast yet; because my
 9 time is not yet fully come. Having said these things to them, he abode
 in Galilee.

10 But when his brethren were gone up, then he also went up to the feast,
 11 not openly, but as it were privately. Then the Jews fought him at the
 12 feast, and said, Where is he? And there was much murmuring among
 the multitude concerning him: for some said, He is a good man, others
 13 said, Nay; but he seduceth the people. However no man spake openly
 of him, for fear of the Jews.

14 Now at the middle of the feast, Jesus went up into the temple and
 15 taught. And the Jews marvelled, saying, How does this man know
 16 letters, having never learned? Jesus answered them and said, My
 17 doctrine is not mine, but his that sent me. If any man be willing to
 do his will, he shall know of the doctrine, whether it be of God, or
 18 whether I speak of myself. He that speaketh of himself, seeketh his own
 glory; but he that seeketh the glory of him that sent him, the same is

public use. *If thou really dost these things—*
 These miracles which are reported; *shew*
thyself to the world—To all men.

V. 6. *Jesus saith, Your time is always ready*
 —This or any time will suit you.

V. 7. *The world cannot hate you—Because*
 ye are of the world. *But me it hateth—And*
 all that bear the same testimony.

V. 10. *He also went up to the feast—This*
 was his last journey but one to *Jerusalem.*
 The next time he went up, he suffered.

V. 11. *The Jews—The men of Judea,*
 particularly of *Jerusalem.*

V. 12. *There was much murmuring among*
the multitude—Much whispering; many pri-
vate debates with each other, among those
who were come from distant parts.

V. 13. *However no man spake openly of him*
 —Not in favour of him: *for fear of the*
Jews—Those that were in authority.

V. 14. *Now at the middle of the feast—*
 Which lasted eight days. It was probable,

this was on the sabbath-day. *Jesus went*
up into the temple—Directly, without stop-
ping any where else.

V. 15. *How does this man know letters,*
having never learned?—How comes he to be
 so well acquainted with sacred literature, as
 to be able thus to expound the scripture,
 with such propriety and gracefulness, seeing
 he has never learnt this, at any place of
 education?

V. 16. *My doctrine is not mine—Acquired*
 by any labour of learning: *but his that*
sent me—Immediately infused by him.

V. 17. *If any man be willing to do his will,*
he shall know of the doctrine, whether it be of
God—This is an universal rule, with regard
 to all persons and doctrines. He that is
 thoroughly willing to do it, shall certainly
 know, what the will of God is.

V. 18. *There is no unrighteousness in him*
 —No deceit or falsehood.

V. 19. But

19 true, and there is no unrighteousness in him. Did not Moses give you the law? Yet none of you keepeth the law. Why seek ye to kill me?
 20 The people answered and said, Thou hast a devil. Who seeketh to
 21 kill thee? Jesus answered and said to them, I did one work, and ye all
 22 marvel at it. Moses gave you circumcision, (not that it is of Moses,
 23 but of the fathers) and ye circumcise a man on the sabbath. If a man
 receive circumcision on the sabbath, that the law of Moses may not
 be broken: are ye angry at me because I entirely healed a man on the
 24 sabbath? Judge not according to appearance, but judge righteous
 judgment.

25 Then said some of them of Jerusalem, Is not this he whom they
 seek to kill? And lo he speaketh boldly, and they say nothing to
 26 him. Do the rulers know indeed, that this is the Christ? Howbeit,
 27 we know this man, whence he is: but when Christ cometh, none
 28 knoweth whence he is. Then cried Jesus in the temple as he taught,
 saying, Do ye both know me, and know whence I am? And yet I
 am not come of myself, but he that sent me is true, whom ye know
 29 not. But I know him; for I am from him, and he hath sent me.
 30 Then they sought to seize him; but no man laid hands on him.

V. 19. But ye are unrighteous; for ye violate the very law which ye profess so much zeal for.

V. 20. *The people answered, Thou hast a devil*—A lying spirit. *Who seeketh to kill thee?*—These, coming from distant parts, probably did not know the design of the priests and rulers.

V. 21. *I did*—At the pool of *Bethesda*: *one work*—Out of many; *And ye all marvel at it*—Are amazed, because I did it on the sabbath day.

V. 22. *Moses gave you circumcision*—The sense is, because *Moses* enjoined you circumcision (though indeed it was far more ancient than him) you think it no harm to circumcise a man on the sabbath: and are ye angry at me (which anger had now continued sixteen months) for doing so much greater a good; for healing a man, body and soul, on the sabbath?

V. 27. *When Christ cometh, none knoweth whence he is*—This Jewish tradition was true, with regard to his divine nature: in that respect, none could declare his generation. But it was not true with regard to his human nature, for both his family and the place of his birth were plainly foretold.

V. 28. *Then cried Jesus*—With a loud and earnest voice. *Do ye both know me, and know whence I am?*—Ye do indeed know whence I am as a man. But ye know not my divine nature, nor that I am sent from God.

V. 29. *I am from him*—By eternal generation: *And he hath sent me*—His mission follows from his generation. These two points answer those: *Do ye know me?* *Do ye know whence I am?*

V. 30. *His hour*—The time of his suffering.

V. 33. *Then*

31 because his hour was not yet come. And many of the multitude
 believed on him, and said, When Christ cometh, will he do more
 32 miracles than these which this man hath done? The Pharisees heard
 the multitude whispering such things concerning him, and the Pha-
 33 risees and the chief Priests sent officers to seize him. Then said Jesus
 to them, Yet a little time I am with you, and *then* I go to him that sent
 34 me. Ye shall seek, and shall not find me, and where I am ye cannot
 35 come. Then said the Jews among themselves, Whither will he go,
 that we shall not find him? Will he go to the dispersed among the
 36 Greeks, and teach the Greeks? What saying is this that he said, Ye
 shall seek me, and shall not find *me*? And where I am, ye cannot
 come?
 37 On the last, the great *day* of the feast, Jesus stood and cried, say-
 38 ing, If any man thirst, let him come to me and drink. † He that
 believeth on me, out of his belly (as the scripture hath said) shall
 39 flow rivers of living water. This he spake of the spirit, which they
 who believed on him were to receive: for the Holy Ghost was not

V. 33. *Then said Jesus*—Continuing his discourse (from the 29th verse) which they had interrupted.

V. 34. *Ye shall seek me*—Whom ye now despise. These words are as it were the text, which is commented upon, in this and the following chapter. *Where I am—Christ's* so frequently saying while on earth, *where I am*, when he spake of his being in heaven, intimates his perpetual presence there in his divine nature; though his going thither was a future thing, with regard to his human nature.

V. 35. *Will he go to the dispersed among the Greeks*—The *Jews* scattered abroad in heathen nations, *Greece* particularly. Or, *Will he teach the Greeks?*—The heathens themselves?

V. 37. *On the last day the great day of the feast*—On this day there was the greatest concourse of people, and they were then wont to fetch water from the fountain of *Silvan*, which the priests poured out on

the great altar, singing one to another, *With joy shall ye draw water from the wells of salvation*. On this day likewise they commemorated God's miraculously giving water out of the rock, and offered up solemn prayers for seasonable rains.

V. 38. *He that believeth*—This answers to *let him come to me*. And whosoever doth come to him by faith, his inmost soul shall be filled with *living water*, with abundance of peace, joy, and love, which shall likewise flow from him to others. *As the scripture hath said*—Not expressly, in any one particular place. But here is a general reference to all those scriptures which speak of the *effusion of the spirit* by the *Messiah*, under the similitude of *pouring out water*.

V. 39. *The Holy Ghost was not yet given*—That is, those fruits of the spirit were *not yet given* even to true believers, in that full measure.

V. 40. *The*

† Zech. xiv. 8.

40 yet *given*, because Jesus was not yet glorified. Many of the multitude therefore hearing this discourse, said, Certainly this is the prophet.
 41 Others said, This is the Christ. But some said, Doth Christ come out
 42 of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and from *Bethlehem, the town where David was?
 43 So there was a division among the people concerning him. And
 44 some of them would have seized him; but no man laid hands on him.
 45 So the officers came to the chief Priests and Pharisees; and they said
 46 to them, Why have ye not brought him? The officers answered,
 47 Never man spake like this man. The Pharisees answered, Are ye
 48 also deceived? Hath any of the rulers believed on him, or of the
 49 Pharisees? But this populace, who know not the law are accursed.
 50 Nicodemus (he that came to him by night, being one of them) saith to
 51 them, Doth our law judge a man before it hear him, and know what
 52 he doth? They answered and said to him, Art thou also a Galilean?
 53 Search and see, that out of Galilee ariseth no prophet. And every man went to his own house.

VIII. But Jesus went to the mount of Olives. And early in the morning

V. 40. *The prophet*—Whom we expect to be the fore-runner of the *Messiah*.

V. 42. *From Bethlehem*—And how could they forget, that *Jesus* was born there? Had not *Herod* given them terrible reason to remember it?

V. 48. *Hath any of the rulers*—Men of rank or eminence, or of the *Pharisees*—Men of learning or religion, *believed on him*?

V. 49. *But this populace, who know not the law*—This ignorant rabble; *are accursed*—Are by that ignorance exposed to the curse of being thus seduced.

V. 50. *Nicodemus, he that came to him by night*—Having now a little more courage, *being one of them*—Being present as a member of the great council, *saith to them*—Do not we ourselves act as if we *knew not the law*, if we pass sentence on a man before we hear him?

V. 52. *They answered*—By personal reflection; the argument they could not answer, and therefore did not attempt it. *Art thou also a Galilean?*—One of his party? *Out of Galilee ariseth no prophet*—They could not but know the contrary. They knew *Jonah* arose out of *Gath-hepher*; and *Nahum* from another village in *Galilee*. Yea, and *Thishbe*, the town of *Elijah*, the *Tishbite*, was in *Galilee* also. They might likewise have known, that *Jesus* was not born in *Galilee*, but at *Bethlehem*, even from the public register there, and from the genealogies of the family of *David*. They were conscious this poor answer would not bear examination, and so took care to prevent a reply.

V. 53. *And every man went to his own house*—So that short, plain question of *Nicodemus*, spoiled all their measures, and broke up the council! *A word spoken in season,*

2 he returned to the temple, and all the people came to him, and sitting
 3 down he taught them. And the Scribes and Pharisees bring a woman
 4 taken in adultery, and having set her in the midst, they say to him,
 5 Master, this woman was taken actually committing adultery. Now
 6 * Moses hath commanded us in the law, to stone such. What there-
 fore sayest thou? This they spoke tempting him, that they might have
 to accuse him. But Jesus stooping down, wrote with his finger on the
 7 ground. And as they continued asking him, he raised himself and said
 to them, He that is without sin among you, let him first cast the
 8 stone at her. Then stooping down again, he wrote on the ground.
 9 But they who heard *it*, went out one by one, beginning at the eldest;
 10 and Jesus was left alone, and the woman in the midst. Then Jesus
 raising himself up, said to her, Woman, where are thine accusers?
 11 Hath no man condemned thee? She saith, No man, Sir. And Jesus
 saith unto her, Neither do I condemn thee. Go, and sin no more.
 12 Then spake Jesus again to them, I am the light of the world; he

son, how good it is? Especially when God gives it his blessing.

V. 5. *Moses hath commanded us to stone such*—If they spoke accurately, this must have been a woman, who having been betrothed to an husband, had been guilty of this crime before the marriage was completed; for such only Moses commanded to be stoned. He commanded indeed, that other adulteresses should be put to death; but the manner of death was not specified.

V. 6. *That they might have to accuse him*—Either of usurping the office of a judge, if he condemned her; or, of being an enemy to the law, if he acquitted her. *Jesus stooping down, wrote with his finger on the ground*—God wrote once in the Old Testament; *Christ* once in the new: perhaps the words which he afterwards spoke, when they continued asking him. By this silent action, he 1. Fixed their wandring, hurrying thoughts, in order to awaken their conscience; and 2. signified, That he was not

then come to condemn, but to save the world.

V. 7. *He that is without sin*—He that is not guilty (his own conscience being the judge) either of the same sin, or of some nearly resembling it. *Let him first*—As a witness, cast the stone at her.

V. 9. *Beginning at the eldest*—Or the elders. *Jesus was left alone*—By all those Scribes and Pharisees who proposed the question. But many others remained, to whom our Lord directed his discourse presently after.

V. 10. *Hath no man condemned thee?*—Has no judicial sentence been passed upon thee?

V. 11. *Neither do I condemn thee*—Neither do I take upon me to pass any such sentence. Let this deliverance lead thee to repentance.

V. 12. *He that followeth me shall in no wise walk in darkness*—In ignorance, wickedness, misery: *but shall have the light of life*—He that closely, humbly, steadily follows me, shall

* Deut. xxii. 23.

that followeth me shall in no wise walk in darkness, but shall have
 13 the light of life. The Pharisees therefore said to him, Thou testifiest
 14 of thyself; thy testimony is not valid: Jesus answered and said to
 them, Though I testify of myself, yet my testimony is valid: for I know
 whence I came, and whither I go; but ye know not whence I
 15 came, or whither I go. Ye judge after the flesh: I judge no man.
 16 And yet if I judge, my judgment is valid; for I am not alone: but
 17 I and the Father that sent me. Even in your law it is written,
 18 * The testimony of two men is valid. I am one that testify of my-
 19 self, and the Father that sent me testifieth of me. Then said they
 to him, Where is thy Father? Jesus answered, Ye neither know
 me nor my Father. If ye had known me, ye would have known
 20 my Father also. These words spake he in the treasury, as he taught
 in the temple. And no man seized him; for his hour was not yet
 come.

shall have the Divine light continually shining upon him, diffusing over his soul, knowledge, holiness, joy, till he is guided by it to life everlasting.

V. 13. *Thou testifiest of thyself: thy testimony is not valid*—They retort upon our Lord his own words (ch. v. 31.) *If I testify of myself, my testimony is not valid.* He had then added, *There is another who testifieth of me.* To the same effect, he replies here, (ver. 14.) *Though I testify of myself, yet my testimony is valid;* for I am inseparably united to the Father. *I know*—And from firm and certain knowledge proceeds the most unexceptionable testimony: *Whence I came, and whither I go*—To these two heads may be referred all the doctrine concerning *Christ*. The former is treated of ver. 16, &c. the latter, 21, &c. *For I know whence I came*—That is, *For I came from God,* both as God and as man. *And I know it,* though ye do not.

V. 15. *Ye judge after the flesh*—As the flesh, that is, corrupt nature dictates. *I judge no man*—Not thus; not now; not at my first coming.

V. 16. *I am not alone*—No more in judging, than in testifying: *But I and the Father that sent me*—His Father is in him, and he is in the Father (ch. xiv. 10, 11.) And so the Father is no more alone without the Son, than the Son is without the Father (Prov. viii. 22, 23. 30.) His Father and he are not one and another God, but one God (though distinct persons) and so inseparable from each other. And though the Son came from the Father, to assume human nature, and perform his office as the *Messiah* upon earth, as God is sometimes said to come from heaven, for particular manifestations of himself; yet *Christ* did not leave the Father, nor the Father leave him, any more than God leaves heaven, when he is said to come down to the earth.

V. 19. *Then said they to him, Where is thy father?* *Jesus answered*—Shewing the perverseness of their question; and teaching, That they ought first to know the Son, if they would know the Father. *Where the Father is*—He shews ver. 23. Mean time he plainly intimates, that the Father and he

3 P 2

were

* Deut. xix. 15.

21 Then said Jesus again to them, I go, and ye shall seek me, and
 22 shall die in your sin. Whither I go ye cannot come. The Jews
 said therefore, Will he kill himself? Because he saith, Whither I
 23 go, ye cannot come. And he said to them, Ye are of them that are
 beneath; I am of them that are above: ye are of this world; I am
 24 not of this world. Therefore I said, Ye shall die in your sins; for
 25 if ye believe not that I AM, ye shall die in your sins. Then said they
 to him, Who art thou? And Jesus saith to them, Even what I say
 26 to you from the beginning. I have many things to say and to judge
 of you: but he that sent me is true, and I speak to the world the
 27 things which I have heard from him. They understood not, that
 28 he spake to them of the Father. Jesus therefore said to them, When
 ye shall have lifted up the Son of man, then shall ye know that I
 AM, and *that* I do nothing of myself, but as my Father hath taught me, I
 29 speak these things. And he that sent me is with me: the Father hath
 30 not left me alone; for I do always the things that please him. As he
 spake these words many believed on him.

31 Then said Jesus to the Jews who believed on him, If ye continue
 32 in my word, ye are my disciples indeed: And ye shall know the

were distinct persons, as they were two witnesses: and yet one in essence, as the knowledge of him includes the knowledge of the Father.

V. 23. *Ye are*—Again he passes over their interruption, and proves what he advanced ver. 21. *Of them that are beneath*—From the earth. *I am of them that are above*—Here he directly shews whence he came, even from heaven, and whither he goes.

V. 24. *If ye believe not that I AM*—Here (as the 58th verse) our Lord claims the Divine name, I AM, Exod. iii. 14. But the Jews, as if he had stopt short, and not finished the sentence, answered, *Who art thou?*

V. 25. *Even what I say to you from the beginning*—The same which I say to you, as it were in one discourse, with one even tenor from the time I first spake to you.

