

according to the current notion, was to be a mystery. Jesus says, "Yes, ye know me, and know my earthly parentage; but I have a higher origin of which you know nothing," and He proceeds to declare what this is. "*Not come of myself.*" Their objection implied that He was self-appointed. He, therefore, asserts His divine mission. "*True*" The word is the same in ch. 1: 9, "the true light." The meaning, therefore, is not "truthful," but "real, perfect." The one who sent Him was a real sender, and, therefore, He argues, His commission is genuine.

V. 29. "*I know Him.*" If they were ignorant of His origin, Jesus Himself was not. He was conscious of actual and perfect oneness with the Father (John 10: 15). Was He not the Son of the Father? (See Matt. 11: 27; John 3: 17.) "*I am from Him,*" of His very essence. (John 10: 39).

III. How He was Regarded, 30-32.

V. 30. "*They sought.*" His divine claim exasperated the rulers, and they would arrest Him for blasphemy (John 10: 33). "*His hour,*" the hour for His crucifixion. "*Not yet come,*" He was divinely protected. It was only when the Spirit of God ceased to restrain the hands of His foes that the hour of Jesus struck.

V. 31. "*But of the multitude many believed on him.*" (R.V.). The "multitude" refers to the common people as opposed to the rulers. "*Believed on him,*" Accepted Him as the Messiah. Their knowledge was but imperfect and their faith uncertain, but He reckoned them as true believers (Matt. 12: 20). "*And said,*" "kept saying," in answer to objections "*When Christ shall come.*" This does not imply doubt, but it was an argument to show that it was reasonable to believe that He had come. Note the advance on v. 12.

V. 32. "*The Pharisees.*" See Christ's estimate of them (Matt. 23: 13, etc.). "The chief priests and Pharisees" (R.V.), the official council of the nation. "*Sent officers.*" The beginning of the measures to which the crucifixion was the end. (Godet.) Perhaps not "*to take Him*" on sight, but to wait for a favorable opportunity.

IV. Whither He was Going, 33-36.

V. 33. "*Therefore*" (R.V.). In consequence of their sending to take Him. "*Yet a little*

while." He likely means, "I am to be with you for a little while only, take advantage of my presence; for soon I shall be with the Father."

V. 34. "*Ye shall seek me*"; not to put me to death, but for help. "*But shall not find me,*" i.e., when in your sore need you seek my help; as, for instance, at the destruction of Jerusalem, a generation later. "*Ye cannot come.*" The door would be shut by their impenitence and iniquity. It would be a moral impossibility for them to be with Him, for they were living at variance with the laws of His kingdom. (John 8: 22 24.) These dreadful words were spoken from a heart breaking with grief. Compare Luke 19: 41, 42.

V. 35. "*Said among themselves.*" A poor attempt at sarcasm on the part of the dumb-founded rulers. "*The Dispersion*" (R.V.). (See Bible Dictionary.) The word "*Gentiles*" is literally "Greeks." The Greek language, culture, and philosophy were so widespread that the "Greeks" stood to the Jew for all who were not of his own nation. "*Teach the Gentiles.*" There is contempt in their words; but they spoke better than they knew. (Luke 2: 32.)

V. 36. "*What manner of saying.*" "The saying haunts them, though they pretend to ridicule it." (Reith.)

V. What He had to bestow, 37.

V. 37. "*The last day, the great day of the feast.*" The eighth day, on which there was by law and custom "an holy convocation." (Lev. 23: 36.)

"*Cried.*" See on v. 28. "*If any man thirst.*" "On each of the seven feast days water was drawn in a golden pitcher from the pool of Siloam, and carried in procession to the temple, in commemoration of the water from the rock with which their fathers in the desert had been provided. On the eighth day, which commemorated their entrance into a land of springs of water, this ceremony was discontinued." (Dods, in Exp. Grk. Test.) Jesus was quick to meet the thought which moved the more spiritual among them, by the proclamation of Himself as prepared to satisfy thirst, and this undyingly. To "*come*" is to believe; to "*drink*" is to receive by faith the blessings which Jesus bestows. These are summed up in v. 39, for the man who has the Holy Spirit within him has everything that God can give.