XXI. 1,2. ST. JOHN. 637   
   
 him, [\* Zhomas,] because thou hast seen me, thou hast   
 believed : ° blessed are they that have not seen, and yet °2%"¥7-   
   
 have believed. 1 Pet.   
 380 p y And many other signs truly did Jesus in the presence ?°-\*1-2%   
 of his disciples, which are not written in this book:   
 3labut these are written, that ye \*might believe that aturets   
 Jesus is the Christ, the Son of God; ‘and that believing \* 34° }5,i8+   
   
   
 ye # might have life \* through his name. 1. 8,9.   
 XXI. 1 After these things Jesus > shewed himself again   
 to the disciples at the sea of Tiberias ; and on this wise   
   
 shewed he himself. 2There were together Simon Peter,   
 and Thomas called Didymus, and \* Nathanael of Cana in 0.iss.   
 Galilee, and the 4sons of Zebedee, and two other of his »mat.iv.s.   
   
   
 X omit.   
 Y read and render, Yea, and many other signs did Jesus.   
 % render, May. ® render, In.   
 D render, as in ch. i. 31; ii. 11; iii, 21; ix. 3; xvii. 6, manifested.   
 © render, he manifested himself on this wise.   
   
 4 not expressed in the original.   
   
 29.) The reason, because thon hast seen prologue, ch. i. 12. in his name]   
 me, blames the slowness and required ‘These words (see Acts iv. 10; 1 Cor. vi.   
 ground of the faith: the assertion, thou describe the whole standing of the faith-   
 hast believed, recognizes and commends the ful man in Christ,—by which and in which   
 soundness of that faith eonfessed. he has life eternal.   
 Wonderful indeed, and rich in blessing us Crap. XXI. 1—23.] Tur AppEnpIx.   
 who have not seen Him, is this, the closing THE GLIMPSE INTO THE FUTURE. And   
 word (sce below) of the Gospel. For these herein, 1—8. The significant draught of   
 words cannot apply to the remaining Ten: Jishes. I reserve the remarks on this   
 they, like Thomas, had seen and believed. ehapter to the end, thereby better to   
 «All the appearances of the forty days,’ put the reader in possession of the evi-   
 says Stier, ‘were mere preparations for the dence which I shall there gather up into   
 believing without seeing.’ On the record one, but which will present itself as we   
 of them, we now believe: see 1 Pet. i. goon. Iwill only state here, that whether   
 30, 31.] Format cLosE oF THE Gos- written by St. John himself (of which I   
 PEL (see notes on ch. xxi.). 30.] feel no doubt) or not, tt és evidently an   
 Yea, and,—or, moreover: meaning, ‘This appendix to the Gospel, which latter has   
 book must not be supposed to be a com- already concluded with a formal review of   
 plete account.’ signe] not, as many its contents and object at ch. xx. 30, 31.   
 interpret the word, ‘proofs of His resur- 1,] After these things, compare ch.   
 reetion,’—but, as ch. xii. and elsewhere v.1; vi. 1, at a subsequent time.   
 in this Gospel, miracles, in most general manifested himself] This expression is no-   
 sense—these after the Resurrection in- where else used by St. John of the Lord’s   
 cluded :—for St. John is here reviewing appearances, but only in Mark xvi. 12, 14.   
 his whole narrative, this book. 31. The use of the verb here indicates that the   
 The mere miracle-faith, so often reprove usual state of the Lord at this time was   
 by our Lord, is not that intended here. one not of manifestation, but of invisibility   
 This is faith Himself, as the Christ the to them. 2.) Nathanael is named by   
 Son of God: and the Evangelist means, St. John only : see ch. 46 ff.: Thomas also   
 that enough is related in this book to be a by St. John only, except in the catalogues   
 ground for such a faith, by shewing us of the Apostles. the sons of Zebedee   
 His glory manifested forth (see ch. ii. are nowhere else named by John ;—they   
 that believing ye may have life] may however be here mentioned as in remi-   
 Thus he closes almost in the words of his niscence of the draught of fishes which