10—24, ST. JOHN. 7 571   
   
 the dead, bare ® record. 181For this cause the 2 people   
   
 also met him, for that they heard that he had done this   
 miracle. 19 The Pharisces therefore said among them-   
 selves, ™ Perceive ye how ye prevail nothing? behold, the ™°\*\*>\*   
   
 world is ° gone after him.   
 20 p And there ®were certain Greeks among them ° that » Act xvid   
 came up to worship at the feast : 21 the same came there- 4; 8 vill   
   
 fore to Philip, ?which was 40f Bethsaida of Galilee, and ?\*   
 desired him, saying, Sir, we would sce Jesus. 22 Philip   
 cometh and telleth Andrew: ? axd again Andrew and Philip   
   
 tell Jesus. °38 dud Jesus answered them, saying, ¢ The 2:34.   
 hour is come, that the Son of man should be glorified.   
 24 Verily, verily, I say unto you, ' Except at corn of wheat +1 cor.   
   
 2 render, Witness. B2 render, multitude,   
 © render, gone away. P render, Now.   
 @ render, trom.   
 T read, Andrew and Philip come,   
 8 render, But. and tell Jesus.   
 t render, grain.   
 38. 18.] I see no necessity for sup- been familiar with the person of Jesus :—   
 posing this multitude distinct from that but what they here requested was evidently   
 in the last verse. We have had no account a private interview. 22.) Andrew   
 of any multitude coming from Bethany (ch. i. 45) was of the same city as Philip:   
 with Him,—nor does this narrative imply and this reason of Philip conterring with   
 it: and surely the multitude in the two him is perhaps implied in the words which   
 verses must mean the same persons. The was from Bethsaida of Galilee. Bengel   
 also here does not imply another multitude, remarks on this touch of nature: “when   
 but And on this account the multitude associated with his companion, he makes   
 also went out to meet Him: i.e. their bold, and does it.” 23.] Did these   
 coming out to meet Him and their festi- i.e. speak with) Jesus or not ?   
 mouy on the Mount of Olives, had one and Certainly no#, if I understand His discourse   
 the same cause,—the raising of Lazarus. rightly. But they may have been present,   
 19.] The term gone away can hardly at, and have understood it. The substance   
 be altogether without allusion to the or of His answer (made to Philip and Andrew,   
 likelihood, of apostasy from Judaism. [b not to the Greeks) is, that the time was   
 is used to signify entire devotion to Him now come for His glorification, should   
 whithersoever He might lead them: and draw all nations to Him:—but that glo-   
 thus implies escape and alienation from tification mnst be accomplished by His   
 themselves, Death. The very appearance of these   
 20—86.] FUTURE SPREAD OF THE Greeks is to Him a token that His glo-   
 KINGDOM OF GOD AMONG GENTILES FROM rification is hand. Stier strikingly says,   
 THE DEATH oF JESUS. Some Greeks “These men from the West at the end of   
 desire to see Jesus. His discourse there- the Life of Jesus, set forth the same as   
 upon. 20.] These Greeks were not the Magi from the East at its beginning:—   
 Grecian Jews,—who would not have been but they come to the Cross of the King,   
 so called: but Gentiles, ‘ proselytes the as those to His cradle.” ‘The rejection of   
 gate,? who were in the habit of coming up the Jews for their unbelief the secondary   
 to the feast; see ch. vii. 35, and note: subject, and is commented on by the Evan-   
 also Aets viii. 21.] For what reason gelist, vv. 37—48. ral Meyer thinks,   
 Philip was selected, it impossible to say. that onr Lord begins His deelaration with   
 ‘The formof hisname is Greek, and mayimply the double asseveration verily, verily, on   
 some connexion with Grecian Jews, who aceount of the slowness of the mind of the   
 muy have been friends or relatives of disciples to receive the announcements of   
 Greeks. If they were from the neighbour- Vis Death. But St. John always uses   
 hood of Bethsaida, they would indeed have “verily, verily.” The grain of wheat