V. 26. *I have many things to say and to judge*

of you—I have much to say concerning your inexcusable unbelief: *but he that sent me is true*—Whether ye believe or no. *And I speak the things which I have heard from him*—I deliver truly what he hath given me in charge.

V. 27. *They understood not*—That by him that sent him, he meant God the Father. Therefore in the 28th and 29th verses, he speaks plainly of the Father, and again claims the Divine name, I AM.

V. 28. *When he shall have lifted up*—On the cross, *ye shall know*—And so many of them did, *that I AM*—God over all; *and that I do nothing of myself*—Being one with the Father.

V. 29. *The Father hath not left me alone*—Never, from the moment I came into the world.

V. 32. *The truth*—Written in your hearts by the Spirit of God, *shall make you free*—From guilt, sin, misery, Satan.

V. 33. *They*

33 truth, and the truth shall make you free. They answered him, We
 are Abraham's offspring, and were never enslaved to any man:
 34 how sayest thou, Ye shall be made free. Jesus answered them,
 Verily, verily, I say unto you, he that committeth sin, is the slave of
 35 sin: And the slave abideth not in the house for ever; *but* the Son
 36 abideth for ever. If therefore the Son shall make you free, you will be
 37 free indeed. I know that ye are Abraham's offspring; yet ye seek
 38 to kill me, because my word had no place in you. I speak that
 which I have seen with my Father, and ye do that which ye have
 39 heard from your father. They answered and said to him, Abra-
 ham is our father. Jesus saith to them, If ye were the children of
 40 Abraham ye would do the works of Abraham. But now ye seek to
 kill me, a man who have told you the truth which I have heard
 41 from God. Abraham did not thus. Ye do the deeds of your fa-
 ther. They said to him, We were not born of fornication; we
 42 have one Father, *even* God. Jesus said to them, If God were your
 Father, ye would love me: for I proceeded forth, and came from
 43 God. I am come not of myself, but He hath sent me. Why do
 ye not understand my discourse? *Even* because ye cannot hear my
 44 word. Ye are of *your* father the devil, and your will is, to do the

V. 33. *They*—The other *Jews* that were by, (not those that believed) as appears by the whole tenor of the conversation. *We were never enslaved to any man*—A bold, notorious untruth. At that very time they were enslaved to the *Romans*.

V. 34. *Jesus answered*—Each branch of their objection first concerning freedom, then concerning their being *Abraham's* offspring, ver. 37, &c. *He that committeth sin, is, in fact, the slave of sin.*

V. 35. *And the slave abideth not in the house*—All sinners shall be cast out of God's house, as the slave was out of *Abraham's*: *But I the Son abide therein for ever.*

V. 36. *If I therefore make you free ye*—shall partake of the same privilege; being made free from all guilt and sin, ye shall abide in the house of God for ever.

V. 37. *I know that ye are Abraham's off-*

spring—As to the other branch of your objection, *I know that ye are Abraham's offspring*, after the flesh; but not in a spiritual sense. Ye are not followers of the faith of *Abraham*: my word hath no place in your hearts.

V. 41. *Ye do the deeds of your father*—He is not named yet. But when they presumed to call God their father, then he is expressly called the devil, ver. 44.

V. 42. *I proceeded forth*—As God, and came—As *Christ*.

V. 43. *Ye cannot*—Such is your stubbornness and pride, *hear*—Receive, obey, *my word*—Not being *desirous to do my will*, ye cannot understand my doctrine, chap. vii. 17.

V. 44. *He was a murderer*—In inclination, *from the beginning*—Of his becoming a devil; *and abode not in the truth*—Commencing

desires of your father. He was a murderer from the beginning, and abode not in the truth: for there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. But because I speak the truth, ye believe me not. 45 Which of you convicteth me of sin? And if I speak the truth, why 46 do ye not believe me? He that is of God, heareth God's words; ye 47 therefore hear *them* not, because ye are not of God. Then answered the Jews and said to him, Say we not well, That thou art a 48 Samaritan, and hast a devil? Jesus answered, I have not a devil; but 49 I honour my Father and ye dishonour me. I seek not my own 50 glory; there is one that seeketh *it* and judgeth. Verily, verily, I say unto you, if a man keep my word, he shall never see death. 51 Then said the Jews to him, Now we know that thou hast a devil. Abraham is dead and the prophets; yet thou sayest, If a man keep 52 my word, he shall never taste of death. Art thou greater than our 53 father Abraham, who is dead? The prophets also are dead. Whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye 54 say, He is our God. Yet ye have not known him: but I know him. 55 And if I should say I know him not, I should be a liar like you; but

mencing murderer and liar at the same time. And certainly *he was a killer of men* (as the *Greek* word properly signifies) *from the beginning* of the world: for from the very creation he designed and contrived the ruin of men. *When he speaketh a lie, he speaketh of his own*—For he is the proper parent, and as it were, creator of it. See the origin, not only of lies, but of evil in general!

V. 45. *Because I speak the truth*—Which liars hate.

V. 46. *Which of you convicteth me of sin?*—And is not my life as unreprouable as my doctrine? Does not my whole behaviour confirm the truth of what I teach?

V. 47. *He that is of God*—That either loves or fears him, *heareth*—With joy and reverence. *God's words*—Which I preach.

V. 48. *Say we not well*—Have we not just cause to say, *thou art a Samaritan*—An

enemy to our church and nation; *and hast a devil*—Art possessed by a proud and lying spirit?

V. 49. *I honour my Father*—I seek his honour only.

V. 50. *I seek not my own glory*—That is, as I am the *Messiah*, I consult not my own glory. I need not. For my Father consulteth it, and will pass sentence on you accordingly.

V. 51. *If a man keep my word*—So will my Father consult my glory. We keep his doctrine, by believing; his promises, by hoping; his commands, by obeying. *He shall never see death*—That is, death eternal. He shall live for ever. Hereby he proves that he was no *Samaritan*. For the *Samaritans* in general were *Sadducees*.

V. 54. *If I honour myself*—Referring to their words, *Whom makest thou thyself?*

V. 56. *He*

56 I know him, and keep his word. Your father Abraham longed
 57 to see my day; and he saw *it* and was glad. Then said the Jews
 to him, Thou art not yet fifty years old, and hast thou seen Abra-
 58 ham? Jesus said to them, Verily, verily, I say unto you, before Abraham
 59 was, I AM. Then they took up stones to cast at him; but Jesus con-
 cealed himself, and went out of the temple, going through the midst of
 them, and so passed on.

IX. And as he passed on, he saw a man blind from his birth. And
 his disciples asked him, saying, Master, who sinned, this man, or his
 2 parents that he was born blind? Jesus answered, Neither hath this
 man sinned, nor his parents; but that the works of God might be
 3 made manifest through him. I must work the works of him that sent
 me, while it is day; the night is coming, when no man can work.
 4 While I am in the world, I am the light of the world. Having said
 5 this, he spat on the ground, and made clay with the spittle, and

V. 56. *He saw it*—By faith, in types, figures, and promises. As particularly in *Melchisedec*: in the appearance of *Jehovah* to him in the plains of *Mamre*, (Gen. xviii. 1.) And in the promise, that *in his seed all the nations of the earth should be blessed*. Possibly he had likewise a peculiar revelation, either of *Christ's* first or second coming.

V. 57. *Thou art not yet fifty years old*—At the most. Perhaps the gravity of our Lord's countenance, together with his afflictions and labours, might make him appear older than he really was. *Hast thou seen Abraham?*—Which they justly supposed must have been, if *Abraham* had seen him.

V. 58. *Before Abraham was, I AM*—Even from everlasting to everlasting. This is a direct answer to the objection of the *Jews*, and shews how much greater he was than *Abraham*.

V. 59. *Then took they up stones*—To stone him as a blasphemer; but *Jesus concealed himself*—Probably by becoming invisible; and *so passed on*—With the same ease, as if none had been there.

V. 2. *Who sinned, this man, or his parents, that he was born blind?*—That is, was it for his own sins, or for the sins of his parents? They suppose (as many of the *Jews* did, though without any ground from scripture) that he might have sinned in a pre-existent state, before he came into the world.

V. 3. *Jesus answered, Neither hath this man sinned, nor his parents*—It was not the manner of our Lord to answer any questions that were of no use, but to gratify an idle curiosity. Therefore he determines nothing concerning this. The scope of his answer is, It was neither for any sins of his own, nor of his parents; but that the power of God may be displayed.

V. 4. *The night is coming*—*Christ* is the light. When the light is withdrawn, night comes, *When no man can work*—No man can do any thing towards working out his salvation, after this life is ended. Yet *Christ* can work always. But he was to work upon earth, only during *the day*, or season which was appointed for him.

V. 5. *I am the light of the world*—I teach men inwardly by my spirit, and outwardly
 by

6 anointed the eyes of the blind man with the clay. And said to him, Go
7 wash at the pool of Siloam, (which is by interpretation, Sent.) He went
therefore, and washed, and came seeing.

8 Then the neighbours and they who had seen him before, when
9 he was blind, said, Is not this he who used to sit begging? Some
10 said, This is he: others, He is like him: *but* he said, I am *he*. They
11 said to him, How were thine eyes opened? he answered and said,
A man called Jesus made clay and anointed my eyes, and said to
12 me, Go to the pool of Siloam and wash. And I went, and washed,
and received sight. Then said they to him, Where is he? He said, I
know not.

13 They bring to the Pharisees the man who had aforetime been
14 blind. (It was the sabbath, when Jesus made the clay and opened
15 his eyes.) Again the Pharisees also asked him, How he had received
his sight? He said to them, He put clay on my eyes, and I washed,
16 and see. Therefore said some of the Pharisees, This man is not of
God, because he keepeth not the sabbath. Others said, How can a

by my preaching, what is the will of God; and I shew them, by my example, how they must do it.

V. 6. *He anointed the eyes of the blind man with the clay*—This might almost have blinded a man that had sight. But what could it do towards curing the blind? It reminds us, That God is no farther from the event, when he works either with or without means, and that all the creatures are only that, which his almighty operation makes them.

V. 7. *Go, wash at the pool of Siloam*—Perhaps our Lord intended to make the miracle more taken notice of. For a croud of people would naturally gather round him, to observe the event of so strange a prescription. And it is exceeding probable, the guide who must have led him, in traversing a great part of the city, would mention the errand he was going upon, and so call those who saw him to a greater attention.

From the fountain of *Siloam*, which was

without the walls of *Jerusalem*, a little stream flowed into the city, and was received in a kind of basin, near the temple, and called, the pool of *Siloam*. Which is, *by interpretation, Sent*—And so was a type of the *Messiah*, who was *sent* of God. *He went and washed, and came seeing*—He believed, and obeyed, and found a blessing. Had he been wise in his own eyes, and reasoned like *Naaman*, on the impropriety of the means, he had justly been left in darkness. Lord, may our proud hearts be subdued to the methods of thy recovering grace! May we leave thee to chuse, how thou wilt bestow favours, which it is our highest interest to receive on any terms.

V. 11. *A man called Jesus*—He seems to be before totally ignorant of him.

V. 14. *Anointing the eyes*—With any kind of medicine on the sabbath, was particularly forbidden by the tradition of the elders.

V. 16. *This man is not of God*—Not sent of God. *How can a man that is a ^{finer} fanner*—
That

17 man that is a finner do such miracles? And there was a division among them. They say to the blind man again, What sayest thou of him, for that he hath opened thine eyes? He said, He is a
 18 prophet. But the Jews did not believe concerning him, that he had been blind and received his sight, till they had called the pa-
 19 rents of him who had received his sight. And they asked them say-
 ing, Is this your son, who ye say was born blind? How then doth
 20 he now see? His parents answered them, and said, We know that
 21 this is our son, and that he was born blind. But how he now seeth,
 we know not, or who hath opened his eyes we know not. He is
 22 of age: ask him; he will speak concerning himself. His parents said
 this because they feared the Jews; for the Jews had already agreed,
 That if any man should own him *to be* Christ, he should be put out of
 23 the synagogue. Therefore said his parents, He is of age; ask him.

24 Therefore they called a second time the man that had been blind,
 and said to him, Give glory to God; we know that this man is a
 25 finner. He answered and said, that he is a finner I know not: one
 26 thing I know, that I was blind and now see. They said to him again,
 27 What did he to thee? How opened he thine eyes? He answered
 them, I have told you already, and ye did not hearken: why would
 28 ye hear *it* again? Are ye also willing to be his disciples? Then they
 reviled him and said, Thou art a disciple of that *fellow*; but we are
 29 disciples of Moses. We know that God spake to Moses; but we
 30 know not this *fellow*, whence he is. The man answered and said
 to them, Why herein is a marvellous thing, that ye know not whence
 31 he is; although he hath opened my eyes! We know that God heareth

That is, one living in wilful sin, *do such miracles?*

V. 17. *What sayest thou of him, for that he hath opened thy eyes?*—What inference dost thou draw herefrom?

V. 22. *He should be put out of the synagogue*—That is, he excommunicated.

V. 27. *Are ye also*—As well as I, at length convinced, and *willing to be his disciples?*

V. 29. *We know not whence he is*—By what power and authority he does these things.

V. 30. *The man answered*—Utterly illiterate as he was. And with what strength and clearness of reason? So had God opened the eyes of his understanding, as well as his bodily eyes. *Why herein is a marvellous thing, that ye*—The teachers and guides of the people, should not know, that a man who has wrought a miracle, the like of which was never heard of before, must be from heaven, sent by God.

V. 31. *We*—Even we of the populace, *know that God heareth not sinners*—Not impenitent

not finners; but if a man be a worshipper of God, and do his will,
 32 him he heareth. Since the world began it was not heard that any
 33 man opened the eyes of one that was born blind. If this man were not
 34 of God, he could do nothing. They answered and said to him, Thou
 wast altogether born in sin, and dost thou teach us? And they cast
 him out.

35 Jesus heard that they had cast him out; and having found him, he
 36 said to him, Dost thou believe on the Son of God? He answered and
 37 said, Sir, who is he, that I may believe on him? Jesus said to him, Thou
 38 hast both seen him, and he that talketh with thee is he. And he said,
 39 Lord, I believe. And he worshipped him. Jesus said, For judgment am
 I come into the world, that they who see not, may see, and that they who
 40 see may become blind. And some of the Pharisees that were with him
 41 heard this, and said to him, Are we blind also? Jesus said to them, If ye
 had been blind ye would have had no sin. But now ye say, We see:
 therefore your sin remaineth.

X. Verily, verily, I say to you, he that entereth not by the door
 into the sheepfold, but climbeth up some other way, he is a thief
 2 and a robber. But he that entereth in by the door is the shepherd

penitent finners, so as to answer their prayers in this manner. The honest courage of this man in adhering to the truth, though he knew the consequence (ver. 22.) gives him claim to the title of a confessor.

V. 33. *He could do nothing*—Of this kind; nothing miraculous.

V. 34. *Born in sins*—And therefore, they supposed, born blind. *They cast him out*—Of the synagogue; excommunicated him.

V. 35. *Having found him*—For he had sought him.

V. 36. *Who is he, that I may believe?*—This implies some degree of faith already. He was ready to receive whatever Jesus said.

V. 37. *Lord, I believe*—What an excellent spirit was this man of? Of so deep and strong an understanding: (as he had

just shewn to the confusion of the Pharisees :) and yet of so teachable a temper!

V. 39. *For judgment am I come into the world*—That is, the consequence of my coming, will be, that by the just judgment of God, while the blind in body and soul receive their sight, they who boast they see, will be given up to still greater blindness than before.

V. 41. *If ye had been blind*—Invincibly ignorant; if ye had not had so many means of knowing; *ye would have had no sin*—Comparatively to what ye have now. *But now ye say*—Ye yourselves acknowledge, *ye see: therefore your sin remaineth*—Without excuse, without remedy.

V. 1. *He that entereth not by the door*—By Christ. He is the only lawful entrance. *Into the sheep-fold*—The Church. *He is a thief and a robber*—In God's account. Such were

3 of the sheep. To him the door-keeper openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them
4 out. And when he hath led forth his own sheep he goeth before
5 them, and the sheep follow him: for they know his voice. They
6 will not follow a stranger, but will flee from him: for they know
6 not the voice of strangers. This parable spake Jesus to them; but
they understood not what things they were which he spake to them.

7 Therefore Jesus said to them again, Verily, verily, I say unto you, I
8 am the door of the sheep. Whosoever are come before me, are
9 thieves and robbers; but the sheep did not hear them. I am the

were all those teachers, to whom our Lord had just been speaking.

V. 3. *To him the door-keeper openeth—Christ* is considered as the shepherd, ver. 11. *As the door* in the first and following verses. And as it is not unworthy of *Christ* to be stiled *the door*, by which both the sheep and the true pastor enter, so neither is it unworthy of God the Father, to be stiled *the door-keeper*. See Acts xiv. 27. Col. iv. 3. Rev. iii. 8. Acts xvi. 14. *And the sheep hear his voice*—The circumstances that follow, exactly agree with the customs of the ancient eastern shepherds. They called their sheep by name, went before them, and the sheep followed them. So real Christians hear, listen to, understand, and obey the voice of a shepherd whom *Christ* hath sent. And he counteth them *his own*, dearer than any friend or brother: *calleth*, advises, directs each by name, and *leadeth them out*, in the paths of righteousness, beside the waters of comfort.

