that Abraham did in his time keep Christ’s  
word, viz. by a *prospective realizing faith;*  
and *therefore* that he, in the sense of  
ver. 51, *had not seen death.* This is expressed   
by **and he saw it, and was glad:**  
see below. But what is the meaning of  
**My day?** Certainly, the day of Christ’s  
appearance in the flesh. *When that was  
over,* and the attention was directed to  
another and future appearance, the word  
eame to he used of His *second coming,*  
1 Cor. i. 8, &c. &c. But this, as well as  
*the day of His Cross*, is out of the question  
*here*;—and the word was used by the  
Rabbis for the time of the Messiah’s appearance.   
So we have it, Luke xvii. 22,  
26: but here, as there, the expression  
must not be limited *exclusively* to the  
former appearance. From the sense, it is  
evident that Abraham saw by faith and  
will see in fact, not the first coming only,  
but that which it introduces and implies,  
the second also. Technically however,  
in the form of the sentence here, the First  
is mainly in view. And to *see* that day, is  
to be present at, witness, it;—to have  
experience of it.

**and he saw it, and  
was glad,** viz. in his Paradisiacal state of  
bliss. And his ‘seeing of Christ’s day’  
was not *by revelation*, but *actual*—the  
seeing of a witness. ‘Abraham then has  
not seen death, but lives through my  
word;—having believed and rejoiced in the  
promise of Me, whom he has now seen  
manifest in the flesh.’

**57.**] No inference  
can be drawn from this verse as to the age  
of our Lord at the time, according to the  
flesh. Fifty years was with the Jews the  
completion of manhood.

**58.**] As Lücke  
remarks, all unbiassed explanation of these  
words must recognize in them a declaration  
of the essential præ-existence of Christ.  
All such interpretations. as ‘*before Abraham   
became Abraham,*’ i.e. father of many  
nations (Socinus and others), and as ‘*I  
was predetermined, promised by God*’  
(Grotius and the Soeinian interpreters),  
are little better than *dishonest quibbles.*  
The distinction between **was made** (*or was  
born*) and **am** is important. The present,  
**I am,** expresses *essential existence*, see  
Col. i. 17, and was often used by our Lord  
to assert His divine Being.

In this  
verse *the Godhead of Christ is involved*;  
and this the Jews *clearly understood, by  
their conduct to Him.*

**59.**] Probably  
there were stones (for building) lying  
about in the outer court of the temple,  
where these words seem to have been  
spoken. The reason of the Jews’ doing  
this is given by them on a similar occasion,  
ch. x. 33, f*or that thou, being a man,  
makest thyself God.*

There does not  
appear to be any *miraculous* escape intended   
here, although certainly the assumption   
of one is natural under the  
circumstances. Jesus was probably surrounded   
by His disciples, and might thus  
hide Himself (see ch. xii. 36), and go out  
of the temple.

**CHAP. IX. X.**] JESUS THE LIGHT, FOR  
THE HEALING OF THE WORLD AND THE  
JUDGMENT OF THE JEWS.

**IX. 1–41.**] *Manifestation of Jesus as the Light  
by a miracle. Judgment of the Jews by  
the healed man, and by Jesus.*

**1.**] If the concluding words of ch. viii. in the  
ordinary text are genuine, this would  
appear to have happened on the same day  
as the incidents there related, which is  
hardly likely, for we should thus have the  
whole history from eh. vii. 37 (omitting  
ch. vii. 53–viii, 12), belonging to one day,  
and that day a sabbath (ver. 14). And  
besides, the circumstances under which  
Jesus here appears are too usual and  
tranquil to have succeeded immediately to  
His escape in ch. viii. 59. I would rather  
therefore suppose that there is a break  
before this verse: how long, we cannot of  
course say. Thus we have the commencement   
of a new narrative here, as in ch.