38.

**18.]** I see no necessity for supposing this multitude distinct from that  
in the last verse. We have had no account  
of any multitude *coming from Bethany  
with Him,*—nor does this narrative imply  
it: and surely **the multitude** in the two  
verses must mean the same persons. The  
also here does not imply another *multitude*,  
but **And on this account the multitude  
also went out to meet Him:** i.e. their  
coming out to meet Him and their *testimony* on the Mount of Olives, had one and  
the same cause,—the raising of Lazarus.

**19.]** The term **gone away** can hardly  
be altogether without allusion to the fact, or  
likelihood, of *apostasy from Judaism.* It  
is used to signify entire devotion to Him  
whithersoever He might lead them: and  
thus implies *escape* and alienation from  
themselves.

**20—36.]** FUTURE SPREAD OF THE  
KINGDOM OF GOD AMONG GENTILES FROM  
THE DEATH OF JESUS. *Some Greeks  
desire to see Jesus. His discourse thereupon.*

**20.]** These **Greeks** were not  
*Grecian Jews*,—who would not have been  
so called: but *Gentiles*, ‘proselytes of the  
gate,’ who were in the habit of coming up  
to the feast; see ch. vii. 35, and note:  
also Acts viii. 27.

**21.]** For what reason  
*Philip* was selected, it is impossible to say.  
‘The form of his name is Greek, and may imply  
some connexion with Grecian Jews, who  
muy have been friends or relatives of these  
Greeks. If they were from the neighbourhood of Bethsaida, they would indeed have  
been familiar with the person of Jesus:—  
but what they here requested was evidently  
a private interview.

**22.]** Andrew  
(ch. i. 45) was of the same city as Philip:  
and this reason of Philip conferring with  
him is perhaps implied in the words **which  
was from Bethsaida of Galilee.** Bengel  
remarks on this touch of nature: “when  
associated with his companion, he makes  
bold, and does it.”

**23.]** *Did these Greeks see  
(*i.e. speak with) *Jesus or not?*Certainly *not*, if I understand His discourse  
rightly. But they may have been present,  
at, and have understood it. The substance  
of His answer (made to Philip and Andrew,  
not to the Greeks) is, that the time was  
now come for His glorification, which should  
draw all nations to Him:—but that glorification must be accomplished by His  
Death. The very appearance of these  
Greeks is to Him a token that His glorification is at hand. Stier strikingly says,  
“These men from the West at the end of  
the Life of Jesus, set forth the same as  
the Magi from the East at its beginning:—  
but they come to the *Cross* of the King,  
as those to His *cradle*.” The rejection of  
the Jews for their unbelief is the secondary  
subject, and is commented on by the Evangelist, vv. 37—43.

**24.]** Meyer thinks,  
that our Lord begins His declaration with  
the *double* asseveration **verily, verily,** on  
account of the slowness of the mind of the  
disciples to receive the announcements of  
His Death. But St. John *always* uses  
“verily, verily.” The *grain of wheat*