V. 4. *He goeth before them*—In all the ways of God, teaching them in every point by example, as well as by precept; *and the sheep follow him*—They tread in his steps: *For they know his voice*—Having the witness in themselves, that his words are *the wisdom and the power of God*. Reader, Art thou a shepherd of souls? Then answer to God, Is it thus with thee and thy flock?

V. 5. *They will not follow a stranger*—One

whom *Christ* hath not sent, who doth not answer the preceding description. Him *they will not follow*—And who can constrain them to it? *But will flee from him*—As from the plague. *For they know not the voice of strangers*—They cannot relish it; it is harsh and grating to them. They find nothing of God therein.

V. 6. *They*—The Pharisees, to whom our Lord more immediately spake, as appears from the close of the foregoing chapter.

V. 7. *I am the door*—*Christ* is both the door, and the shepherd, and all things

V. 8. *Whosoever are come before me*—Independantly on me, assuming any part of my character, pretending, like your Elders and Rabbi's to a power over the consciences of men, attempting to make laws in the Church, and to teach their own traditions as the way of salvation: all those prophets and expounders of God's word, that enter not by the door of the sheepfold, but runneth before I have sent them by my spirit. Our Lord seems in particular to speak of those that had undertaken this office since he began his ministry, *are thieves*—Stealing temporal profit to themselves, *and robbers*—Plundering and murdering the sheep.

V. 9. *If any one*—As a sheep, *enter in by me*—Through faith, *he shall be safe*—From the wolf, and from those murdering shepherds. *And shall go in and out*—Shall continually

10 door; if any one enter in by me, he shall be safe, and shall go
 in and out, and find pasture. The thief cometh not, but to steal,
 and to kill, and to destroy: I am come, that they may have life,
 11 and that they may have it abundantly: I am the good shepherd: the
 12 good shepherd layeth down his life for the sheep. But the hireling,
 who is not the shepherd, whose own the sheep are not, seeth the
 wolf coming, and leaveth the sheep, and fleeth: so the wolf seizeth
 13 them, and scattereth the sheep. The hireling fleeth, because he is
 14 an hireling, and careth not for the sheep. I am the good shepherd,
 15 and know my *sheep*, and am known of mine; (As the Father knoweth
 me, and I know the Father) and I lay down my life for the sheep.
 16 I have also other sheep which are not of this fold: I must bring
 them likewise, and they will hear my voice, and there shall be one
 17 flock, *and* one shepherd. Therefore doth my Father love me, be-

tinually attend on the shepherds whom I have sent; *and shall find pasture*—Food for his soul in all circumstances.

V. 10. *The thief cometh not but to steal, and to kill, and to destroy*—That is, nothing else can be the consequence of a shepherd's coming, who does not *enter in by me*.

V. 12. *But the hireling*—It is not the bare receiving hire, which denominates a man an hireling: (For *the labourer is worthy of his hire*: Jesus Christ himself being the judge: yea, and *the Lord hath ordained, that they who preach the gospel, shall live of the gospel*;) but the *loving* hire; the loving the hire more than the work; the working *for the sake* of the hire. He is an hireling, who would not work, were it not for the hire: to whom this is the great (if not only) motive of working. O God! If a man who works only *for hire*, is such a wretch, a mere *thief and robber*: what is he who continually takes the hire, and yet does not work at all! *The wolf*—Signifies any enemy, who by force or fraud, attacks the Christian's faith, liberty, or life. *So the wolf seizeth, and scattereth the flock*—He seizeth some, and scattereth the rest; the two ways of hurting the flock of Christ.

V. 13. *The hireling fleeth, because he is an hireling*—Because he loves the hire, not the sheep.

V. 14. *I know my sheep*—With a tender regard and special care *and am known of mine*—With an holy confidence and affection.

V. 15. *As the Father knoweth me, and I know the Father*—With such a knowledge as implies an expressible union: *And I lay down my life*—Speaking of the present time. For his whole life was only a going unto death.

V. 16. *I have also other sheep*—Whom he foreknew: *which are not of this fold*—Not of the Jewish Church or nation, but *Gentiles*. *I must bring them likewise*—Into my Church, the general assembly of those whose names are written in heaven. *And there shall be one flock*—(Not one fold, a plain false print) no corrupt or divided flocks remaining. *And one shepherd*—Who laid down his life for the sheep, and will leave no hireling among them. This unity both of the flock and the shepherd, shall be completed in its season. The shepherd shall *bring* all into *one flock*; and the whole flock shall *hear* the *one shepherd*.

V. 17. *I lay down my life, that I may take it again*

18 cause I lay down my life, that I may take it again. No one taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commission have I
 19 received of my Father. There was again a division amongst the
 20 Jews because of these sayings. Many of them said, He hath a devil, and is mad: why hear ye him? Others said, These are not
 21 the words of one that hath a devil. Can a devil open the eyes of the blind?

22 Now the feast of the dedication came on at Jerusalem: and it
 23 was winter. And Jesus was walking in the temple, in Solomon's
 24 portico. Then came the Jews round about him, and said to him, How long dost thou keep us in suspense? If thou be the Christ, tell
 25 us plainly. Jesus answered them, I have told you: yet ye do not believe: the works that I do in my Father's name, they testify of me.
 26 But, as I have told you, ye do not believe, because ye are not of my
 27 sheep. My sheep hear my voice, and I know them, and they follow

again—I cheerfully die to expiate the sins of men, to the end I may rise again for their justification.

V. 18. *I lay it down of myself*—By my own free act and deed. *I have power to lay it down, and I have power to take it again*—I have an original power and right of myself, both to lay it down as a ransom, and to take it again, after full satisfaction is made, for the sins of the whole world. *This commission have I received of my Father*—Which I readily execute.

He chiefly spoke of the Father, before his suffering: of his own glory, after it. Our Lord's receiving this commission, as mediator, is not to be considered as the ground of his power to lay down and resume his life. For this he had in himself, as having an original right to dispose thereof, antecedent to the Father's commission. But this commission was the reason why he thus used his power in laying down his life. He did it in obedience to his Father.

V. 21. *These are not the words*—The word in the original takes in actions too.

V. 22. *It was the feast of the dedication*—Instituted by *Judas Maccabees* (1 Macc. iv. 59.) when he purged and dedicated the altar and temple after they had been polluted. So our Lord observed festivals even of human appointment. Is it not, at least, innocent, for us to do the same?

V. 23. *In Solomon's portico*—*Josephus* informs us, that when *Solomon* built the temple, he filled up a part of the adjacent valley, and built a portico over it towards the east. This was a noble structure, supported by a wall four hundred cubits high; and continued even to the time of *Albinus* and *Agrippa*, which was several years after the death of *Christ*.

V. 26. *Ye do not believe, because ye are not of my sheep*—Because ye do not, will not follow me: because ye are proud, unholy, lovers of praise, lovers of the world, lovers of pleasure, not of God.

V. 27, 28, 29. *My sheep hear my voice, and I know them and they follow me, &c.* Our Lord still alludes to the discourse he had, before this festival. As if he had said,

My

28 me. And I give them eternal life, and they shall never perish, neither
 29 shall any pluck them out of my hand. My Father, who gave *them* me,
 is greater than all; and none shall pluck *them* out of my Father's hand.

30 I and the Father are one.

31 Then the Jews again took up stones to stone him. Jesus answered
 32 them, Many good works have I shewed you from my Father; for which
 33 of those works do ye stone me? The Jews answered him, We stone thee
 not for a good work, but for blasphemy, and because thou being a man,
 34 makest thyself God. Jesus answered them, Is it not written in our law,
 35 * I said ye are gods? If he call them gods to whom the word of God
 36 came (and the scripture cannot be broken.) Say ye of him whom God
 hath sanctified and sent into the world, Thou blasphemest, because I
 37 said, I am the Son of God? If I do not the works of my Father, be-
 38 lieve me not. But if I do, though ye believe not me, believe the works;
 that ye may know and believe, that the Father *is* in me, and I in him.
 39 Therefore they fought again to seize him; but he escaped out of their
 hands.

My sheep are they who 1. *Hear my voice* by faith; 2. *Are known* (that is approved) by me, as loving me: and 3. *Follow me*, keep my commandments, with a believing, loving heart. And to those who 1. Truly *believe* (observe three promises annexed to three conditions) I give eternal life. He does not say, *I will give*, but *I give*. For *he that believeth*, hath *everlasting life*. Those whom 2. *I know* truly to love me, *shall never perish*, provided they abide in my love. 3. Those who *follow me*, neither men nor devils can pluck out of my hand. *My Father who hath* by an unchangeable decree, *given me* all that believe, love and obey, *is greater than* all in heaven or earth, *and none is able to pluck them out of his hand*.

V. 30. *I and the father are one*—Not by consent of will only, but by unity of power, and consequently of nature. *Are*—This word confutes *Sabellius*, proving the plurality of persons: *One*—This word confutes *Arius*, proving the unity of nature in

God. Never did any prophet before, from the beginning of the world, use any one expression of himself, which could possibly be so interpreted as this and other expressions were by all that heard our Lord speak. Therefore if he was not God, he must have been the vilest of men.

V. 35. *If he (God) called them gods, unto whom the word of God came*, (that is, to whom God was then speaking.) *And the scripture cannot be broken*—That is, nothing which is written therein can be censured or rejected.

V. 36. *Say ye of him whom the Father hath sanctified, and sent into the world*—This sanctification (whereby he is essentially, the holy one of God) is mentioned as prior to his mission, and together with it implies, *Christ* was God in the highest sense, infinitely superior to that wherein those judges were so called.

V. 38. *That ye may know and believe*—In some a more exact knowledge precedes, in others it follows faith. *I am in the Father,*
and

* Psalm lxxii. 6.

40 And he went away again beyond Jordan, to the place where John
 41 baptized at first, and there he abode. And many came to him and said,
 John did no miracle: but all things that John spake of this man were
 42 true. And many believed on him there.

XI. Now one Lazarus, of Bethany, the town of Mary and her sister
 2 Martha, was sick. (It was *that* Mary who anointed the Lord with
 ointment, and wiped his feet with her hair, whose brother Lazarus
 3 was sick.) Therefore *his* sisters sent to him, saying, Lord, behold he
 4 whom thou lovest is sick. Jesus hearing *it*, said, This sickness is
 not to death, but for the glory of God, that the Son of God may
 5 be glorified thereby. Now Jesus loved Martha, and her sister, and
 6 Lazarus. So after he had heard that he was sick, he abode still two
 7 days in the place where he was. Then after this he saith to the disciples,
 8 Let us go into Judea again. The disciples say to him, Master, the Jews
 9 but now sought to stone thee, and goest thou thither again? Jesus
 answered, Are there not twelve hours in the day? If any man walk in

and the Father in me—I and the Father are one—These two sentences illustrate each other.

V. 40. *To the desert place where John baptized*; and gave so honourable a testimony of him.

V. 41. *John did no miracle*—An honour reserved for him, whose fore-runner he was.

V. 1. *One Lazarus*—It is probable, Lazarus was younger than his sisters. Bethany is named, the town of Mary and Martha, and Lazarus is mentioned after them, ver. 5. Ecclesiastical history informs us, that Lazarus was now thirty years old, and that he lived thirty years after Christ's ascension.

V. 2. *It was that Mary, who afterwards anointed, &c.* She was more known than her elder sister Martha, and as such is named before her.

V. 4. *This sickness is not to death, but for the glory of God*—The event of this sickness will not be death, in the usual sense of the

word. A final separation of his soul and body: but a manifestation of the glorious power of God.

V. 7. *Let us go into Judea*—From the country east of Jordan, whither he had retired some time before when the Jews sought to stone him, chap. x. 39, 40.

V. 9. *Are there not twelve hours in the day?*—The Jews always divided the space from sun-rise to sun-set, were the days longer or shorter, into twelve parts: so that the hours of their day were all the year the same number, though much shorter in winter than in summer. *If any man walk in the day, he stumbleth not*—As if he had said: so there is such a space, a determinate time, which God has allotted me. During that time, I *stumble not*, amidst all the snares that are laid for me. *Because he seeth the light of this world*—And so I see the light of God surrounding me.

V. 10. *But*

10 the day, he stumbleth not, because he seeth the light of this world. But
 if any man walk in the night, he stumbleth, because the light is not in
 11 him. Thus he spake, and after that he saith to them, Our friend Lazarus
 12 sleepeth; but I go to awake him. Then the disciples said, Lord, if he
 13 sleep, he will recover. Jesus spake of his death; but they thought he
 14 had spoken of the natural rest in sleep. Then said Jesus to them plainly,
 15 Lazarus is dead. And I am glad for your sake I was not there,
 16 that ye may believe: but let us go to him. Then said Thomas
 called Didymus, to his fellow-disciples, Let us also go, that we may die
 with him.

17 When Jesus came, he found he had been near four days in the tomb.
 18 (Now Bethany was near Jerusalem, about fifteen furlongs off.) And
 19 many of the Jews were come to Martha and Mary, to comfort them
 20 concerning their brother. When Martha heard that Jesus was coming,
 21 she went and met him; but Mary sat in the house. Then said Martha
 22 to Jesus, Lord, if thou hadst been here my brother had not died. But I
 know even now, that whatsoever thou wilt ask of God, God will give *it*
 23 thee. Jesus saith to her, Thy brother shall rise again. Martha said to
 24 him, I know that he shall rise again in the resurrection at the last day.
 25 Jesus said to her, I am the resurrection and the life; he that believeth in
 26 me, though he die, yet shall he live; And whosoever liveth and believeth
 27 in me, shall not die for ever. Believest thou this? She saith to him,
 Yea, Lord, I believe thou art the Christ, the Son of God, who was to
 28 come into the world. Having said this, she went and privately cal-
 led Mary her sister, saying, The Master is come, and calleth for thee.

V. 10. *But if a man walk in the night*—If he have not light from God; if his providence does no longer protect him.

V. 11. *Our friend Lazarus sleepeth*—This he spoke, just when he died. *Sleepeth*—Such is the death of good men in the language of heaven. But the disciples did not yet understand this language. And the slowness of our understanding makes the scripture often descend to our barbarous manner of speaking.

V. 16. *Thomas in Hebrew, as Didymus in Greek, signifies a twin. With him*—With

Jesus, whom he supposed the Jews would kill. It seems to be the language of despair.

V. 20. *Mary sat in the house*—Probably not hearing what was said.

V. 22. *Whatsoever thou wilt ask, God will give it thee*—So that she already believed, he could raise him from the dead.

V. 25. *I am the resurrection*—Of the dead. *And the life*—Of the living. *He that believeth in me, though he die, yet shall he live*—In life everlasting.

V. 32. *She*

29 As soon as she had heard *it*, she arose quickly and came to him.
 30 Jesus was not yet come into the town, but was at the place where
 31 Martha had met him. The Jews then who were with her in the
 house and comforted her, seeing Mary, that she arose up quickly
 and went out, and followed her saying, She is gone to the tomb, to
 32 weep there. When Mary was come where Jesus was, and saw him, she
 fell at his feet, saying to him, Lord, if thou hadst been here, my brother
 33 had not died. When Jesus therefore saw her weeping, and the Jews
 weeping who came with her, he groaned deeply, and troubled himself,
 34 And said, Where have ye laid him? They say to him, Lord, come and
 35 see. Jesus wept. Then said the Jews, Behold how he loved him! And
 36 some of them said, Could not this person who opened the eyes of the
 37 blind, have even caused that this man should not have died? Jesus again
 38 groaning in himself, cometh to the tomb. It was a cave, and a stone lay
 39 upon it. Jesus saith, Take away the stone. Martha, the sister of the
 deceased, saith to him, Lord, by this time he stinketh; for he hath
 40 been *buried* four days. Jesus saith to her, Said I not to thee, if thou
 wouldst believe, thou shouldest see the glory of God? Then they took
 41 away the stone *from* where the dead lay. And Jesus lifted up his eyes

V. 32. *She fell at his feet*—This *Martha* had not done. So she makes amends for her slowness in coming.

V. 33. *He groaned*—So he restrained his tears. So he stooped them soon after, ver. 38. *He troubled himself*—An expression amazingly elegant, and full of the highest propriety. For the affections of *Jesus* were not properly passions, but voluntary emotions, which were wholly in his own power. And this tender trouble which he now voluntarily sustained, was full of the highest order and reason.

V. 35. *Jesus wept*—Out of sympathy with those who were in tears all around him, as well as from a deep sense of the misery sin had brought upon human nature.

V. 37. *Could not this person have even caused, that this man should not have died?*—Yet they never dreamed, that he could raise him

again! What a strange mixture of faith and unbelief?

V. 38. *It was a cave*—So *Abraham*, *Isaac*, and *Jacob*, and their wives, except *Rachel*, were buried in the cave of *Machpelah* (Gen. xlix. 29, 30, 31.) These caves were commonly in rocks, which abounded in that country, either hollowed by nature or hewn by art. And the entrance was shut up with a great stone, which sometimes had a monumental inscription.

