might have at any time turned and looked  
on Him whom he had pierced, by faith, —  
and have been saved;—nor again must it  
be taken as meaning,‘*Ye shall seek to  
lay hands on Me, and shall not be able*,’  
—which is vapid and unmeaning. Neither of these interpretations, nor any like  
them, will agree with the parallel place,  
ch. xiii. 33, where the same words are used  
to the *disciples*. The meaning is simply  
(as in reff.), ‘My bodily presence will be  
withdrawn from you; I shall be personally  
in a place inaccessible to you:’ see ch. xiii.  
36.

**where I am]** We need not supply “*then*;” the present tense is used in  
the solemn sense of ch. i. 18, and ch. iii.  
13, to signify *essential truth*.

Compare “*ye cannot*” addressed to the Jews,  
with “*thou canst not follow me now, but  
thou shalt follow me afterwards*,” addressed to Peter, ch. xiii. 36, and it will  
be evident that the Lord had their *spiritual state* in view: ‘Ye cannot, as ye are  
now, enter there.’

On the whole, see Luke xvii. 22.

**35, 36.] {35}** The Jews  
understood not *his death* to be meant, but  
some journey which He would take in the  
event of their rejecting him.

Their intent in this hypothesis, that He was  
going to the dispersed among the Greeks,  
is, to convey contempt and mockery. {36} They  
do not however believe the hypothesis; but  
ask again, **What is this saying**?

**37—52.]** JESUS THE GIVER OF THE  
SPIRIT (37–39). CONSEQUENCES OF THE  
DISCOURSE (40—52).

**37,38.] {37}** It is not certain what is meant by this **last day,  
which was the great day of the feast.**The command, Levit. xxiii. 34, 35, was  
to keep the feast seven days; the *first* to  
be a solemn assembly and a feast-sabbath,  
—then on the *eighth* day another solemn  
assembly and a feast-sabbath :—so also ib.  
ver. 39. (But in Deut. xvi. 13 nothing is  
said of the *eighth* day.) In Neh. viii. 18  
the feast is kept seven days, and on the  
eighth is a solemn assembly, ‘*according  
unto the manner*?’ In Num. xxix. 12—  
38, where minute directions are given for  
every day of the feast, the eighth day is  
reckoned in, as usual. Josephus, Antt. iii,  
10. 4, gives a similar aceount. In 2 Macc.  
x. 6, we read “*eight days....as in the  
feast of the tabernacles*.” But the eighth  
day was not properly one of the *feast days*;  
the people ceased to dwell in the tabernacles on the seventh day. Philo says of it, that it was the *solemn conclusion, not of  
that feast alone, but of all the feasts in the  
year, being the last day in the year*. And  
though this may be pure conjecture, it is  
valuable, as shewing *the fact* the reason of  
which is conjectured; viz. that the *eighth  
day was held in more than ordinary estimation*. The *eighth* day then seems here  
to be meant, and **the last of the feast** to  
be popularly used, as in some of the citations above. But a difficulty attends this view. Our Lord certainly seems to allude  
here to the custom which prevailed during  
the seven days of the feast, of a priest  
bringing water in a golden vessel from the  
pool of Siloam with a jubilant procession  
to the temple, standing on the altar and  
pouring it out there, together with wine,  
while meantime the *Hallel* (Ps. cxiii—  
cxviii.) was sung. This practice was by  
some supposed—as the dwelling in tabernacles represented their life in the desert of old—to refer to the striking of the rock  
by Moses:—by others, to the rain, for  
which they then prayed, for the seed of the  
ensuing year:—by the elder Rabbis, to  
Isa. xii. 3, and the effusion of the Holy  
Spirit in the days of the Messiah. But it  
was almost universally agreed, that on the  
eighth day this ceremony did not take  
place. Now, out of this difficulty I would  
extract what I believe to be the right interpretation. It *was* the eighth day, and the pouring of water *did not* take place.  
But is therefore all allusion to the ceremony excluded? I think not: nay, I believe it is the more natural. For seven