540 ST. JOHN. VIII.   
   
 och. vii. °ye shall seck me, and shall die in your » sizs: whither   
 p xii. Igo, ye cannot come. %¢ Then said the Jews, Will he   
 kill himself? because he saith, Whither I go, ye cannot   
 come. % And he said unto them, 4 Ye are from beneath ;   
 ach, ifi, Iam from above: "ye are of this world; I am not of this   
 24 sJ said therefore unto you, that ye shall die in   
 “% your sins: for if ye believe not that Iam ° fe, ye shall   
 die in your sins. ° 4 Then said they unto him, Who art   
 thou? And Jesus saith unto them, @ Zven the same that   
 I said unto you from the beginning, \*6 J have many things   
   
   
   
   
 D render, sid. © render, The Jews therefore said.   
 CC not expressed in the original. 4 ender, Therefore.   
 © read and render, In very deed, that same which I speak unto   
   
 you.   
 their unbelief, on His withdrawal from many as have laid violent hands on them-   
 them : (2) vv. 25—29,—the things which selves, for their souls there is a darker   
 He has to say and judge of them, and the Hadés reserved.’ Teracleon, as cited by   
 certainty of their own future recognition of Origen, gives this interpretation of their   
 Him and His truthfulness: (3) vv. 30—47, saying :—‘and with the bitterest malice   
 —the first springing up of faith in many taunt Him with thus being about to go   
 of them is by Him corrected and purified where they, the children of Abraham, could   
 Jrom Jewish pride, and the source of such never come.’ De Wette thinks this too   
 pride and unbelicf detected: (4) vv. 48— refined, and that such a meaning would, if   
 58,—the accusation of the Jews in ver. 48, intended, have been marked in our Lord’s   
 gives occasion to Him to set forth very answer. 23.] «Ye cannot eome where   
 plainly His own divine dignity and pre- 1 am going, becanse we both shall return   
 existence. 21.]-The time and place of thither whence we came: I to the Father   
 this discourse are not definitely marked ; from Whom (from above) I came: ye to   
 but in all probability they were the same the earth and under the earth (for that   
 as before. Only no stress must be laid on more awful meaning surely is not excluded)   
 the therefore as connected with ver. 20, whence ye came’ (from beneath). § Then   
 for it is the accustomed carrying for- the term this world of course does not only   
 ward by the Evangelist of the great self- imply ‘this present state of things, but   
 manifestation of Jesus. ye shall seek involves the deeper meaning, of the origin   
 me includes the idea ‘and shall not find of that state of things (see ver. and its   
 me,’ which is expressed in ch. vii. 34, end, ver. 24, 24.] Since this (ver. 23)   
 —ye shall continue seeking Me is the case,—if ye do not believe that I am   
 and shall die (perish) in your sin] This He, the Deliverer,—and be renewed by   
 sin is unbelief, for, ver. 24, it clearly Faith, ye shall die in sins (plural here,   
 distinguished from that: but, ‘your state as struck nearer home to their eonsciences,   
 of sin, unremoved, and therefore abiding and implying individual acts of sin, the   
 on you, and proving your ruin’ (see on ver. results of the carnal state). 25.) Their   
 24). The words do not refer to the question follows on the words “I am from   
 destruction of Jerusalem, but to individual above,” ver. 23, and on the dubious ellip-   
 perdition. In these discourses in John, the tical expression J am (he) of the last verse.   
 public judgment on the Jews is not pro- It is intended to bring out a plain answer   
 winently brought forward, as in the other on which their enmity might fasten.   
 Evangelists. whither I go, ye cannot Our Lord’s reply has been found very diffi-   
 come, the consequence, not the cause (by cult, from reasons which ean hardly be ex-   
 any absolute decree) of their dying in their plained to the English reader. The A. V.,   
 sins (sce ch. vii. xiii, 33). ‘This latter “even the same that I said unto you from   
 sense would have required the insertion of the beginning,’ cannot well be right. The   
 “for” before the clause. 22.) It is verb rather means to speak or discourse,   
 at least probable that they allude to the than to say: the connecting particle can-   
 jdea mentioned by Josephus, himself a not well be rendered “even :” and the   
 Pharisee, in his speech at Jotapata, “ As word rendered “from the beginning” far