days the ceremony had been performed,  
and the Hallel sung. On the eighth day  
the Hallel was sung, but the outpouring  
of the water did not take place: something  
was missed, which took place on the other  
days. ‘*Then Jesus stood and cried*, &c.’  
Was not this the most natural time? Was  
it not probable that He would have said it  
at such a time, rather even than while the ceremony itself was going on?

{38} On the sense of our Lord’s words, see notes on  
ch. iv. 13, 14.

**as the scripture hath said**] These words must apply to the  
words “*out of his belly shall flow, &*c.,”  
since the words “he that believeth on me”  
could not form part of the citation. But  
we look in vain for such a text in the O.T.,  
and an apocryphal or lost canonical book  
is out of the question.

I believe the  
citation to be intimately connected with  
the ceremony referred to, and that we must  
look for its place by consulting the passages where the *flowing out of water from the temple* (see above) is spoken of. The most remarkable of these is found in Ezek. xlvii, 1—12. There a river of water of  
life (see ver. 9 especially) *flows from under  
the threshold of the temple*. Again in  
Zech. xiv. 8, *living waters* *shall go out  
from Jerusalem*. 1 believe these expressions to be all to which the citation applies, and the words “*out of his belly*”  
to be the interpretation of the corresponding words in the prophecies. For the temple was symbolic (see ch. ii. 21) of  
the Body of the Lord; and the Spirit  
which dwells in and flows forth from  
His glorified Body, dwells in and flows  
forth from His people also, who are made  
like unto Him, Gal. iv.6; Rom. viii. 9—  
11; 1 Cor. iii. 16.

**39**.] The difficulties raised concerning this interpretation of the saying of our pont have arisen  
from a misapprehension. John does  
not say that the words were a prophecy of *what happened* on the day of Pentecost;  
but of *the Spirit*, which the believers were  
about to receive. Their *first reception* of  
Him must not be illogically put in the  
place of *all His indwelling and working*,  
which are here intended, And the symbolism of the N. T. is fully satisfied by the  
interpretation. Granted that the water is  
the *water of life*,—what is that life but  
the life of the Spirit ? “*The mind of the Spirit, is life*,” Rom. viii. 6; and again,  
“*the Spirit, is life*,” ib. ver. 10.

**was not yet**] The additions “ *given*,”  
“*upon them*,” as some authorities read,—  
and the like, are all put in by way of explanation, to avoid a misunderstanding  
which no intelligent reader could fall  
into. Chrysostom writes, “The Evangelist  
says, ‘for the Holy Ghost was not yet,”  
i.e. was not yet given, because Jesus was  
not yet glorified: meaning by the Glory,  
the Cross.” It is obvious that the word  
**was** cannot refer to the *essential existence*  
of the Holy Spirit, as this would be not only  
in flat contradiction to ch. i. 32, , 33; iii. 5,  
8, 34, but to the whole Old Test. in which  
the agency of the Spirit in the *outward  
world* is recognized even more vividly  
than in the N. T. The word implied is  
not exactly “*given*,” but rather “ *working*,” or some similar word: **was not,—  
had not come in**; ‘*the dispensation of the  
Spirit was not yet*.’

**glorified**, *through  
death*. The glorified Body of the Lord is  
the temple from under whose threshold  
the Holy Spirit flows forth to us; see ch.  
i. 16; Rom. viii. 11; Col. ii. 9.

**40**.] **the Prophet** is here clearly distinguished from **the Christ**: see note on ch. i. 21, and Deut. xviii. 15.

**41—43**.] {42} The mention of the question about Bethlehem  
seems to me rather to corroborate our  
belief that the Evangelist was well aware  
how the fact stood, than, as some have  
said, to imply that he was ignorant of it.