V. 39. *Lord, by this time he stinketh*—Thus did reason and faith struggle together.

V. 40. *Said I not*—It appears by this, that *Christ* had said more to *Martha* than is before recorded.

V. 41. *Jesus lifted up his eyes*—Not as if he applied to his Father for assistance. There is not the least shew of this. He wrought the miracle, with an air of absolute sovereignty, as the Lord of life and death.

42 and said, Father, I thank thee, that thou hast heard me. And I knew
 43 that thou hearest me always : but I spake this because of the people
 44 who stand by, that they may believe that thou hast sent me ! And having
 45 spoken thus, he cried with a loud voice, Lazarus come forth ! And
 46 he that had been dead came forth, bound hand and foot with grave-
 47 clothes, and his face was wrapt about with a napkin. Jesus saith to
 48 them, Loose him, and let him go.

45 Many therefore of the Jews who were come to Mary, and had
 46 seen the things which Jesus had done, believed on him. But some of
 47 them went to the Pharisees, and told them what things Jesus had done.
 48 Then the chief priests and elders assembled a council and said, What
 49 do we ? For this man doth many miracles. If we let him thus alone,
 50 all men will believe on him, and the Romans will come and subvert
 51 both our place and nation. And one of them, Caiaphas, being the
 52 high-priest that year, said to them, Ye know nothing, Nor consider it
 53 is expedient for us, that one man should die for the people, and that

death. But it was as if he had said, I thank thee, that by the disposal of thy providence, thou hast granted my desire, in this remarkable opportunity, of exerting my power, and shewing forth thy praise.

V. 43. *He cried with a loud voice*—That all who were present might hear. *Lazarus come forth!*—Jesus called him out of the tomb as easily, as if he had been not only alive, but awake also.

V. 44. *And he came forth, bound hand and foot with grave-clothes*—Which were wrapt round each hand and each foot. *And his face was wrapt about with a napkin*—If the Jews buried as the Egyptians did, the face was not covered with it, but it only went round the forehead, and under the chin; so that he might easily see his way.

V. 45. *Many believed on him*—And so the Son of God was glorified, according to what our Lord had said, ver. 4.

V. 46. *But some of them went to the Pharisees*—What a dreadful confirmation of that weighty truth, *If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead!*

V. 47. *What do we ?*—What ? Believe. Yea, but death yields to the power of *Christ* sooner than infidelity !

V. 48. *All men will believe*—And receive him as the *Messiah*. *And this will give such umbrage to the Romans, that they will come and subvert both our place—Temple ; and nation*—Both our church and state. Were they really afraid of this ? Or was it a fair colour only ? Certainly it was no more. For they could not but know, that he that raised the dead, was able to conquer the Romans.

V. 49. *That year*—That memorable year, in which *Christ* was to die. It was the last and chief of *Daniel's* seventy weeks, the fortieth year before the destruction of *Jerusalem*, and was celebrated for various causes, in the *Jewish* history. Therefore that year is so peculiarly mentioned: *Caiaphas* was the high-priest both before and after it. *Ye know nothing*—He reproves their slow deliberations, in so clear a case.

V. 50. *It is expedient that one man should die for the people*—So God over-ruled his tongue, for he spake not of himself, by his own spirit

51 the whole nation perish not. He spake not this of himself, but being high-priest that year, he prophesied, that Jesus should die for the nation :
 52 And not for that nation only, but that he might also gather into one
 53 all the children of God that were scattered abroad. Therefore from that day, they consulted together to put him to death.

54 Jesus therefore walked no longer openly among the Jews, but went thence into the country, near the wilderness, to a city called
 55 Ephraim, and there continued with his disciples. And the passover of the Jews was nigh ; and many went up to Jerusalem, to purify
 56 themselves. Then fought they for Jesus, and said one to another, standing in the temple, What think ye? That he will not come to the feast? Now both the chief priests and Pharisees had given order, That if any man knew where he was, he should shew *it*, that they might apprehend him.

XII. Then Jesus, six days before the passover, came to Bethany, where Lazarus was, who had been dead, whom he had raised from
 2 the dead. There they made him a supper, and Martha served ; but
 3 Lazarus was one of them who sat at table with him. Then Mary, taking a pound of ointment, of very costly spikenard, anointed the feet of Jesus, and wiped his feet with her hair ; and the house was
 4 filled with the odour of the ointment. But one of his disciples,
 5 Judas Iscariot, who was about to betray him, saith, Why was not this

spirit only, but by the spirit of prophecy. And thus he gave unawares as clear a testimony to the priestly, as *Pilate* did to the kingly office of *Christ*.

V. 52. *That he might gather into one—Church, all the children of God that were scattered abroad*—Through all ages and nations.

V. 55. *Many went up, to purify themselves—That they might remove all hindrances to their eating the passover.*

V. 1. *Six days before the passover*—Namely on the sabbath ; that which was called by the *Jews, The Great Sabbath*. This whole week was anciently termed, *The great and*

holy Week. Jesus came—From *Ephraim*, ch. xi. 54.

V. 2. It seems *Martha* was a person of some figure, from the great respect which was paid to her and her sister, in visits and condolences on *Lazarus's* death, as well as from the costly ointment mentioned in the next verse. And probably it was at their house our Lord and his disciples lodged, when he returned from *Jerusalem* to *Bethany*, every evening of the last week of his life, upon which he was now entered.

V. 3. *Then Mary, taking a pound of ointment*—There were two persons, who poured ointment on *Christ* : one, toward the beginning

ointment sold for three hundred pence, and given to the poor?
 6 This he said, not because he cared for the poor, but because he
 was a thief and had the purse, and bare what was put therein.
 7 Then Jesus said, Let her alone; against the day of my burial hath
 8 she kept this. Ye have the poor always with you: but me ye have
 not always.

9 Now much people of the Jews knew that he was there, and came not
 only for the sake of Jesus, but also to see Lazarus, whom he had raised
 10 from the dead. But the chief priests consulted how to kill Lazarus also.
 11 Because on his account, many of the Jews went away and believed on
 Jesus.

12 * The next day a great multitude who were come to the feast,
 13 having heard that Jesus was coming to Jerusalem, † Took branches
 of palm-trees, and went out to meet him, and cried, Hosanna:
 blessed in the name of the Lord is he that cometh, the king of
 14 Israel. And Jesus having found a young ass, rode thereon, as is
 15 written, ‡ Fear not, daughter of Sion; behold thy king cometh,
 16 sitting on an asses colt. These things his disciples understood not at
 first; but when Jesus had been glorified, then they remembered, that
 these things were written of him, and *that* they had done these things
 17 to him. And the multitude who were with him, when he called La-

ning of his ministry, at or near *Nain*: (Luke vii. 37, &c.) The other, six days before his last passover, at *Bethany*; the account of whom is given here, as well as by St. *Matthew* and *Mark*.

V. 7. *Against the day of my burial*—Which now draws nigh.

V. 10. *The chief priests consulted, how to kill Lazarus also*—Here is the plain reason, why the other Evangelists, who wrote while *Lazarus* was living, did not relate his story.

V. 12. *The next day*—On *Sunday*. *Who were come to the feast*—So that this multitude consisted chiefly of *Galileans*, not men of *Jerusalem*.

V. 15. *Fear not*—For his meekness forbids fear, as well as the end of his coming.

V. 16. *These things his disciples understood not at first*—The design of God's providential dispensations, is seldom understood at first. We ought therefore to believe, though we understand not, and to give ourselves up to the Divine disposal. The great work of faith is, to embrace those things which we know not now, but shall know hereafter. *When he had been glorified*—At his ascension.

V. 17. *When he called Lazarus out of the tomb*—How admirably does the Apostle express, as well the greatness of the miracle, as the facility with which it was wrought? The easiness of the scripture style on the most grand occurrences, is more sublime than all the pomp of orators.

V. 18. *The*

* Matt. xxi. 8. Mark xi. 8. Luke xix. 36. † Psalm cxviii. 26. ‡ Zech. ix. 9.

18 zarus out of the tomb, and raised him from the dead, bare witness. For
 this cause also the multitude went to meet him, because they heard, he
 19 had done this miracle. The Pharisees therefore said to each other,
 Perceive ye how ye prevail nothing? Behold the world is gone
 after him.

20 Now among those who came up to worship at the feast, there were
 21 certain Greeks. These came to Philip of Bethsaida in Galilee, and
 22 asked him, saying, Sir, we desire to see Jesus. Philip cometh and telleth
 23 Andrew; and again Andrew and Philip tell Jesus. And Jesus answered
 them saying, The hour is come, that the Son of Man should be glori-
 24 fied. Verily, verily, I say unto you, Unless a grain of wheat that
 falleth into the ground die, it remaineth alone: but if it die, it
 25 bringeth forth much fruit. † He that loveth his life shall lose it;
 and he that hateth his life in this world, shall preserve it to life
 26 eternal. 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 the Father
 honour.

V. 18. *The multitude went to meet him, because they heard*—From those who had seen the miracle. So in a little time, both joined together, to *go before*, and to *follow him*.

V. 20. *Certain Greeks*—A prelude of the *Gentile church*. That these were circumcised does not appear. But they *came up*, on purpose to *worship* the God of *Israel*.

V. 21. *These came to Philip of Bethsaida in Galilee*—Perhaps they used to lodge there, in their journey to *Jerusalem*. Or they might believe, a *Galilean* would be more ready to serve them herein, than a *Jew*. *Sir*—They spake to him, as to one they were little acquainted with. *He would see Jesus*—A modest request. They could scarce expect that he would now have time to talk with them.

V. 23. *The hour is come, that the Son of Man should be glorified*—With the Father, and in the sight of every creature. But he must *suffer first*.

V. 24. *Unless a grain of wheat die*—The late resurrection of *Lazarus* gave our Lord a natural occasion of speaking on this subject. And agreeably to his infinite knowledge, he singles out, from among so many thousands of seeds, almost the only one that dies in the earth: and which therefore was an exceeding proper similitude, peculiarly adapted to the purpose for which he uses it. The like is not to be found in any other grain, except *millet*, and the large *bean*.

V. 25. *He that loveth his life*—More than the will of God; *shall lose it eternally*: *And he that hateth his life*—In comparison of the will of God, shall *preserve it*.

V. 26. *Let him follow me*—By hating his life: *And where I am*—In heaven. *If any man serve me*—Thus, *him will the Father honour*.

V. 27. *Now*

27 Now is my soul troubled. And what shall I say? Father save
 28 me from this hour? But for this cause I came, for this hour. Fa-
 ther glorify thy name. Then a voice came from heaven, I have
 29 both glorified and I will glorify *it* again. The multitude who stood
 and heard *it*, said, It thundered; others said, An angel spake of
 30 him. Jesus answered and said, This voice came not because of
 31 me, but for your sakes. Now is the judgment of this world: now
 32 shall the prince of this world be cast out. And I, when I am lifted
 33 up from the earth, will draw all men to me. (He spake this, signi-
 34 fying what death he should die.) The multitude answered him, We
 have heard * out of the law, that the Christ abideth for ever: and how
 sayest thou, The Son of Man must be lifted up? Who is this Son of
 35 Man? Then Jesus said to them, Yet a little while is the light with you.
 Walk while you have the light, lest darkness overtake you; for he
 36 that walketh in darkness, knoweth not whither he goeth. While ye

V. 27. *Now is my soul troubled*—He had various foretastes of his passion. *And what shall I say?*—Now what shall I *choose*? For his heart was fixed in chusing the will of his Father: but he laboured for utterance. The two following clauses, *Save me from this hour*—*For this cause I came*—Into the world; *for the sake of this hour* (of suffering;) seem to have glanced through his mind in one moment. But human language could not so express it.

V. 28. *Father, glorify thy name*—Whatever I suffer. Now the trouble was over. *I have glorified it*—By my entrance into *this hour*. *And I will glorify it*—By my passing through it.

V. 29. *The multitude who stood and heard*—A sound but not the distinct words. In the most glorious revelations there may remain something obscure, to exercise our faith. *Said, it thundered*—Thunder did frequently attend a voice from heaven. Perhaps it did so now.

V. 31. *Now*—This moment. And from this moment *Christ* thirsted more than ever, till his baptism was accomplished. *Is the judgment of this world*—That is, now is the

judgment given concerning it, whose it shall be. *Now shall the prince of this world*—Satan, who had gained possession of it by sin and death, *be cast out*—That is, judged, condemned, *cast out* of his possession, and out of the bounds of *Christ's* kingdom.

V. 32. *Listed up from the earth*—This is an hebraism, which signifies dying. Death in general is all that is usually imported. But our Lord made use of this phrase, rather than others that were equivalent, because it so well suited the particular manner of his death. *I will draw all men*—*Gentiles* as well as *Jews*. And those who follow my drawings, Satan shall not be able to keep.

V. 34. *How sayest thou, The Son of man must be lifted up?*—How can these things be reconciled? Very easily. He first dies, and then *abideth for ever*: *who is this Son of Man?*—Is he the *Christ*?

V. 35. *Then Jesus said to them*—Not answering them directly, but exhorting them to improve what they had heard already. *The light*—I and my doctrine.

V. 36. *The children of light*—The children of God, wise, holy, happy.

V. 37. *Though*

* Psalm cx. 4.

have the light, believe in the light, that ye may become children of light. These things spake Jesus, and retiring concealed himself from them.

37 But though he had done so many miracles before them, yet they be-
 38 lieved not on him; So that the word of the prophet Isaiah was ful-
 39 filled which he said, † Lord, who hath believed our report? And to
 whom hath the arm of the Lord been revealed? Therefore they could
 40 not believe, according to what Isaiah said again, ‡ He hath blinded their
 eyes, and hardened their heart, that they might not see with *their* eyes,
 and understand with their heart; and be converted, that I might heal
 41 them. These things said Isaiah, when he saw his glory, and spake of him.
 42 Nevertheless many even of the rulers believed on him; but they did not
 confess *him*, because of the Pharisees, lest they should be put out of
 43 the synagogue. For they loved the praise of men more than the praise
 of God.

44 Jesus said with a loud voice, He that believeth on me, believeth not on
 45 me, but on him that sent me. And he that seeth me, seeth him that sent
 46 me. I am come a light into the world, that whosoever believeth on me,
 47 may not continue in darkness. If any man hear my words, and believe
 not, I judge him not; for I am not come to judge the world, but to
 48 save the world. He that rejecteth me, and receiveth not my words,
 hath one that judgeth him; the word which I have spoken, that shall
 49 judge him at the last day. For I have not spoken of myself, but the

V. 37. *Though he had done so many miracles before them*—So that they could not but see them.

V. 38. *The arm of the Lord*—The power of God, manifested by *Christ*, in his preaching, miracles, and work of redemption.

V. 39. *Therefore now they could not believe*—That is, by the just judgment of God, for their obstinacy and wilful resistance of the truth, they were at length so left to the hardness of their hearts, that neither the miracles nor doctrine of our Lord, could make any impression upon them.

V. 41. *When he saw his glory*—*Christ's*, Isaiah vi. 1, &c. And it is there expressly

said to be the glory of the Lord, *Jehovah*, the supreme God.

V. 44. *Jesus said with a loud voice*—This which follows to the end of the chapter, is with St. *John* the epilogue of our Lord's public discourses, and a kind of recapitulation of them. *Believeth not on me*—Not on me alone, but also on him that sent me: because the Father hath sent the Son, and because he and the Father are one.

V. 45. *And he that seeth me*—By the eye of faith.

V. 47. *I judge him not*—Not now. For I am not now come, to judge the world. See! *Christ came to save even them that finally perish!*

† Isaiah liii. 1. ‡ Isaiah vi. 10. Matt. xiii. 14. Acts xxviii. 26.

Father who sent me, he gave me commandment, what I should say, and
 50 how I should speak. And I know that his commandment is life everlasting; what therefore I speak to you, as the Father hath said to me, so I speak.

XIII. Now before the feast of the passover, Jesus knowing his hour was
 come, to pass out of this world, to the Father, having loved his own
 2 who were in the world, loved them to the end. And while they were
 at supper (the devil having now put it into the heart of Judas Iscariot,
 3 *the son* of Simon, to betray him.) Jesus knowing the Father had given
 all things into his hands, and that he was come forth from God, and
 4 going to God, riseth from supper, and layeth aside his garments, and
 5 taking a towel, girded himself. After that, he poured water into the
 basin, and began to wash the feet of the disciples, and to wipe *them*
 6 with the towel wherewith he was girded. Then cometh he to Simon
 7 Peter, who saith to him, Lord, dost thou wash my feet? Jesus answered
 8 and said to him, What I do, thou knowest not now; but thou shalt
 know hereafter. Peter saith to him, Thou shalt never wash my feet.
 9 Jesus answered him, If I wash thee not, thou hast no part with me.
 Simon Peter saith to him, Lord, not my feet only, but also *my* hands
 10 and *my* head. Jesus saith to him, He who hath been bathed, needed

perish! Even these are a part of that world, which he lived and died to save.

