*God,*” as before, ver. 47, which lies at the  
root.

**50.**] ‘Ye dishonour me ;—not  
that I seek my own honour, but His who  
sent me. There is One who seeketh my  
honour (ch. v. 23), and will have me  
honoured; and who judgeth between me  
and you, between truth and falsehood.’

Supply the words “*my glory*” after  
seeketh, but not after *judgeth*.

**51.**] There is no pause (De Wette) between  
ver. 50 and this. This is the direct carrying   
on of the discourse, arising out of  
**judgeth** in the last verse, and forming a  
new attempt of grace to plead with them,  
as Lampe calls it. Ye are *now* children of  
the devil, but if ye keep My word, ye shall  
be rescued from that *murderer.*

**to keep my word**, as “*to continue in my  
word,*” ver. 31, is not only outward obedience,   
but the endurance in, and obedience  
of faith.

**to behold death,** as **to taste  
of death**, is a Hebrew way of speaking for  
*to die*, and must not be pressed to mean,  
‘shall not *feel* (the bitterness of) death,  
in a temporal sense, as Stier has done.  
The *death of the body* is not reckoned  
as *death*, any more than the *life of the  
body* is *life*, in our Lord’s discourses; see  
ch. xi. 25, 26, and notes. Both words  
have a deeper meaning.

**52, 53.**] {52} The Jews, not knowing what *“death”* really imports, regard the saying as a decisive proof of their surmise ver. 48. ‘Their misunderstanding (says De Wette) keeps to the well-known type (ch. iii. 4; iv. 11 ff.), but this time theocratic pride is added to carnal sensuousness:—“the Old Test. Saints died!”’

**54, 55.**] The argument in these  
verses is: ‘The same God who is the God  
of Abraham, is my Father;—He it is who  
honours (glorifies) me, and it is His word  
that I keep. I was promised by Him to  
Abraham.’

**If I glorify myself**, i.e.  
‘glorify myself to this high designation, of  
being able to deliver from death.’

**of whom ye say**] Whom you are in the habit  
of calling *your* God—i.e. the God of  
Israel. A most important identification,  
from the mouth of our Lord Himself, of  
*the Father*, with the *God of Israel* in the  
Old Test.

**55.**] The sense is, **of Whom**  
**ye say ‘He is our God,’ and** (not “*yet*” nor  
“*but*”) **know Him not.** Then what follows  
sets forth the contrast between them, the  
pretended children of Abraham, who know  
not Abraham’s God (the *liars*), and Him  
who knows Him, and keeps His word, so  
that His word works in and by Him; yea,  
He *is the Word of God.* His *allowing  
their denial* of this state of knowledge and  
union would be *as great a lie in Him,* as  
their *assumption* of it was *in them.*

**56.**] The Lord does not deny them their  
*outward* title of children of Abraham :—it.  
is of spiritual things that He has been  
speaking, in refusing them the reality of  
it.

**rejoiced to see**] literally, **rejoiced,**  
**that He should see.** The intent is to shew