

pected as the Messiah, and others as his forerunner.

**41. Others said.** Perhaps those who had heard and seen Jesus before, and had given closer attention to his words. **This is the Christ.** Not any prophet or herald, but the long-expected King himself. **Shall Christ come out of Galilee?** Knowing that Jesus came from Galilee, they supposed that he had been born there; and the Jews of the capital could not believe that their Messiah would arise in such a despised province.

**42. Hath not the Scripture said.** If they had examined his record they would have found that he precisely filled the prophecies. **Seed of David.** This was the promise (Isa. 9. 6, 7; 11. 1-5), and Jesus, who was a descendant of David, accomplished it. (4) *How much of the opposition to Christ springs from ignorance of him!*

**43, 44. A division.** A bitter, angry division. **Would have taken him.** Were almost disposed to take the law into their own hands, and arrest him, now that the officers sent by the Sanhedrin had failed to do so.

### CAMBRIDGE NOTES.

The selective history of our gospel now passes over a period of six months, from our Lord's second passover to the feast of tabernacles in the early autumn. The interval is filled by the synoptists with the events related in Matt. 15. 18; Mark 7. 9; and Luke 9. 18-50. The feast whose characteristics supply the text for our Lord's words in this lesson was a harvest festival dating from the earliest days of the Semitic race, and adapted in the Mosaic system to be a memorial of the wanderings. See Exod. 23. 16, and Lev. 23. 39-43, also Neh. 8. 16-18. As pre-eminently the feast of rejoicing, it held the foremost place in a religion so joyous as true Judaism essentially was, and it was regarded as the emblem of the outpouring of the Spirit of God which should come to pass in the latter days. Alas! this too was now a feast "of the Jews," as this chapter abundantly illustrates.

**Verse 31.** As often, the "multitude" is favorably contrasted with the "Jews." **Believed on.** It was a complete faith, for he had not yet publicly proclaimed his Messiahship, and they were ready to receive it when it was proclaimed.

**32. Pharisees.** The synoptists, before this point and after, are full of the Pharisaic hostility to Jesus. But probably this refers mainly to individuals, for as a party they existed principally in Jerusalem. Recent events in Galilee perhaps brought to a head their united opposition, which appears here for the first time, though a premonition is seen in chap. 4. 1. Hearing of the secret talk about Jesus which was spreading among the people, the Pharisees are convinced that his teaching endangers their authority, and they join the "chief priests" in a policy of determined hate which in six months' time achieved the kind of triumph the devil always has secured when he has matched his cunning against Almighty Wisdom. **Chief priests** (literally, "high-priests"). Here first mentioned by John. They are the official leaders of the Sadducees, so the most keenly antagonistic forces unite against the Lord. Worldly materialism and hypocritical ceremonialism did not dissolve partnership in their enterprise against Christianity when they slew its Founder. The

Sadducee and the Pharisee are with us to-day. As observed in former notes, the "chief priests" probably consisted of (1) the high-priest; (2) ex-high-priests, of whom three or four were perhaps still living; (3) priestly members of the high-priest's family. **Officers.** Of the Sanhedrin, who would naturally obey the leaders of that body.

**33.** The officers apparently stood near and listened for the expected words of "blasphemy," which they would swear to when giving evidence of the arrest. But the sound of that wonderful voice was too much for any but the irreconcilable foes of goodness, and they returned saying, "Never man so spake." **Yet.** The action reminds the Lord how soon his enemies will have "their hour."

**34.** Comp. Luke 17. 32, and contrast Matt. 7. 2. **Seek.** In distress for help from which in bitter remorse they will feel they have shut themselves out. The words are addressed to his foes, not to the multitude among whom they lurked. **I am.** Not "shall be." Comp. chap. 12. 26. They could no more "come" to him at that moment than they could when he should sit on his throne above; that state of unchanging fellowship with the Father could never be entered by the enemies of the Son.

**35. Whither.** These words are of course not serious. His former declarations made it obvious that he meant "I go to God." They try to turn the edge of his words by suggesting that he who has so notoriously broken with the sacred nation means to go to the Gentiles. In chap. 8. 22, they improve on this with the fiendish suggestion that he was going to the suicides' hell, whither, of course, they could not come! **Dispersion of the Greeks.** So read with margin (M. M.). He will go to the Dispersion. His own countrymen in foreign lands, of course? No; a "dispersion" of Greeks, still further cutting himself off from the holy people as well as from the holy land. The phrase is chosen as a parody. His foes were perpetually uttering unconscious truths about him! He was to taste on earth an earnest of this teaching