V. 50. *His commandment*—Kept, is *life everlasting*—That is, the way to it, and the beginning of it.

V. 1. *Before the feast*—Namely, on *Wednesday* in the paschal week. *Having loved his own*—His Apostles, *loved them to the end*—Of his life.

V. 2. *Having now*—Probably now first.

V. 3. *Jesus knowing*—Though conscious of his own greatness, thus humbled himself.

V. 4. *Layeth aside his garments*—That part of them, which would have hindered him.

V. 5. *Into the basin*—A large vessel was usually placed for this very purpose, wherever the *Jews* supped.

V. 7. *What I do, thou knowest not now: but*

thou shalt know hereafter—We do not *now* know perfectly any of his works, either of creation, providence, or grace. It is enough that we can love and obey *now*, and that we shall *know hereafter*.

V. 8. *If I wash thee not*—If thou dost not submit to my will, *thou hast no part with me*—Thou art not my disciple. In a more general sense it may mean, If I do not wash thee with my blood, and purify thee by my spirit, thou canst have no communion with me, nor any share in the blessings of my kingdom.

V. 9. *Lord, not my feet only*—How fain would man be wiser than God! Yet this was well meant, though ignorant earnestness.

V. 10. And so ye, having been already cleansed, need only to *wash your feet*—That is, to walk holy and undefiled.

V. 14. *Ought*

only to wash *his* feet, and is clean all over : and ye are clean ; but not
 11 all. For he knew who would betray him : therefore he said, Ye are not
 all clean.

12 So after he had washed their feet, and taken their garments, sitting
 13 down again, he said to them, Know ye not what I have done to you ? Ye
 14 call me Master and Lord ; and ye say well ; for *so* I am. If I then
 your Lord and Master, have washed your feet, ye ought also to wash one
 15 another's feet. For I have given you an example, that ye may also do
 16 as I have done to you. Verily, verily I say unto you, the servant is not
 greater than his Lord, neither he that is sent greater than he that sent
 17 him. If ye know these things, happy are ye, if ye do them. I speak
 18 not of you all : I know whom I have chosen, that the scripture may be
 fulfilled, * He that eateth bread with me, hath lifted up his heel against
 19 me. Now I tell you before it is done, that when it is done, ye may
 20 believe that I am *he*. † Verily, verily I say unto you, he that receiveth
 whomsoever I send, receiveth me, and he that receiveth me, receiveth
 him that sent me.

21 Jesus having said this, was troubled in spirit, and testified, and said,
 22 Verily, verily I say unto you, one of you will betray me. Then the
 23 disciples looked one on another doubting of whom he spake. Now there
 was lying in the bosom of Jesus one of the disciples whom Jesus loved.

V. 14. *Ye ought also to wash one another's feet*—And why did they not ? Why do we not read of any one apostle ever washing the feet of any other ? Because they understood their Lord better. They knew he never designed that this should be literally taken. He designed to teach them the great lesson of humble love, as well as to confer inward purity upon them. And hereby he teaches us. 1. In every possible way to assist each other in attaining that purity ; 2. To wash each other's feet, by performing all sorts of good offices to each other, even those of the lowest kind, when opportunity serves, and the necessity of any calls for them.

V. 16. *The servant is not greater than his*

lord—Nor therefore ought to think much of either doing or suffering the same things.

V. 18. *I speak not of you all*—When I call you happy. *I know one of you twelve whom I have chosen*, will betray me ; whereby that scripture will be fulfilled.

V. 20. And I put my own honour upon you my ambassadors.

V. 21. *One of you*—The speaking thus indefinitely at first, was profitable to them all.

V. 23. *There was lying in the bosom of Jesus*—That is, sitting next to him at table. This phrase only expresses the then customary posture at meals, where the guests all leaned sideways on couches. And each

3 S

* Psalm xliii. 9. † Mat. x. 40.

24 Simon Peter therefore beckoned to him, to ask who it was of whom he
 25 spake. He then, leaning on the breast of Jesus, saith to him, Lord, who
 26 is it? Jesus answered, It is he to whom I shall give the sop when I have
 dipped it. And having dipped the sop, he gave it to Judas Iscariot,
 27 *the son* of Simon. And after the sop, then Satan entered into him.
 28 Then said Jesus to him, What thou dost, do quickly. Now none at the
 29 table knew, why he said this to him. But some thought, as Judas had the
 purse, that Jesus had said to him, Buy what we have need of against the
 30 feast, or, Give something to the poor. He then having received the sop
 went out immediately. And it was night when he went out.
 31 Jesus saith, Now is the Son of man glorified, and God is glorified by
 32 him. If God be glorified by him, God will also glorify him with himself,
 33 and will shortly glorify him. Beloved children, yet a little while I am
 with you: ye shall seek me, and as I said to the Jews, * Whither I go ye
 34 cannot come, so now I say to you. A new commandment I give you,
 That ye love one another; as I have loved you, that ye also love one

each was said to *lie in the bosom* of him who was placed next above him. *One of the disciples whom Jesus loved*—St. John avoids with great care, the expressly naming himself. Perhaps our Lord now gave him the first proof of his peculiar love, by disclosing this secret to him.

V. 24. *Simon Peter*—Behind *Jesus*, who lay between them.

V. 25. *Leaning down*, and so asking him privately.

V. 26. *Jesus answered*—In his ear. So careful was he not to offend (if it had been possible) even *Judas* himself. *The sop*—Which he took up while he was speaking. *He giveth it to Judas*—And probably the other disciples thought *Judas* peculiarly happy! But when even this instance of our Lord's tenderness could not move him, then Satan took full possession.

V. 27. *What thou dost, do quickly*—This is not a permission, much less a command. It is only as if he had said, If thou art determined to do it, why dost thou delay?

Hereby shewing *Judas*, that he could not be hid, and expressing his own readiness to suffer.

V. 28. *None knew why he said this*—Save *John* and *Judas*.

V. 30. *He went out*—To the chief priests. But he returned afterwards, and was with them when they ate the passover, *Mat.* xxvi. 20; though not at the Lord's supper.

V. 31. *Jesus saith*—Namely, the next day: on Thursday, in the morning. Here the scene, as it were, is opened, for the discourse which is continued in the following chapters. *Now*—while I speak this, *the Son of man is glorified*—Being fully entered into his glorious work of redemption. This evidently relates to the glory which belongs to his suffering in so holy and victorious a manner.

V. 33. *Ye cannot come*—Not yet; being not yet ripe for it.

V. 34. *A new commandment*—Not new in itself; but new in the school of *Christ*; for he had never before taught it them expressly.

35 another. By this shall all men know that ye are my disciples, if ye have
 36 love to one another. Simon Peter said to him, Lord, whither goest thou?
 Jesus answered him, Whither I go, thou canst not follow me now; but
 37 thou wilt follow me hereafter. Peter saith to him, Lord, why cannot I
 38 follow thee now, I will lay down my life for thy sake? Jesus answered
 him, Wilt thou lay down thy life for my sake? Verily, verily I say to thee,
 the cock shall not have crowed, till thou hast denied me thrice.

XIV. Let not your heart be troubled: believe in God: believe also in
 2 me. In my Father's house are many mansions; if not, I would have
 3 told you. I go to prepare a place for you. And if I go and prepare a
 place for you, I will come again and receive you to myself, that where I
 4 am, ye may be also. And whither I go ye know, and the way ye know.
 5 Thomas saith to him, Lord, we know not whither thou goest, and how
 6 can we know the way? Jesus saith, I am the way, and the truth, and the
 7 life; no man cometh to the Father, but by me. If ye had known me,
 ye would have known my Father also: from henceforth ye have known
 8 him, and have seen him. Philip saith to him, Lord, shew us the Father,
 9 and it sufficeth us: Jesus saith to him, Have I been so long with you,

presly. Likewise new, as to the degree of
 it, *As I have loved you.*

V. 35. *Peter saith, Lord, whither goest thou?* St. Peter seems to have thought, that *Christ* being rejected by the *Jews*, would go to some other part of the earth to erect his throne, where he might reign without disturbance, according to the gross notions he had of *Christ's* kingdom. *Thou canst not follow me now*—But *Peter* would not believe him. And he did follow him, ch. xviii. 15. But it was *afar off*. And not without great loss.

V. 38. *The cock shall not have crowed*—That is, cock-crowing shall not be over, *till thou hast denied me thrice*—His three-fold denial was thrice foretold; first, at the time mentioned here; secondly, at that mentioned by St. *Luke*; lastly, at that recorded by St. *Matthew* and *Mark*.

V. 1. *Let not your heart be troubled*—At my departure. *Believe*—This is the sum

of all his discourse, which is urged, till they did believe, ch. xvi. 30. And then our Lord prays and departs.

V. 2. *In my Father's house are many mansions*—Enough to receive both the holy angels, and your predecessors in the faith, and all that now believe, and a great multitude which no man can number.

V. 4. *The way*—Of faith, holiness, sufferings.

V. 5. *Thomas saith*—Taking him in a gross sense.

V. 6. To the question concerning the way, he answers, *I am the way*; to the question concerning knowledge, he answers, *I am the truth*; to the question whither? *I am the life*. The first is treated of in this verse; the second, ver. 7—17; the third, ver. 18. &c.

V. 7. *Ye have known*—Ye have begun to know him.

V. 10. *I am*

and hast thou not known me, Philip? He that hath seen me, hath seen
 10 the Father: and how sayest thou, Shew us the Father? Believest thou
 not, that I *am* in the Father, and the Father in me? The words that I
 speak to you, I speak not of myself; and the Father that dwelleth in me,
 11 he doth the works. Believe me, because I *am* in the Father, and the
 12 Father in me: but if not, believe me for the sake of the works. Verily,
 verily I say unto you, he that believeth on me, the works which I do shall
 he do also; and greater than these shall he do, because I go to my Father.
 13 And whatsoever ye shall ask in my name, I will do it, that the Father
 14 may be glorified through the Son. If ye shall ask any thing in my name,
 I will do *it*.
 15 If ye love me, keep my commandments, And I will ask the Father,
 and he will give you another Comforter, to remain with you for ever,
 16 *Even* the Spirit of truth, whom the world cannot receive, because it seeth
 17 him not, neither knoweth him. But ye know him, for he remaineth
 18 with you, and shall be in you. I will not leave you orphans; I come to
 19 you. Yet a little while, and the world seeth me no more: but ye see

V. 10. *I am in the Father*—The words that I speak, &c.—That is, I am one with the Father, in essence, in speaking, and in acting.

V. 11. *Believe me*—On my own word, because I *am*—God. *The works*—This respects not merely the miracles themselves, but his sovereign, God-like way of performing them.

V. 12. *Greater works than these shall he do*—So one apostle wrought miracles merely by his shadow (*Acts* v. 15.) another by handkerchiefs carried from his body (*Acts* xix. 12.) and all spake with various tongues. But the converting one sinner is a greater work than all these. *Because I go to my Father*—To send you the Holy Ghost.

V. 15. *If ye love me, keep my commandments*—Immediately after faith, he exhorts to love and good works.

V. 16. *And I will ask the Father*—The 21st verse shews the connexion between this and the preceding verses. *And he will give you another Comforter*—The Greek word

signifies also an advocate, instructor, or encourager. *Another*—For *Christ* himself was one. *To remain with you for ever*—With you, and your followers in faith to the end of the world.

V. 17. *The Spirit of truth*—Who has, reveals, testifies, and defends the truth as it is in *Jesus*. *Whom the world*—All who do not love or fear God, cannot receive, because it seeth him not—Having no spiritual senses, no internal eye to discern him; nor consequently knoweth him. *He shall be in you*—As a constant guest. Your bodies and souls shall be temples of the Holy Ghost dwelling in you.

V. 18. *I will not leave you orphans*—A word that is elegantly applied to those who have lost any dear friend. *I come to you*—What was certainly and speedily to be, our Lord speaks of, as if it were already.

V. 19. *But ye see me*—That is, ye shall certainly see me. *Because I live, ye shall live also*—Because I am the living one in my divine nature, and shall rise again in

my

20 me : because I live, ye shall live also. At that day ye shall know that I
21 am in my Father, and you in me, and I in you. He that hath my com-
mandments, and keepeth them, he it is that loveth me : and he that
loveth me, shall be loved by my Father, and I will love him, and will
manifest myself to him.

22 Judas (not Iscariot) saith to him, Lord, how is it, that thou art about to
23 manifest thyself to us, and not to the world? Jesus answered and said to
him, If any man love me, he will keep my words; and my Father will love
24 him, and we will come to him, and make our abode with him. He that
loveth me not, keepeth not my words : and the word which ye hear is
not mine, but the Father's who sent me.

25 These things have I spoken to you, while I remained with you.
26 But the Comforter, the Holy Ghost, whom the Father will send in my
name, he will teach you all things, and will bring all things to your
27 remembrance, whatsoever I have said to you. Peace I will leave with
you; my peace I will give unto you; not as the world giveth, give I
28 unto you. Let not your heart be troubled, neither let it be afraid. Ye
heard me say to you, I go, and come *again* to you. If ye loved me,

my human nature, and live for ever in heaven : therefore ye shall live the life of faith and love on earth, and hereafter the life of glory.

V. 20. *At that day*—When ye see me after my resurrection; but more eminently at the day of Pentecost.

V. 21. *He that hath my commandments*—Written in his heart. *I will manifest myself to him*—More abundantly.

V. 23. *Jesus answered*—Because ye love and obey me, and they do not, therefore I will reveal myself to you, and not to them. *My Father will love him*—The more any man loves and obeys, the more God will love him. *And will come to him, and make our abode with him*—Which implies such a large manifestation of the divine presence and love, that the former in justification, is as nothing in comparison of it.

V. 26. *In my name*—For my sake, in my room, and as my agent. *He will teach you all things*—Necessary for you to know.

Here is a clear promise to the apostles and their successors in the faith, that the Holy Ghost will *teach them all* that truth, which is needful for their salvation.

V. 27. *Peace I leave with you*—Peace in general, peace with God, and with your own consciences. *My peace*—In particular: that peace which I enjoy, and which I create, *I give*—At this instant. *Not as the world giveth*—Unsatisfying, unsettled, transient; but filling the soul with constant, even tranquillity. Lord, evermore give us this peace! How serenely may we pass through the most turbulent scenes of life, when all is quiet and harmonious within? Thou hast made peace through the blood of thy cross: may we give all diligence to preserve the inestimable gift inviolate, till it issue in everlasting peace!

V. 28. *God the Father is greater than me*—As he was man. As God, neither is greater or less than the other.

V. 29. *I have*

ye would have rejoiced, because I go to the Father; for the Father is
 29 greater than me. And now I have told you, before it cometh to pass,
 30 that when it is come to pass, ye may believe. Hereafter I shall not talk
 much with you; for the prince of this world is coming: but he hath
 31 nothing in me: But that the world may know that I love the Father,
 and as the Father commanded me, so I do. Arise, let us go hence.

XV. I am the true vine, and my Father is the husbandman. Every
 2 branch in me that beareth not fruit, he taketh it away; and every
 one that beareth fruit, he purifieth it, that it may bear more fruit.
 3 Now ye are clean through the word which I have spoken to you.
 4 Abide in me, and I in you. As the branch cannot bear fruit of itself,
 5 unless it abide in the vine, so neither *can* ye, unless ye abide in me. I am
 the vine, ye *are* the branches. He that abideth in me, and I in him,
 6 he beareth much fruit; but separate from me ye can do nothing. If any
 one abide not in me, he is cast out as a branch, and is withered: and

V. 29. *I have told you*—Of my going and return.

V. 30. *The prince of this world is coming*—To make his grand assault. *But he hath nothing in me*—No right, no claim, or power. There is no guilt in me, to give him power over me; no corruption to take part with his temptation.

V. 31. *But I suffer him thus to assault me*, 1. Because it is the Father's commission to me, (ch. x. 18.) 2. To convince the world of my love to the Father, in being obedient unto death, Phil. ii. 8. *Arise, let us go hence*—Into the city, to the passover. All that has been related from ch. xiii. 31. was done and said on Thursday without the city. But what follows in the 15, 16, and 17th chapters, was said in the city, on the very evening of the passover, just before he went over the brook Cedron.

V. 1. *I am the true vine*—So *the true bread*, ch. vi. 32. the most excellent.

V. 2. *Every one that beareth fruit, he purifieth*—by obeying the truth, (1 Pet. i. 22.) and by inward or outward sufferings, Heb.

xii. 10, 11. So purity and fruitfulness help each other. *That it may bear fruit*—For this is one of the noblest rewards God can bestow on former acts of obedience, to make us yet more holy, and fit for farther and more eminent service.

V. 3. *Ye are clean*—All of you to whom I now speak, are purged from the guilt and power of sin; *by the word*—Which applied by the Spirit, is the grand instrument of purifying the soul.

V. 4. *Abide in me*—Ye who are now pure by living faith producing all holiness; by which alone ye can be in me.

V. 5. *I am the vine; ye are the branches*—Our Lord in his whole passage, speaks of no branches but such as are, or at least were once, united to him by living faith.

