**29.**] The reason, **because thou hast seen  
me**, blames the slowness and required  
ground of the faith: the assertion, **thou  
hast believed**, recognizes and commends the  
soundness of that faith just confessed.  
Wonderful indeed, and rich in blessing for us  
who have not seen Him, is this, the closing  
word (see below) of the Gospel. For these  
words cannot apply to the *remaining Ten*:  
they, like *Thomas, had seen and believed*.  
‘All the appearances of the forty days,’  
says Stier, ‘were mere preparations for the  
believing without seeing.’ *On the record  
of them*, we now believe: see 1 Pet. i. 8.  
  
  
**30, 31.**] FORMAL CLOSE OF THE GOSPEL   
(see notes on ch. xxi.).   
  
**30.**]  
**Yea, and**,—or, **moreover**: meaning, ‘This  
book must not be supposed to be a   
complete account.’   
  
**signs**] not, as many  
interpret the word, ‘proofs of His   
resurrection,’—but, as ch. xii. 37 and elsewhere  
in this Gospel, **miracles**, in the most general  
sense—these after the Resurrection   
included :—for St. John is here reviewing  
his whole narrative, **this book**.   
  
**31.**]  
The mere *miracle-faith*, so often reproved  
by our Lord, is not that intended here.  
This is faith in *Himself*, as the Christ the  
Son of God: and the Evangelist means,  
that enough is related in this book to be a  
ground for such a faith, by shewing us  
His glory manifested forth (see ch. ii. 11).  
  
  
**that believing ye may have life**]  
Thus he closes almost in the words of his  
prologue, ch. i. 4, 12.   
  
**in his name**]  
These words (see Acts iv. 10; 1 Cor. vi. 11)  
describe the whole standing of the faithful   
man in Christ,—by which and in which  
he has life eternal.  
  
  
**CHAP. XXI. 1—23.**] THE APPENDIX.  
THE GLIMPSE INTO THE FUTURE. And  
herein,   
  
**1—8**.] *The significant draught of  
fishes.* I reserve the remarks on this  
chapter to the end, thereby better to  
put the reader in possession of the   
evidence which I shall there gather up into  
one, but which will present itself as we  
go on. I will only state here, that whether  
written by St. John himself (of which I  
feel no doubt) or not, *it is evidently an  
appendix to the Gospel, which latter has  
already concluded with a formal review of  
its contents and object at* ch. xx. 30, 31.  
  
  
**1.**] **After these things**, compare ch.  
v.1; vi. 1, **at a subsequent time.**  
**manifested himself**] This expression is nowhere   
else used by St. John of the Lord’s  
appearances, but only in Mark xvi. 12, 14.  
The use of the verb here indicates that the  
usual state of the Lord at this time was  
one not of manifestation, but of invisibility  
to them.   
  
**2.**] Nathanael is named *by  
St. John only* : see ch. i. 46 ff.: Thomas also  
*by St. John only*, except in the catalogues  
of the Apostles.   
  
**the sons of Zebedee**  
are *nowhere else named by John* ;—they  
may however be here mentioned as in   
reminiscence of the *draught of fishes which*