35—41. ST. JOHN. 533   
   
   
 elf any man thirst, let him come unto me, and drink. olsa.   
 38 p He that believeth on me, as the scripture hath said, out pier   
 of his belly shall flow rivers of living water. ®° 4 But this   
 spake he of the Spirit, which they that believe on him \* Joa lv 8.   
   
 P should receive: for the Holy Ghost was not yet [4 given] : ch. x   
 because \* that Jesus was not yet" glorified. “8 Many of the eh ac 17,   
 t people therefore, when they chapel U this saying, said, Of a e Deut xvii   
 41 Others said,   
 truth this is \* the Prophet. tThis is the toh, pos   
   
 P render, were about to. @ omit: not in the original.   
 T render, neither was Jesus. 8 read, Some.   
 t render, multitude. ¥ read, these sayings.   
   
   
 days the ceremony had been performed, what happened on the day of Pentecost;   
 and the Hallel sung. On the eighth day but of the Spirit, which the believers were   
 the Hallel was sung, but the outpouring about to receive. Their first reception of   
 of the water did not take place: something Him must not be illogically put in the   
 was missed, which took place on the other place of all His indwelling and working,   
 days. ‘Ther Jesus stood and cried, &c.’ which are here intended, And the sym-   
 Was not this the most natural time? Was bolism of the N, T. is fully satisfied the   
 it not probable that He would have said it interpretation. Granted that the water is   
 at sucha time, rather even than while the the water of life,—what is that life but   
 ceremony itself was going on? On the life of the Spirit ? “The mind of the   
 the sense of our Lord’s words, sec notes on Spirit, is life,” Rom. viii. 6; and again,   
 ch, iv. 13, 14. as the scripture hath “the Spirit, is life,” ih. ver. 10.   
 said] These words must apply to the was not yet] The additions “ given,”   
 words “out of his belly shall flow, Sc..” “upon them,” as some authorities read,—   
 since the words “he that believeth on me” and the like, are all in by way of ex-   
 could not form part of the citation. But planation, to avoid a misunderstanding   
 we look in vain for such a text the O.T., which no intelligent reader could fall   
 and an apocryphal or lost canonical book into. Chrysostom writes, “The Evangelist   
 is out of the question. I believe the says, ‘for the Holy Ghost was not yet,”   
 citation to be intimately connected with i.e. was not yet given, because Jesus was   
 the ceremony referred to, that we must not yet glorified: meaning by the Glory,   
 look for its place by consulting the pas- the Cross.” It is obvious that the word   
 sages where the flowing out of water from ‘was cannot refer to the essential existence   
 the temple (see above) is spoken of. The of the Holy Spirit, as this be not only   
 most remarkable of these is found in Ezek. in flat contradiction to ch. 32, 33; iii.   
 xlvii, 1—12. There a river of water of 8, 34, but to the whole Old Test. 4» which   
 life (see ver. especially) flows from under the agency of the Spirit in the outward   
 the threshold of the temple. Again in world is recognized even more vividly   
 Zech. xiv. 8, living waters shall go out than in the N. T. The .word implied is   
 from Jerusalem. 1 believe these expres- not joxactly “given,” but rather “ work-   
 sions to be all to which the citation ap- ing,” or some similar word: was not,—   
 plies, and the words “out of his belly” had not come in; ‘the dispensation of the   
 to be the interpretation of the correspond- Spirit was not yet.’ glorified,   
 ing words in the prophecies. For the death. he glorified Body of the Lord is   
 temple was symbolic (see ch. ii. 21) of the temple from under whose threshold   
 the Body of the Lord; and the Spirit the Holy Spirit flows forth to us; see ch.   
 which dwells in and flows forth from i. 16; Rom. viii. 11; Col. ii. 9.   
 His glorified Body, dwells in and flows 40.) the Prophet is here clearly distin-   
 forth from His people also, who are made guished from the Christ: see note on ch. i.   
 like unto Him, Gal. iv.6; Rom. viii. 21, and Deut. xviii. 15. 41—43.] The   
 11; 1 Cor. iii. 89.] The diffi- mention of the question about Bethlehem   
 culties raised concerning this interpreta- seems to me rather to corroborate our   
 tion of the saying of our pont have arisen helief that the Evangelist was well aware   
 from a misapprehension. . John does how the fact stood, than, as some have   
 not say an the words co a 1 of said, to imply that he was ignorant of it.   
 Vou. Ny