V. 6. *If any one abide not in me*—By living faith: not by church communion only. He may thus abide in *Christ*, and be *withered* all the time, and *cast into the fire* at last. *He is cast out*—Of the vineyard, the invisible church. Therefore he was in it *once*.

V. 7. *If*

7 they gather and cast them into the fire, and they are burned. If ye
 8 abide in me, and my words abide in you, ye shall ask whatsoever ye will,
 9 and it shall be done for you. Hereby is my Father glorified, that ye
 10 bear much fruit : so shall ye be my disciples. As the Father hath loved
 11 me, so have I also loved you. Abide ye in my love. If ye keep my
 12 commandments, ye shall abide in my love, even as I have kept my
 13 Father's commandments, and abide in his love. I have spoken these
 14 things to you, that my joy might remain in you, and your joy might be
 15 full. This is my commandment, that ye love one another, as I have
 16 loved you. No one hath greater love than this, that a man lay down
 17 his life for his friends. Ye are my friends, if ye do whatsoever I com-
 18 mand you. I no longer call you servants, for the servant knoweth not
 what his lord doth : but I have called you friends ; for all things that I
 have heard from my Father, I have made known to you. Ye have not
 chosen me, but I have chosen you, and appointed you that ye may go
 and bear fruit, and your fruit may remain ; that whatsoever ye shall ask
 of the Father in my name, he may give it you. This I command you,
 that ye love one another.
 If the world hate you, ye know it hated me, before *it hated* you.

V. 7. *If ye abide in me, ye shall ask*—Prayers themselves are a fruit of faith, and they produce more fruit.

V. 8. *So shall ye be my disciples*—Worthy of the name. To be a disciple of *Christ* is both the foundation and height of Christianity.

V. 9. *Abide ye in my love*—Keep your place in my affection. See that you do not forfeit that invaluable blessing. How needless a caution, if it were impossible for them, not to abide therein ?

V. 10. *If ye keep my commandments, ye shall abide in my love*—On these terms, and no other, ye shall remain the objects of my special affection.

V. 11. *That my joy might remain in you*—The same joy which I feel, in loving the Father, and keeping his commandments.

V. 12. *Your joy will be full, if ye so love one another.*

V. 13. *Greater love*—To his friends. He here speaks of them only.

V. 14. *Ye are my friends, if ye do whatsoever I command you*—On this condition, not otherwise. A thunderbolt for Antinomianism. Who then dares assert, that God's love, does *not at all* depend on man's works ?

V. 15. *All things*—Which might be of service to you.

V. 16. *Ye my apostles have not chosen me, but I have chosen you*—As clearly appears, from the sacred history : *and appointed you, that ye may go and bear fruit*—I have chosen and appointed you for this end, that ye may go and convert sinners : *and that your fruit may remain*—That the fruit of your labours may remain to the end of the world ; yea, to eternity : *that whatsoever ye shall ask*—The consequence of your going and bearing fruit will be, that all your prayers will be heard.

V. 19. *Because*

19 If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said to you, * The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do to you, for my name's sake, because they know not him that sent me. If I had not come and spoken to them, they had not had sin; but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which no other did, they had not had sin: but now have they seen *them*, and yet hated both me and my Father.

25 So that the word which is written in their law is fulfilled, § They hated me without a cause. But when the Comforter is come, whom I will send to you from the Father, the Spirit of Truth, who proceedeth from the Father he shall testify of me. Ye also testify, because ye have been with me from the beginning.

XVI. I have told you these things, that ye may not be offended.
2 They who will put you out of the synagogues; yea, the time cometh,

V. 19. *Because ye are not of the world, therefore the world hateth you*—Because your maxims, tempers, actions are quite opposite to theirs. For the very same reason must the world in all ages, hate those who are not of the world.

V. 21. *All these things will they do to you, because they know not him that sent me*—And in all ages and nations, they who know not God, will *for this cause* hate and persecute those that do.

V. 22. *They had not had sin*—Not in this respect.

V. 23. *He that hateth me*—As every unbeliever doth. For as the love of God is inseparable from faith, so is the hatred of God from unbelief.

V. 26. *When the Comforter is come, whom I will send to you from the Father, the Spirit of truth, who proceedeth from the Father, he shall testify of me*—The Spirit's coming, and

being sent by our Lord *from the Father, to testify of him*, are personal characters, and plainly distinguish him from the Father and the Son: and his title as *the spirit of truth*, together with his *proceeding from the Father*, can agree to none but a divine person. And that he proceeds from the Son, as well as from the Father, may be fairly argued from his being called *the Spirit of Christ* (1 Pet. i. 11.) And from his being here laid, to be *sent by Christ from the Father*, as well as sent by the Father *in his name*.

V. 2. *The time cometh, that whosoever killeth you, will think he doth God service*—But blessed be God, the time is so far past, that those who bear the name of *Christ*, do not now generally suppose they do him service, by killing each other, for a difference in opinion or mode of worship.

V. 3. *They*

* Ch. xiii. 16. Matt. x. 24. Luke vi. 40. § Psalm lxi. 4.

3 that whosoever killeth you, will think he doth God service. These things will they do, because they have not known the Father nor me.
 4 But I have told you these things, that when the time shall come, ye may remember I told you them. I did not tell you these things, at the
 5 beginning, because I was with you. But now I go to him that sent me,
 6 and none of you asketh me, Whither goest thou? But because I have
 7 told you these things, sorrow hath filled your heart. But I tell you the truth; it is expedient for you that I go: for if I go not, the Comforter
 8 will not come to you; but if I depart, I will send him to you. And he coming will convince the world of sin, and of righteousness, and of
 9 judgment; Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because
 10 the prince of this world is judged.
 11
 12 I have yet many things to say to you; but ye cannot bear them
 13 now. But when he, the Spirit of truth is come, he will guide you into all the truth; for he will not speak of himself: but whatsoever

V. 3. *They have not known the Father nor me*—This is the true root of persecution in all its forms.

V. 4. *I did not tell you these things at the beginning, because I was with you*—To bear the chief shock in my own person, and to screen you from it.

V. 5. *None of you asketh me*—Now, when it is most seasonable. *Peter* did ask this before, ch. xiii. 36.

V. 7. *It is expedient for you*—In respect of the Comforter, ver. 7, &c. and of me, ver. 16, &c. and of the Father, ver. 23, &c.

V. 8. *He*—Observe his twofold office, toward the world, ver. 8, &c. toward believers, ver. 12, &c. *will convince*—All of the world—Who do not obstinately resist, by your preaching and miracles, of sin, and of righteousness, and of judgment—He who is convinced of sin, either accepts the righteousness of Christ, or is judged with Satan. An abundant accomplishment of this, we find in the *Acts of the Apostles*.

V. 9. *Of sin*—Particularly of unbelief, which is the confluence of all sins, and binds them all down upon us.

V. 10. *Of righteousness, because I go to my Father*—Which the Spirit will testify, tho' ye do not then see me. But I could not go to him, if I were not righteous.

V. 11. *The prince of this world is judged*—And in consequence thereof dethroned, deprived of the power he had so long usurped over men. Yet those who reject the deliverance offered them, will remain slaves of Satan still.

V. 12. *I have yet many things to say*—Concerning my passion, death, resurrection, and the consequences of it. These things we have, not in uncertain traditions, but in the Acts, the Epistles, and the Revelation. *But ye cannot bear them now*—Both because of your littleness of faith, and your immediate sorrow.

V. 13. *When he is come*—It is universally allowed, that the Father, Son, and Holy Ghost dwell in all believers. And the internal agency of the Holy Ghost, is generally admitted. That of the Father and the Son, as represented in this gospel, deserves our deepest consideration.

he shall hear, he will speak; and he will shew you the things which
 14 are to come. He will glorify me; for he will take of mine, and
 15 shew *it* you. All things that the Father hath, are mine: therefore
 16 I said, He will take of mine, and shew *it* you. A little while and ye
 shall not see me; and again, a little while and ye shall see me, because
 17 I go to the Father. Then *some* of his disciples said to each other,
 What is this that he saith to 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
 18 the Father? They said therefore, What is that he saith, a little while?
 19 We understand not what he saith. Jesus knew they were desirous to
 ask him, and said to them, Ye enquire among you of this, that I said,
 A little while and ye shall not see me; and again, a little while and ye
 20 shall see me. Verily, verily I say unto you, Ye will weep and lament;
 but the world will rejoice: ye will be sorrowful; but your sorrow shall
 21 be turned into joy. A woman when she is in travail, hath sorrow,
 because her hour is come; but when she hath brought forth the child,
 she no longer remembereth the anguish, for joy that a man is born into
 22 the world. And ye now therefore have sorrow; but I will see you again,
 and your heart shall rejoice, and your joy no one taketh from you.
 23 And in that day ye shall not question me about any thing. Verily,
 verily I say unto you, Whatsoever ye shall ask the Father in my name,
 24 he will give you. Hitherto ye have asked nothing in my name: ask and

V. 15. *All things that the Father hath are mine*—Could any creature say this?

V. 16. *A little while and ye shall not see me*—When I am buried, and again a little while and ye shall see me—When I am risen, because I go to my Father—I die and rise again, in order to ascend to my Father.

V. 19. *Jesus said to them*—Preventing their question.

V. 20. *Ye will weep and lament*—When ye see me dead; but your sorrow will be turned into joy—When ye see me risen.

V. 22. *Ye now therefore have sorrow*—This gives us no manner of authority to assert, all believers *must* come into a state of darkness. They never need lose either their peace or love, or the witness that they are the children of God. They never can

lose these, but either through sin, or ignorance, or vehement temptation, or bodily disorders.

V. 23. *Ye shall not question me about any thing*—Which you do not now understand. You will not need to enquire of me; for you will know all things clearly. *Whatever ye shall ask*—Knowledge, love, or any thing else. *He will give it.* Our Lord here gives us a chart blanche. Believer, write down what thou wilt. He had said, ch. xiv. 13. *I will do it*, where the discourse was of glorifying the Father through the Son. Here speaking of the love of the Father to believers, He saith, *He will give it.*

V. 24. *Hitherto ye have asked nothing in my name*—For they had asked him directly for all they wanted.

V. 26. *At*

25 ye shall receive, that your joy may be full. I have spoken these things to you in parables: but the time is coming, when I will no longer speak
 26 to you in parables, but will shew you plainly of the Father. At that day ye shall ask in my name: and I say not to you, that I will pray
 27 the Father for you. For the Father himself loveth you, because ye
 28 have loved me, and have believed, that I came forth from God. I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.

29 His disciples say to him, Lo, now speakest thou plainly, and speakest
 30 no parable. Now we are sure that thou knowest all things, and needest not that any should question thee: by this we believe that thou camest
 31 forth from God. Jesus answered, Ye do now believe. *But* lo, the hour
 32 is coming, yea, is already come, that ye will be scattered every one to his own, and will leave me alone: and yet I am not alone: for the
 33 Father is with me. I have spoken these things to you, that ye may have peace in me. In the world ye shall have tribulation; but take courage. I have overcome the world.

XVII. These things spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also

V. 26. *At that day ye shall ask*—For true knowledge begets prayer. *And I say not, that I will pray*—This in no wise implies, that he will not: it means only, The Father himself now loves you, not only because of my intercession, but also because of the faith and love which he hath wrought in you.

V. 30. *Thou knowest all things*—Even our hearts. Although no question is asked thee, yet thou answerest the thoughts of every one. *By this we believe that thou camest forth from God*—They as it were echo back the words which he had spoken in the 27th verse, implying, *We believe in God: we believe also in thee.*

Chap. xvii. In this chapter our Lord prays, 1. For himself, ver. 1—5. 2. For the apostles, ver. 6—19, and again, ver. 24—26. 3. For all believers, ver. 20—23.

And 4. For the world, ver. 21—23. In his prayer he comprizes all he had said from ch. xiii. 31. and seals as it were, all he had hitherto done, beholding things past, present, and to come. This chapter contains the easiest words, and the deepest sense of any in all the scripture: yet is here no incoherent rhapsody, but the whole is closely and exactly connected.

V. 1. *Father*—This simplicity of appellation highly became the only begotten Son of God; to which a believer then makes the nearest approach, when he is fullest of love and humble confidence. *The hour is come*—The appointed time for it; *glorify thy Son*—The Son glorified the Father, both before and after his own glorification. When he speaks to the Father, he does not stile himself the Son of man.

2 may glorify thee: As thou hast given him power over all flesh, that
 3 he may give eternal life to all whom thou hast given him. And this
 is life eternal, to know thee, the only true God, and Jesus Christ,
 4 whom thou hast sent. I have glorified thee on earth. I have finished
 5 the work which thou gavest me to do. And now, Father, glorify thou
 me with thyself, with the glory which I had with thee, before the
 world was.

6 I have manifested thy name to the men whom thou hast given me
 7 out of the world. Thine they were, and thou hast given them me,
 and they have kept thy word. Now they know, that all things whatso-
 8 ever thou hast given me are of thee. For I have given them the
 words which thou gavest me, and they have received *them*, and have
 known surely, that I came forth from thee, and they have believed
 9 that thou hast sent me. I pray for them: I pray not for the world,
 10 but for them whom thou hast given me; for they are thine. And

V. 2. *As thou hast given him power over all flesh*—This answers to *Glorify thy Son. That he may give eternal life, &c.* This answers to *That thy Son may glorify thee. To all whom thou hast given him*—To all believers. This is a clear proof, that *Christ* designed his sacrifice should avail for all; yea, that *all flesh*, every man, should partake of everlasting life. For as the Father had given him power over all flesh, so he gave himself a ransom for all.

V. 3. *To know*—By loving, holy faith, thee the only true God—The only cause and end of all things; not excluding the Son and the Holy Ghost, no more than the Father is excluded from being Lord, 1 Cor. viii. 6. but the false gods of the heathens, and *Jesus Christ*—As their prophet, priest, and king: *this is life eternal*—It is both the way to, and the essence of everlasting happiness.

V. 4. *I have finished the work*—Thus have I glorified thee, laying the foundation of thy kingdom on earth.

V. 5. *The glory which I had*—He does not say *received*. He always had it, till he emptied himself of it, in the days of his flesh.

V. 6. *I have manifested thy name*—All thy attributes; and in particular, thy paternal relation to believers; *to the men whom thou hast given me*—The apostles. And so ver. 12. *They were thine*—By creation, and by descent from *Abraham*. *And thou hast given them me*—By giving them faith in what I have spoken. So ver. 9.

V. 7. *Now they know all things*—Which I have done and spoken; *are of thee*—And consequently right and true.

V. 8. *They have received them*—By faith.

V. 9. *I pray not for the world*—Not in these petitions which are adapted to the state of believers only. (He prays for the world at the 21st and 23d verses, *that they may believe—that they may know God hath sent him*.) This no more proves that our Lord did not pray for the world, both before and afterward, than his praying for the apostles alone, (ver. 6—19.) proves that he did not pray for them also which shall believe through their word, (ver. 20.)

V. 10. *All things that are mine are thine, and that are thine are mine*—These are very high and strong expressions, too grand for any mere creature to use; as implying that
 all

all things that are mine are thine, and that are thine are mine; and
 11 I am glorified by them. And I am no longer in the world, but these
 are in the world, and I come to thee. Holy Father, keep through thy
 name them whom thou hast given me, that they may be one, as we
 12 are. While I was with them in the world I kept them through thy
 name. Those whom thou hast given me I have guarded, and none
 of them is lost, but the son of perdition, § that the scripture might
 13 be fulfilled. And now I am coming to thee, and I speak these things
 14 in the world, that they may have my joy fulfilled in them. I have
 given them thy word, and the world hath hated them, because they
 15 are not of the world, even as I am not of the world. I do not pray
 that thou wouldest take them out of the world, but that thou wouldest
 16 keep them from the evil one. They are not of the world, as I am
 17 not of the world. Sanctify them through the truth: thy word is truth.
 18 As thou hast sent me into the world, I also have sent them into the
 19 world. And for their sakes I sanctify myself, that they also may be
 sanctified through the truth.

all things whatsoever, inclusive of the divine nature, perfections, and operations, are the common property of the Father and the Son. And this is the original ground of that peculiar property, which both the Father and the Son have in the persons, who were given to *Christ* as Mediator; according to what is said in the close of the verse, of his being *glorified by them*; namely, believing in him, and so acknowledging his glory.

V. 11. *Keep them through thy name*—Thy power, mercy, wisdom, *that they may be one*—With us and with each other; one body, separate from the world: *As we are*—By resemblance to us, though not equality.

V. 12. *Those whom thou hast given me, I have guarded, and none of them is lost, but the son of perdition*—So one even of them whom God hath given him is lost. So far was even that decree from being unchangeable! *That the scripture might be fulfilled*—That is,

whereby the scripture was fulfilled. *The son of perdition* signifies, one that deservedly perishes; as *a son of death* (2 Sam. xii. 5.) *Children of hell* (Mat. xxiii. 15.) and *children of wrath* (Eph. ii. 3.) signify persons justly obnoxious to death, hell, wrath.

V. 13. *In the world*—That is, before I leave the world. *My joy*—The joy I feel at going to the Father.

V. 15. *That thou wouldest take them out of the world*—Not yet: *But that thou wouldest keep them from the evil one*—Who reigns therein.

