**31. Now is the Son of man glorified**] It was not that the *presence of*Judas, as some have thought, hindered  
the great consummation imported by this  
*glorification*, but that the work on which  
he was gone out, was the ACTUAL COMMENCEMENT *of that consummation*. “Now  
at length,” says Lampe, “as if an obstacle  
were broken down, the rushing rivers of  
grace flow from the lips of Jesus.” It is  
true that Judas’s presence hindered the *expression* of these gracious words. The glorification is spoken of by anticipation,  
as if accomplished, because the deed was  
actually in doing, which was to accomplish it. The glorifying spoken of here, and in ver. 32, is not the same. *This* is the  
glorifying of God by Christ on earth, in  
His course of obedience as the Son of  
Man, which was completed by His death  
(“*he became obedient even unto death*,”   
Phil. ii. 8). And His death was the  
sition-point between God being glorified in Him, and He being glorified in  
God—manifested to be the Son of God  
with power by His resurrection, and received up to the Father, to sit at the right hand of God. This latter (ver. 32) is  
spoken of by Him here as future, but immediate (**straightway**) on His death, and leads on to the address in ver. 33.

**32**.] **in himself** is in God (the Father), not in  
Christ. The word **himself** reflects back on  
the *subject* of the sentence: and **in** does  
not mean ‘*by means of*,’ but keeps its  
literal force;—by the resurrection of Him  
*into* that glory, which He had indeed  
before, but now has *as the Son of Man*,  
with the risen Manhood; so “*glorify thou  
me with thyself*,” ch. xvii. 5. Grotins  
compares 1 Sam. ii. 30, which stands in  
the LXX, “*them that glorify me I will  
glorify*.’ Origen remarks, “The Father  
recompenses to Him more than the Son of  
  
  
  
Man hath done.”

**33. Little children**] This term,—*here only* used by  
Christ,—affectingly expresses His not only  
brotherly, but fatherly love (Isa. ix. 6) for  
His own, and at the same time their immature and weak state, now about to be  
left without Him.

**as I said unto the Jews]** “He would not say this to his  
disciples before, but to those who rejected Him.” Bengel. But naturally the two clauses, ‘Ye shall seek Me and not find  
Me, and shall die in your sins,’ also spoken  
to the Jews (ch. vii. 33 ; viii. 21), are here  
omitted: and by this omission the connexion with ver. 34 is supplied;—‘ Ye shall be left here: but, unlike the Jews, ye shall  
seek Me and shall find Me, and the way is  
that of Love,—to Me, and to one another—forming (ver. 35) an united Body, the  
Church, in which all shall recognize My  
presence among you as My disciples.’

**34.]** The *newness* of this commandment,  
consists in its *simplicity*, and (so to speak)  
*unicity*. The same *kind* of love was prescribed in the Old Test. (see Rom. xiii. 8):—‘as thyself’ is the *highest* measure of  
love, and it is therefore not in degree that  
the new commandment differs from the  
old, nor in *extent*, but in being *the* commandment of the new covenant,—the firstfruit of the Spirit in the new dispensation  
(Gal. v. 22); see 1 John ii.7,8 (and note),  
where the word **new** is commented on by  
the Apostle himself.

**35.]** **all men,—all the world,—**and the object is to be, not  
mere vain praise or display before the  
world, but that men may be attracted by  
the exhibition of the Spirit of Christ, and  
won over to Him. The world, notwithstanding this proof of His presence among  
them, shall hate them: see 1 John iii.10—15. But among all men they themselves are also included—brotherly love is