

(chap. 12. 20), and when his Church made prize of the Greek language and Greek thought to reveal him to the world this prophecy was fulfilled.

**36.** With all their hatred they cannot shake off these haunting words. Verse 17 tells us why they were perplexed.

**37. Last.** The eighth day (Num. 29. 35), kept as a Sabbath, and regarded as a separate feast, summing up the feast of the year. The special force of this verse lies in the fact that on this "great day" the characteristic ceremonies of the feast were not repeated. One of these, not prescribed in the Pentateuch, but translating into beautiful symbolism the memory of the miraculous gift of water in the desert, was the daily pouring of water from Siloam on the great altar. Isaiah's words (chap. 12. 3) were associated with this rite. Christ now declares that in him the rite which has now ceased for the year passes into an abiding reality. Just so, later on in the same discourse (chap. 8. 12—the non-Johannine section, 7. 53; 8. 11, belongs chronologically elsewhere), he declares that the splendid illuminations of the feast are but types of a light which illumines not one city, but the world. **If any.** Comp. Rev. 22. 17; chap. 4. 14; 6. 35. It is the familiar proclamation of Isa. 55. 1. The miracle of the wilderness was connected with Christ by St. Paul (1 Cor. 10. 4).

**38.** "Coming," "believing," both satisfied personal needs and made the believer a source of life for others. Out of his heart should flow rivers of living water, issuing in every direction, as the vision of Ezekiel (chap. 47) portrayed, and "every thing should live wherever the river came." Christ himself was the antitype of the temple from which the prophet's river flowed, and when he dwells in the heart of man the source of the "river of water of life" (Rev. 22. 1) abides there. **The scripture said** (so read). This phrase never denotes what we call "Scripture," that is, the general teaching of the holy book, but always some single passage. It seems fairly certain that Ezek. 47 is meant here, the quotation, a summary of the whole passage, beginning with "shall plow."

**39.** See note on chap. 4. 10. **For the Spirit.** Here the literal rendering is "for there was not yet Spirit," just like Acts 19. 2. Without the definite article the word denotes the influence, outpouring, gifts of "the" Holy Spirit. **Because.** The work of the Spirit is to make the perfected work of Jesus a living reality in human hearts. He could not come, therefore, till Jesus was "glorified," till his death and resurrection revealed him as he is to men. The Spirit has no new message; had he come while Jesus was only the great Teacher his work would have been utterly imperfect—on a level higher than that which he wrought in the prophets only because Jesus was a far greater

prophet than they. The difference in kind lay in the atonement, and to transform this into a living fact for men is the sum of the Spirit's energy.

**40. The prophet.** See note on chap. 6. 14. But these speakers did not identify "the prophet" and "the Messiah." See chap. 1. 21.

**42. The scripture.** Two quotations follow—the first "from the seed of David" (Psa. 89. 2, 3), the second "from Bethlehem" (Mic. 5. 2). There are actually critics who have argued hence that the evangelist shared the multitude's ignorance of the birth of Jesus at Bethlehem! See Isa. 11. 1; Jer. 23. 5.

**44. Some of them.** The multitude divides—every combination of men does and always will divide in the presence of Christ's claims (Matt. 10. 35), and those who reject him join the "Jews" in their opposition. **But.** His "hour" was not yet come.

### The Lesson Council.

**Question 5.** *What is meant by "the Messianic hope" among the Jews, how was that hope met, and how was it disappointed in Jesus?*

It was the hope of the coming of some great one who was to be the deliverer of his people. The hope embraced: 1. His prophetic character. He was to be a prophet not only in the sense of foretelling future events, but especially in the sense of being a teacher of spiritual truth. 2. His kingly character. He was to bring deliverance to his people. The Jews looked upon the kingly character of their expected Messiah as of a worldly and temporal nature, and thought that he would restore the kingdom of Judah to its former place and glory. This hope was disappointed in Jesus, for he maintained that his kingdom was not of this world.—*Rev. George W. Townsend, B.D.*

The "Messianic hope" refers to the long-expected coming of the anointed One, and was based upon the many prophecies of the Old Testament. Jesus came when the Jews, in subjection to the Roman power, were anxiously looking for a "deliverer." He came in accordance with their prophecies; he "taught as one having authority." He wrought mighty miracles as proofs of his Messiahship. But they looked for a temporal prince, while Christ claimed no such authority. They looked for the establishment of a system of imposing rites and ceremonies, while Jesus taught a religion of true righteousness, purity, and humility.—*Rev. H. S. McCowan.*

The Jews had been led from the beginning of their history to expect a Messiah to come as the anointed of God, and deliver them in a time of oppression and establish a universal reign of peace and prosperity. His dominion had been painted by the prophets in the brightest colors. Two sets of ideas had grown up as to the character of this