V. 17. *Sanctify*—Consecrate them by the anointing of thy spirit to their office, and perfect them in holiness, by means of thy word.

V. 19. *I sanctify myself*—I devote myself as a victim, to be sacrificed.

V. 20. *For*

§ Psalm cix. 8.

20 Neither pray I for these alone, but for them also who will believe
 21 on me through their word ; That they all may be one ; as thou, Father,
 art in me, and I in thee, that they also may be one in us ; that the world
 22 may believe that thou hast sent me. And the glory which thou hast
 given me, I have given them, that they may be one, as we are one ;
 23 I in them, and thou in me, that they may be perfected in one ; and that
 the world may know, that thou hast sent me, and hast loved them as thou
 hast loved me.

24 Father, I will that these also whom thou hast given me, be with me
 where I am, that they may behold my glory which thou hast given me ;
 25 for thou lovedst me before the foundation of the world. Righteous
 Father, though the world hath not known thee, yet I have known thee,
 26 and these have known that thou hast sent me. And I have declared to
 them thy name, and will declare *it*, that the love wherewith thou hast
 loved me, may be in them, and I in them.

XVIII. § Jesus having spoken these words, went forth with his disciples
 over the brook Kedron, where was a garden, into which he entered

V. 20. *For them who will believe*—In all ages.

V. 21. *As thou art in me*—This also is to be understood, in a way of similitude, and not of sameness or equality. *That the world may believe*—Here *Christ* prays for the world. Observe the sum of his whole prayer, 1. Receive me into thy own and my glory ; 2. Let my apostles share therein ; 3. And all other believers ; 4. And let all the world believe.

V. 22. *The glory which thou hast given me, I have given them*—The glory of the only begotten shines in all the sons of God. How great is the majesty of Christians !

V. 24. Here he returns to the apostles—*I will*—He asks, as having a right to be heard, and prays, not as a servant, but a son : *That they may behold my glory*—Herein is the happiness of heaven, 1 *John* iii. 2.

V. 25. *Righteous Father*—The admission of believers to God through *Christ*, flows even from the justice of God.

V. 26. *I have declared to them thy name*—Thy new, best name of love ; *that the love wherewith thou hast loved me—and I*—That thou and *thy love* and I and my love, *may be in them*—That they may love me with that love.

V. 1. *A garden*—Probably belonging to one of his friends. He might retire to this private place, not only for the advantage of secret devotion, but also that the people might not be alarmed at his apprehension, nor attempt in the first sallies of their zeal, to rescue him in a tumultuous manner. *Kedron* was (as the name signifies) a dark, shady valley, on the east-side of *Jerusalem*, between the city and the *Mount of Olives*, through which a little brook ran, which took its name from it. It was

§ *Matt.* xxvi. 30. *Mark* xiv. 26. *Luke* xxii. 30.

this

2 and his disciples. * And Judas also, who betrayed him, knew the
 3 place: for Judas had often met there with his disciples. Judas then
 having received a troop of soldiers, and officers from the chief priests
 and Pharisees, cometh thither with lanterns, and torches, and arms.
 4 Then Jesus knowing all things that were coming upon him, going forth
 5 said to them, Whom seek ye? They answered him, Jesus of Nazareth.
 Jesus saith to them, I am *he*. And Judas also, who betrayed him, stood
 6 with them. As soon as he said to them, I am *he*, they went backward,
 7 and fell to the ground. He asked them again, whom seek ye? And
 8 they said, Jesus of Nazareth. Jesus answered, I have told you, I am *he*:
 9 if therefore ye seek me, let these go: that the † saying might be fulfilled
 which he had spoken, Of them whom thou hast given me, I have lost none.
 10 Then Simon Peter, having a sword, drew it, and smote the high priest's
 11 servant, and cut off his right ear. The servant's name was Malchus.
 Then said Jesus to Peter, Put up the sword into its scabbard. The cup
 which my Father hath given me, shall I not drink it?
 12 ‡ Then the soldiers, and the captain, and officers of the Jews took
 13 Jesus and bound him: And led him away to Annas first (for he was

this brook which *David*, a type of *Christ*, went over, with the people, weeping in his flight from *Abalom*.

V. 3. *A troop of soldiers*—A cohort of Roman foot.

V. 6. *As soon as he said, I am he, they went backward, and fell to the ground*—How amazing is it, that they should renew the assault, after so sensible an experience both of his power and mercy! But probably the priests among them, might persuade themselves and their attendants, that this also was done by *Beelzebub*; and that it was through the providence of God, not the indulgence of *Jesus*, that they received no farther damage.

V. 8. *If ye seek me, let these (my disciples) go*—It was an eminent instance of his power over the spirits of men, that they so

far obeyed this word, as not to seize even *Peter*, when he had cut off the ear of *Malchus*.

V. 10. *Then Simon Peter*—No other Evangelist names him. Nor could they safely. But St. *John*, writing after his death, might do it without any such inconvenience.

V. 13. *Annas* had been high-priest before his son-in-law *Caiaphas*. And though he had for some time resigned that office, yet they paid so much regard to his age and experience, that they brought *Christ* to *Annas* first. But we do not read of any thing remarkable, which passed at the house of *Annas*: for which reason his being carried thither, is omitted by the other Evangelists.

* Matt. xxvi. 30. Mark xiv. 43. Luke xxii. 47. † Ch. xvii. 12. ‡ Matt. xxvi. 57. Mark xiv. 53. Luke xxii. 54.

14 father-in-law to Caiaphas, who was high priest that year.) Caiaphas was
 he who had counselled the Jews, that it was expedient one man should
 15 die for the people. Now Simon Peter followed Jesus, and another
 disciple. That disciple was known to the high priest, and went with Jesus
 16 into the palace of the high priest. But Peter stood at the door without:
 therefore the other disciple, who was known to the high priest, went out,
 17 and spake to her that kept the door, and brought in Peter. Then
 saith the maid, who kept the door, to Peter, Art thou also *one* of this
 18 man's disciples? He saith I am not. And the servants and officers, having
 made a fire of coals (for it was cold) stood and warmed themselves:
 19 and Peter stood with them and warmed himself. Then the high
 20 priest asked Jesus of his disciples and of his doctrine. Jesus answered
 him, I spake openly to the world; I was continually teaching in the
 synagogue and in the temple, whither all the Jews resort, and in
 21 secret have I said nothing. Why askest thou me? Ask them that
 heard me, what I said to them: behold, they know what I said.
 22 When he had said thus, one of the officers, who stood by, gave
 23 Jesus a blow, saying, Answerest thou the high priest so? Jesus an-
 swered, If I have spoken evil, bear witness of the evil: but if well,
 24 why smitest thou me? (Now Annas had sent him bound to Caiaphas the
 high priest.)
 25 And Simon Peter was standing and warming himself. They said
 to him, Art not thou also one of his disciples? He denied and said,
 26 I am not. One of the servants of the high priest (being kinsman to
 27 him whose ear Peter had cut off) said, Did not I see thee in the
 garden with him? Peter denied again, and immediately the cock crew.
 28 * Then they led Jesus from Caiaphas to the Governor's palace,
 and it was early; and they went not into the palace themselves,

V. 17. *Art not thou also*—As well as the other, *one of this man's disciples*—She does not appear to have asked, with any design to hurt him.

V. 20. *I spake openly*—As to the manner: *continually*—As to the time: *In the synagogue and temple*—As to the place. *In secret have I said nothing*—No point of doctrine, which I have not taught in public.

V. 21. *Why askest thou me?*—Whom thou wilt not believe?

V. 22. *Answerest thou the high-priest so?*—With so little reverence?

V. 24. *Now Annas had sent him to Caiaphas*—As it implied, ver. 15. *Bound*—Being still bound, ver. 12.

V. 28. *They went not into the palace themselves, lest they should be defiled*—By going into

* Matt. xxvii. 2. Mark xv. 1. Luke xxiii. 1.

29 that they might not be defiled, but might eat the passover. Pilate therefore went out to them, and said, What accusation do ye bring
 30 against this man? They answered and said to him, If he were
 31 not a malefactor, we should not have delivered him to thee. Then said
 Pilate to them, Take ye him, and judge him according to your law.
 The Jews said to him, It is not lawful for us to put any man to death:
 32 So the † saying of Jesus was fulfilled, which he spake, signifying
 33 what death he should die. Then Pilate returned into the palace, and
 34 called Jesus, and said to him, Art thou the king of the Jews? Jesus
 answered him, Sayest thou this of thyself? or did others tell it thee of
 35 me? Pilate answered, Am I a Jew? Thy own nation, even the chief
 36 priests, have delivered thee to me. What hast thou done? Jesus
 answered, My kingdom is not of this world: if my kingdom were of this
 world, my servants would have fought, that I might not be delivered to
 37 the Jews: but my kingdom is not from hence. Pilate said to him, Art
 thou a king then? Jesus answered, Thou sayest, I am a king. To this
 end was I born, and for this cause came I into the world, that I might
 38 bear witness to the truth. Every one that is of the truth, heareth my
 voice. Pilate saith to him, What is truth? And having said this, he

into a house which was not purged from leaven. *Deut. xvi. 4.*

V. 31. *It is not lawful for us to put any man to death*—The power of inflicting capital punishment had been taken from them that very year. So the sceptre was departed from Judah, and transferred to the Romans.

V. 32. *Signifying what death he should die*—For crucifixion was not a Jewish, but a Roman punishment. So that had he not been condemned by the Roman governor, he could not have been crucified.

V. 36. *My kingdom is not of this world*—Is not an external, but a spiritual kingdom; that I might not be delivered to the Jews—Which Pilate had already attempted to do (ver. 31.) and afterwards actually did. Ch. xix. 16.

V. 37. *Thou sayest*—The truth. *To this end was I born*—Speaking of his human origin! his divine was above Pilate's comprehension. Yet it is intimated in the following words, *I came into the world—That I might witness to the truth*—Which was both declared to the Jews, and in the process of his passion, to the princes of the Gentiles also. *Every one that is of the truth*—That is a lover of it, *heareth my voice*—An universal maxim. Every sincere lover of truth will hear him, so as to understand and practise what he saith.

V. 38. *What is truth?*—Said Pilate, a courtier; perhaps meaning, What signifies truth? Is that a thing worth hazarding your life for? So he left him presently, to plead with the Jews for him, looking upon him as an innocent, but weak man.

3 U

V. 7. By

† Ch. iii. 14.

went out again to the Jews, and saith to them, I find no fault in him.
 39 But ye have a custom, that I should release to you one at the passover:
 40 will ye therefore that I release to you the king of the Jews? Then cried
 they all again, saying, Not this man, but Barabbas. Now Barabbas was
 a robber.

XIX. * Then Pilate therefore took Jesus and scourged *him*. And the
 2 soldiers having platted a crown of thorns, put *it* on his head, and put on
 3 him a purple robe, And said, Hail, king of the Jews. And they smote
 4 him on the cheeks. Pilate went out again, and saith to them, Lo, I
 5 bring him forth to you, that ye may know I find no fault in him.
 Then Jesus came forth, wearing the crown of thorns, and the purple
 6 robe. And he saith to them, Behold the man. But when the chief priests
 and the officers saw him, they cried out, saying, Crucify, crucify him.
 7 Pilate saith to them, Take ye him and crucify *him*; for I find no fault
 in him. The Jews answered him, We have a law and by our law he
 8 ought to die, because he made himself the Son of God. When Pilate
 heard that saying, he was the more afraid, And returned into the palace,
 9 and saith to Jesus, Whence art thou? But Jesus gave him no answer.
 10 Then Pilate saith to him, Speakest thou not to me? Knowest thou not,
 that I have power to crucify thee, and have power to release thee?
 11 Jesus answered, Thou couldst have no power over me, unless it were
 given thee from above: therefore he that delivered me to thee, hath the
 12 greater sin. Upon this Pilate sought to release him: but the Jews
 cried out, saying, If thou release this man, thou art not a friend to
 Cæsar. Whosoever maketh himself a king, speaketh against Cæsar.
 13 Pilate hearing this saying, brought Jesus forth, and sat on the judgment

V. 7. *By our law he ought to die, because he made himself the Son of God*—Which they understood in the highest sense, and therefore accounted blasphemy.

V. 8. *He was the more afraid*—He seems to have been afraid before of shedding innocent blood.

V. 9. *Whence art thou?*—That is, whose son art thou.

V. 11. *Thou couldst have no power over me*

—For I have done nothing to expose me to the power of any magistrate. *Therefore he that delivered me to thee, namely, Caiaphas knowing this, is more blameable than thou.*

V. 13. *Pilate sat down on the judgment seat*—Which was then without the palace, in a place called, in Greek, the pavement, on account of a beautiful piece of Mosaic work, with which the floor was adorned; but in Hebrew, *Gabbatha*—

* Matt. xxvii. 26. Mark xv. 15.

14 feat, in a place called the Pavement, but in Hebrew, Gabbatha; (It was
the preparation of the passover, and about the third hour.) And faith
15 to the Jews, Behold your king. But they cried out, Away *with him*,
away *with him*, crucify him. Pilate faith to them, Shall I crucify your
16 king? The chief priests answered, We have no king but Cæsar. Then
delivered he him to them, to be crucified.

17 * And they took Jesus and led him away. And he bearing his
cross, went forth to the place, called *the place* of a skull, which
18 is called in Hebrew, Golgotha: Where they crucified him, and two
19 others with him, one on each side, and Jesus in the midst. And
Pilate wrote an inscription also, and put it on the cross: and the
writing was, JESUS OF NAZARETH THE KING OF THE JEWS.
20 Many of the Jews read this inscription; for the place where Jesus
was crucified, was near the city; and it was written in Hebrew, *and*
21 Greek, *and* Latin. Then said the chief priests to Pilate, Write not,
the king of the Jews; but that he said, I am the king of the Jews.
22 Pilate answered, What I have written, I have written. And the soldiers,
23 when they had crucified Jesus, took his garments and made four parts,
to every soldier a part, and also *his* vesture: now the vesture was with-
24 out seam, woven from the top throughout. They said therefore one
to another, Let us not rent it, but cast lots for it, whose it shall be;

Gabbatha—Or the high place, because it stood on an eminence, so that the judge sitting on his throne, might be seen and heard by a considerable number of people.

V. 14. *It was the preparation of the passover*—For this reason both the *Jews* and *Pilate* were desirous to bring the matter to a conclusion. Every Friday was called the preparation (namely, for the sabbath.) And as often as the Passover fell on a Friday, that day was called, the preparation of the passover.

V. 17. *Bearing his cross*—Not the whole cross (for that was too large and heavy) but the transverse beam of it, to which his hands were afterwards fastened. This

they used to make the person to be executed carry.

V. 19. *Jesus of Nazareth, the king of the Jews*—Undoubtedly these were the very words although the other evangelists do not express them at large.

V. 20. *It was written in Latin*—For the Majesty of the Roman empire; *in Hebrew*—Because it was the language of the nation; *and in Greek*—For the information of the Hellenists, who spake that language, and came in great numbers to the feast.

V. 22. *What I have written, I have written*—That shall stand.

V. 23. *The vesture*—The upper garment.

V. 24. *They parted my garments among them*—No circumstance of *David's* life bore

3 U 2

* Matt. xxvii. 31. Mark xv. 20. Luke xxiii. 26.

that the scripture might be fulfilled which saith, † They parted my garments among them, and cast lots for my vesture. These things therefore the soldiers did.

25 Now there stood by the cross of Jesus, his mother, and his mother's
26 sister, Mary, *the wife* of Cleopas, and Mary Magdalene. Jesus therefore
seeing his mother, and the disciple standing by, whom he loved, saith to
27 his mother, Woman, behold thy son. Then saith he to the disciple,
Behold thy mother. And from that hour the disciple took her to his
own home.

28 After this, Jesus knowing that all things were now accomplished,
29 that the scripture might be fulfilled, saith, I thirst. Now there was set a
vessel full of vinegar. And filling a sponge with * vinegar, and putting
30 it on a *stalk* of hyssop, they put it to his mouth, When Jesus had taken
the vinegar, he said, It is finished, and bowing the head, he delivered up
his spirit.

31 Now because it was the preparation, lest the bodies should remain
upon the cross on the sabbath (for the sabbath was a great day)
the Jews besought Pilate, that their legs might be broken, and
32 they might be taken away. Then came the soldiers, and brake the
legs of the first, and of the other who was crucified with him, But
33 coming to Jesus, when they saw he was dead already, they brake not

bore any resemblance to this, or to several other passages in the 22d psalm. So that in this scripture, as in some others, the prophet seems to have been thrown into a preternatural extasy, wherein personating the *Messiah*, he spoke barely what the spirit dictated, without any regard to himself.

V. 25. *His mother's sister*—But we do not read she had any brother. She was her father's heir, and as such transmitted the right of the kingdom of *David* to *Jesus*: *Mary, the wife of Cleopas*—Called likewise *Alpheus*, the father, as *Mary* was the mother of *James*, and *Joses*, and *Simon*, and *Judas*.

V. 27. *Behold thy mother*—To whom thou art now to perform the part of a son in my place, a peculiar honour which *Christ* con-

ferred on him. *From that hour*—From the time of our Lord's death.

