*all.* And, *to Himself,* as thus uplifted,  
thus exalted;—the great object of Faith:  
see ch. xi. 52.

**33. by what manner  
of death]** The words here can hardly  
point to more than the external circumstances of His death. Some have found  
in the expression the whole *consequences* and  
*character* of His Death; but see ch.  
xviii. 32.

St. John does not say that  
this was *all* that the “*lifting up*” meant,  
but that it was its first and obvious reference.

**34.]** In such passages as Ps. lxxxix.  
36, and perhaps cx. 4; Dan. vii. 13, 14.

**the law** must be taken in its  
wider sense, as including the whole of the  
Old Testament: see ch. x. 34.

The actual words, **the Son of man must  
be lifted up,** had not been on this occasion  
used by Jesus; but in His discourse with  
Nicodemus, ch, iii. 14, and perhaps in other  
parts of His teaching which have not been  
recorded.

**who is this Son of man?]**  
They thought some other Son of Man,  
not the Messiah, was meant; because this  
lifting up (which they saw implied *taking  
away*) was inapplicable to their idea of the  
Messiah, usually known as the Son of Man.

**35.]** He does not answer them, but  
enjoins them to make use of the time of  
His presence yet left them.

**while**does not exactly express the sense of the  
conjunction in the original: it is rather,  
walk, according to your present state of  
privilege in possessing the Light: which  
indeed can only be done *while it is with  
you.*

**the light,** i.e. ‘Myself:’—see  
ch. vii. 33; viii. 12; ix. 4, 5.

This  
reference to the *light* is an easy transition from their question, if, as above  
supposed, Ps. lxxxix. 36 was alluded to:  
“His (David’s) seed shall endure for ever,  
and his throne as the sun before Me.”

**Walk]** i.e. *make use* of the Light,  
do your work in it, and by it.

**knoweth  
not whither he goeth]** Has no guide nor  
security, no principle to lead him.

**36.]** It is by believing on the Light, that  
men become sons of Light: see ch. i. 12.

Our Lord probably went on this  
occasion to Bethany, Luke xxi. 37.

**37—50.]** FINAL JUDGMENT ON THE  
UNBELIEF OF THE JEWS.

**37—43.]***The Evangelist’s judgment on their unbelief* (37—41)*, and their half-belief* (42,  
43). I do not regard these verses as forming the conclusion to the narrative of the  
public ministry of the Lord, on account of  
vv. 44—50 (where see note): but doubtless the *approaching close* of that ministry  
*gives occasion* to them, and is the time  
to which they refer.

**37. they believed not]** i.e. the *generality* did not;—  
they did not, *as a people*: see ver. 42.

**38.]** On the words **that the saying of Esaias might be fulfilled** see note  
Matt. i. 22: beware of understanding them  
to mean merely “*so that the saying of  
Esaias was fulfilled,*” which the original