V. 29. *A stalk of hyssop*—Which in those countries grows exceeding large and strong.

V. 30. *It is finished*—My suffering: the purchase of man's redemption. *He delivered up his spirit*—To God: *Matt.* xxvii. 50.

V. 31. *Lest the bodies should remain on the cross on the sabbath*—Which they would have accounted a profanation of any sabbath, but of that in particular. *For that sabbath was a great day*—Being not only a sabbath, but the second day of the feast of unleavened bread (from whence they reckoned the weeks to Pentecost:) and also the day for presenting and offering the sheaf of new corn: so that it was a treble solemnity.

V. 34. *Forthwith*

† Psalm xxii. 18. * Psalm lxi. 21.

34 his legs. But one of the soldiers pierced his side with a spear, and
 35 forthwith there came out blood and water. And he that saw, hath
 testified *it*, and his testimony is true: and he knoweth that he faith
 36 true, that ye also may believe. For these things were done that the
 37 scripture might be fulfilled, † A bone of it shall not be broken. And
 again another scripture faith, ‡ They shall look on him whom they
 have pierced.

38 And after these things, Joseph of Arimathea (being a disciple of
 Jesus, but secretly, for fear of the Jews) asked Pilate leave to take
 away the body of Jesus: and Pilate gave him leave. He came
 39 therefore and took the body of Jesus. And Nicodemus also came
 (who at first had come to Jesus by night) bringing a mixture of myrrh
 40 and aloes, about an hundred pounds. So they took the body of
 Jesus, and wrapped it in linen clothes with the spices, as the manner
 41 of the Jews is to bury. Now in the place where he was crucified,
 there was a garden, and in the garden a new sepulchre, in which
 42 no man had ever been laid. There therefore they laid Jesus,
 because of the preparation-day of the Jews; for the sepulchre
 was nigh.

V. 34. *Forthwith there came out blood and water*—It was strange, seeing he was dead, that blood should come out; more strange that water also: and most strange of all that both should come out immediately, at one time, and yet distinctly. It was pure and true water, as well as pure and true blood. The asseveration of the beholder and testifier of it, shews both the truth and greatness of the miracle and mystery.

V. 35. *His testimony is true*—Valid, unexceptionable. *And he knoweth*—And his conscience beareth him witness, that he testifieth this, for no other end, than *that ye may believe*.

V. 36. *A bone of it shall not be broken*—This was originally spoken of the paschal Lamb, an eminent type of *Christ*.

V. 37. *They shall look on him whom they have pierced*—He was pierced by the soldier's

spear. They who have occasioned his sufferings by their sins, (and who has not?) shall either look upon him in this world with penitential sorrow; or with terror, when he cometh in the clouds of heaven. Rev. i. 7.

V. 38. *Joseph of Arimathea asked Pilate—And Nicodemus also came*—Acknowledging *Christ*, when even his chosen disciples forsake him. In that extremity, *Joseph* was no longer afraid, *Nicodemus* no longer ashamed.

V. 41. *In the place where he was crucified*—There was a garden in the same tract of land; but the cross did not stand in the garden.

V. 42. *Because of the preparation*—That is, they chose the rather to lay him in that sepulchre, which was nigh, because it was the day before the sabbath, which also was drawing to an end, so that they had no time to carry him far.

V. 3. *Peter*

† Exod. xii. 46.

‡ Zech. xii. 10.

XX. * The first day of the week cometh Mary Magdalene early, while it was yet dark, to the sepulchre, and seeth the stone taken
2 away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them, They have taken away the Lord out of the sepulchre, and
3 we know not where they have laid him. Then Peter went out
4 and the other disciple, and came to the sepulchre. They both ran together: but the other disciple out-ran Peter, and came first to the
5 sepulchre. And stooping down, he seeth the linen clothes lying;
6 yet went he not in. Then cometh Simon Peter following him, and
7 went into the sepulchre, and seeth the linen clothes lie, And the napkin that had been about his head, not lying with the linen
8 clothes, but folded up in a place by itself. Then the other disciple, who came first to the sepulchre, went in; and he saw and believed.
9 For as yet they knew not the scripture, that he must rise again from the
10 dead. Then the disciples went home again.

11 † But Mary stood without at the sepulchre weeping. And as she
12 wept, she stooped down into the sepulchre, And seeth two angels in white sitting, where the body of Jesus had laid, one at the head,
13 and one at the feet. And they say to her, Woman, why weepest thou? She saith to them, They have taken away my Lord, and I
14 know not where they have laid him. And having said this, she turned herself back, and seeth Jesus standing, but knew not that it
15 was Jesus. Jesus saith to her, Woman, why weepest thou? Whom seekest thou? She supposing him to be the gardener, saith to him, Sir, if thou hast borne him hence, tell me where thou hast laid him,
16 and I will take him away. Jesus saith to her, Mary! She turning, saith

V. 3. *Peter went out*—Of the city.

V. 6. *Peter seeth the linen clothes lie—and the napkin folded up*—The angels who ministered to him when he rose, undoubtedly folded up the napkin and linen clothes.

V. 8. *He saw*—That the body was not there, *and believed*—That they had taken it away, as *Mary* said.

V. 9. *For as yet*—They had no thought of his rising again.

V. 10. *They went home*—Not seeing what they could do farther.

V. 11. *But Mary stood*—With more constancy.

V. 16. *Jesus saith to her, Mary!*—With his usual voice and accent.

V. 17. *Touch*

* Matt. xxviii. 1. Mark xvi. 1. Luke xxiv. 1. † Mark xvi. 9.

- 17 to him, Rabboni; that is, Master. Jesus saith to her, Touch me not; for I am not yet ascended to my Father. But go to my brethren and say to them, I ascend to my Father, and your Father, and to my God
 18 and your God. Mary Magdalene cometh and telleth the disciples, that she had seen the Lord, and that he had spoken these things to her.
- 19 * The same day, the first day of the week, at evening, the doors being shut, where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and saith to them, Peace
 20 be unto you. And having said this, he shewed them his hands and his side. Then were the disciples glad, when they saw the Lord.
- 21 Then said Jesus to them again, Peace be unto you. As the Father
 22 hath sent me, even so send I you. And having said this, he breathed
 23 on them, and saith to them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted to them; and whose soever sins ye retain, they are retained.

V. 17. *Touch me not*—Or rather, *Do not cling to me* (for she held him by the feet, *Matt.* xxviii. 9.) *Detain me not now.* You will have other opportunities of conversing with me. *For I am not ascended to my Father*—I have not yet left the world. *But go immediately to my brethren*—Thus does he intimate in the strongest manner the forgiveness of their fault, even without ever mentioning it. These exquisite touches, which every where abound in the evangelical writings, shew how perfectly *Christ* knew our frame. *I ascend*—He anticipates it in his thoughts; and so speaks of it as a thing already present. *To my Father and your Father, my God and your God*—This uncommon expression shews, that the only begotten Son has all kind of fellowship with God. And a fellowship with God, the Father, some way resembling his own, he bestows upon his brethren. Yet he does not say, *Our God*: for no creature can be raised to an equality with him: but *my God, and your God*: intimating, that the Father is his in a singular, and in-

communicable manner: and ours through him, in such a kind as a creature is capable of.

V. 21. *Peace be unto you*—This is the foundation of the mission of a true gospel-minister, peace in his own soul, *2 Cor.* iv. 1. *As the Father hath sent me, so send I you*—*Christ* was the apostle of the Father, *Heb.* iii. 1. *Peter* and the rest, the apostles of *Christ*.

V. 22. *He breathed on them*—New life and vigour, and *saith*, As ye receive this breath out of my mouth, so receive ye the Spirit out of my fulness: *The Holy Ghost* influencing you in a peculiar manner, to fit you for your great embassy. This was an earnest of Pentecost.

V. 23. *Whose soever sins ye remit*—(According to the tenor of the gospel, that is, supposing them to repent and believe) *they are remitted, and whose soever sins ye retain*, (supposing them to remain impenitent) *they are retained*. So far is plain. But here arises a difficulty. Are not the sins of one who truly repents, and unfeignedly

* *Mark.* xvi. 14. *Luke* xxiv. 36.

24 But Thomas called Didymus, one of the twelve, was not with them
25 when Jesus came. The other disciples therefore said to him, We have
seen the Lord. But he said to them, Unless I see the print of the nails in
his hands, and put my finger into the place of the nails, and thrust my
hand into his side, I will not believe.

26 And after eight days his disciples were again within, and Thomas
with them. Jesus cometh, the doors being shut, and stood in the midst
27 and said, Peace *be* unto you. Then said he to Thomas, Reach hither
thy finger, and behold my hands, and reach hither thy hand, and thrust
28 it into my side, and be not faithless, but believing. And Thomas answered
29 and said to him, My Lord, and my God. Jesus saith to him, Because
thou hast seen me, thou hast believed: happy *are they* that have not
seen, and yet have believed.

30 And Jesus wrought many other miracles also, in the presence of his
31 disciples, which are not written in this book. But these are written, that
ye may believe that Jesus is the Christ, the Son of God, and that believing
ye may have life through his name.

XXI. After these things Jesus manifested himself again to the disciples
2 at the sea of Tiberias; he manifested *himself* thus. There were together
Simon Peter and Thomas called Didymus, and Nathanael of Cana in
Galilee, and the *sons* of Zebedee, and two other of his disciples.

feignedly believes in *Christ remitted*, without sacerdotal absolution? And are not the sins of one, who does not repent or believe, *retained* even with it? What then does this commission imply? Can it imply any more than, 1. A power of *declaring* with authority the Christian terms of pardon? Whose sins are *remitted*, and whose *retained*? As in our daily form of absolution: and 2. A power of inflicting and remitting Ecclesiastical censures? That is, of excluding from, and re-admitting into, a Christian congregation.

V. 26. *After eight days*—On the next Sunday.

V. 28. *And Thomas said, My Lord, and my God*—The disciples had said, We have

seen the Lord. *Thomas* now not only acknowledges him to be the Lord, as he had done before, and to be risen, as his fellow disciples had affirmed, but also confesses his Godhead, and that more explicitly than any other had yet done. And all this he did without thrusting his hand into his side.

V. 30. *Jesus wrought many miracles, which are not written in this book*—Of St. John: nor indeed of the other Evangelists.

V. 31. *But these things are written, that ye may believe*—That ye may be confirmed in believing. Faith cometh sometimes by reading; though ordinarily by *hearing*.

V. 2. *There were together*—At home, in one house.

V. 4. *They*

3 Simon Peter faith to them, I go a fishing. They say to him, We also go with thee. They went out and entered into the vessel, but caught
4 nothing that night. When the morning was come, Jesus stood on the
5 shore; but the disciples knew not that it was Jesus. Then Jesus faith to
6 them, Children, have ye any meat? They answered him, No. And he
said to them, Cast your net on the right side of the vessel, and ye shall
7 find. They cast therefore, and now they were not able to draw it, for
the multitude of fishes. Then the disciple whom Jesus loved, faith to
Peter, It is the Lord. Simon Peter hearing that it was the Lord, girt
on his upper coat (for he was stript) and threw himself into the sea.
8 And the other disciples came in the vessel (for they were not far from
9 land, about two hundred cubits) drawing the net *full* of fishes. When
they came to land they see a fire of coals there, and fish laid thereon,
10 and bread. Jesus faith to them, Bring of the fishes which ye have taken
11 now. Simon Peter went on board, and drew the net to land, full of
great fishes, an hundred and fifty and three; and though there were
12 so many, the net was not broken. Jesus faith to them, Come ye *and*
dine. And none of the disciples presumed to ask him, Who art thou?
13 Knowing that it was the Lord. Jesus then cometh and taketh bread,
14 and giveth to them, and fish likewise. This was the third time that
Jesus shewed himself to his disciples, after he was risen from the dead.
15 When they had dined, Jesus faith to Simon Peter, Simon *son* of

V. 4. *They knew not that it was Jesus*—Probably their eyes were holden.

V. 6. *They were not able to draw it for the multitude of fishes*—This was not only a demonstration of the power of our Lord, but a kind supply for them and their families, and such as might be of service to them, when they waited afterward in *Jerusalem*. It was likewise an emblem of the great success which should attend them as *fishers of men*.

V. 7. *Peter girt on his upper coat (for he was stript of it before.)* Reverencing the presence of his Lord: *and threw himself into the sea*—To swim to him immediately. The love of *Christ* draws men through fire and water.

V. 12. *Come ye and dine*—Our Lord needed not food. *And none presumed*—To ask a needless question

V. 14. *The third time*—That he appeared to so many of the apostles together.

V. 15. *Simon, son of Jonah*—The appellation *Christ* had given him, when he made that glorious confession, *Matt. xvi.* the remembrance of which might make him more deeply sensible of his late denial of him whom he had so confest. *Lovest thou me?*—Thrice our Lord asks him, who had denied him thrice: *More than these*—Thy fellow disciples, *do?* Peter thought so once, *Matt. xxvi. 33.* but he now answers only, *I love thee,* without adding *more than these.* *Thou knowest*—He had now learnt by sad experience,

Jonah, lovest thou me more than these *do*? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs.
 16 He saith to him, the second time, Simon, *son* of Jonah, lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to
 17 him, Feed my sheep. He saith to him a third time, Simon, *son* of Jonah, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith to him, Feed my
 18 sheep. Verily, verily I say unto thee, when thou wast young, thou didst gird thyself, and walk whither thou wouldest; but when thou shalt be old, thou shalt stretch out thy hands, and another shall gird thee, and
 19 carry *thee* whither thou wouldest not. This he said, signifying by what death he should glorify God. And having said this, he saith
 20 to him, Follow me. Peter turning about, seeth the disciple whom Jesus loved, following, who also leaned on his breast at supper, and
 21 said, Lord, who is he that betrayeth thee? Peter seeing him, saith
 22 to Jesus, Lord, and what *shall* this man *do*? Jesus saith to him, If I will that he tarry till I come, what *is it* to thee? Follow thou me.

experience, that *Jesus* knew his heart. *My lambs*—The weakest and tenderest of the flock.

V. 17. *Because he said the third time*—As if he did not believe him.

V. 18. *When thou art old*—He lived about thirty-six years after this: *another shall gird thee*—They were tied to the cross till the nails were driven in; *and shall carry thee*—With the cross; *where thou wouldest not*—According to nature; to the place where the cross was set up.

V. 19. *By what death he should glorify God*—It is not only by acting, but chiefly by suffering, that the saints glorify God. *Follow me*—Shewing hereby likewise what death he should die.

V. 20. *Peter turning*—As he was walking after *Christ*. *Seeth the disciple whom Jesus loved following him*—There is a peculiar spirit and tenderness in this plain passage.

Christ orders St. Peter to follow him, in token of his readiness to be crucified in his cause. St. John stays not for the call; he rises and follows him too; but says not one word of his own love or zeal. He chose that the action only should speak this; and even when he records the circumstance, he tells not what that action meant, but with great simplicity relates the fact only. If here and there a generous heart sees and emulates it, be it so; but he is not solicitous that men should admire it. It was addressed to his beloved master, and it was enough that he understood it.

V. 22. *If I will that he tarry*—Without dying, *till I come*—To judgment. Certainly he did tarry, till *Christ* came to destroy *Jerusalem*. And who can tell, when or how he died; *What is that to thee?*—Who art to *follow me* long before.

V. 23. *The*

23 Then went this saying abroad among the brethren, that that disciple should not die. Yet Jesus did not say to him, That he should not die : but, If I will that he tarry till I come, what *is it* to thee ?

24 This is the disciple, who testifieth of these things, and wrote these
25 things : and we know that his testimony is true. And there are also many other things which Jesus did, which, if they were to be written particularly, I suppose that even the world itself would not contain the books that were written.

V. 23. *The brethren*—That is, the Christians. Our Lord himself taught them that appellation, ch. xx. 17. *Yet Jesus did not say to him, That he should not die*—Not expressly. And St. *John* himself, at the time of writing his gospel, seems not to have known clearly, whether he should die or not.

V. 24. *This is the disciple who testifieth*—Being still alive after he had wrote. *And we*

know that his testimony is true—The church added these words to St. *John's* gospel, as *Tertius* did those to St. *Paul's* epistle to the *Romans*, chap. xvi. 22.

V. 25. *If they were to be written particularly*—Every fact and all the circumstances of it. *I suppose*—This expression which softens the hyperbole, shews that St. *John* wrote this verse.

N O T E S

O N

The ACTS of the APOSTLES.

THIS Book, in which St. *Luke* records the actions of the apostles, particularly of St. *Peter* and St. *Paul* (whose companion in travel he was) is as it were the centre between the gospels and the epistles. It contains, after a very brief recapitulation of the evangelical history, a continuation of the history of *Christ*, the event of his predictions, and a kind of supplement to what he before spake to his disciples by the Holy Ghost now given unto them. It contains also the seeds and first stamina of all those things, which are enlarged upon in the epistles.

The gospels treat of *Christ* the head : the *Acts* shew, That the same things befall his body ; which is animated by his Spirit, persecuted by the world, defended and exalted by God.