542 ST. JOHN. VIII.   
   
 31 Then said Jesus to those Jews which ™Jelieved on him,   
 If ye continue in my word, “then are ye my disciples   
 indeed; 82 and ye shall know the truth, and ‘the truth   
 shall make you free. ° They answered him, \*We be   
 \*. Abraham’s seed, and ° were never in bondage to any man:   
 how sayest thou, Ye shall be made free? %4 Jesus   
 answered them, Verily, verily, I say unto you, \* Whoso-   
   
   
   
 ever Peommitteth sin is the 4 servant of sin. 85 t And ithe   
 servant abideth not in the house for ever: [8 du¢] the Son   
 abideth ever. 36k If the Son therefore shall make you   
 k Rom. viii.   
 Gal. 1. free, ye shall be free indeed. 87T know that ye are   
   
 Mm yender, had believed him. 2 vender, ye are.   
 © render, have never been. P render, doeth.   
 4 render, bondman. T ender, Now the bondman.   
 8 omit : not in the original.   
   
 asmuch as faith wrought by hearing is ham’s seed, and generalizes it. As   
 higher than that by miracles; but still usual (see ch. iii, iv. 11; vi. 52), they   
 wanted confirming. 81.) continue in take the words of our Lord in their out-   
 my word means to “abide in Me,” ch. xv. ward literal sense. Perhaps this was not   
 7, though that perhaps is spoken of a always an unintentional misunderstanding.   
 deeper entrance into the state of union 34.] doeth sin, not merely “sin-   
 with Christ. Remaining in His word is neth,” for that all do; but in the same   
 not merely obeying His teaching, but is the sense as “work iniquity” is said, Matt. vii.   
 inner conviction of the truth of that reve- 23. It implies living in the practice of   
 lation of Himself, which is his word. doing sin, as a habit: see reff. ‘he mere   
 ye are, for probably they had given some moral sentiment, of which this is the spi-   
 outward token of believing on Him, e. g. ritual expression, was common among the   
 that of ranging themselves among His dis- Greek and Roman philosophers. 35.)   
 ciples. 32.] In opposition to the I believe, with Stier and Bengel, the refer-   
 mere holding of the truth. The knowing ence to be to and Ishmael, and Isaac:   
 of the truth answers to the feeding on the bond and the free. They had spoken   
 Christ ;—is the inner realization of it in of themselves as the seed of The   
 theman. And in the continuing increase Lord shews them that there may be, of   
 of this comes true freedom from all fear that seed, two kinds ; the son, properly so   
 and error and bondage. 33.] The ealled, and the slave. The latter does not   
 answerers are those that believed, not abide in the house for ever: it is not his   
 others among the hearers, as many Com- right nor his position—‘Cast out the hond-   
 mentators have maintained ;—see, as a woman and herson.’ ‘But the son abideth   
 proof of this, ver. 36, addressed to these ever. For the application, see on follow-   
 same persons. They had not yet become ing verses. 36.] Ye then, being in   
 disciples indeed, were not yet distinct from sin, are carnal: the sons of the bond-   
 the mass of the unbelieving; and there- woman, and therefore need liberation.   
 fore, in speaking to them, He ascribes to Now comes in the spiritual reality, into   
 them the sins of their race, and addresses which the discourse passes from the figure.   
 them as part of that race. We be This liberation can only take place by   
 Abraham’s seed: see Matt. iii. 9. The means of Him of whom Isaac was the type   
 assertion that they had never been in bond- —the Seed according to promise ; those   
 age to any man was so contrary to his- only who of His Spirit are born again, and   
 torical truth, that we must suppose some after His image, are free indeed—truly   
 technical meaning to have been attached sons of God, aud no longer children of the   
 to the word Lozdage, in which it may have bondwoman, but of the free. See by all   
 been correct. ‘The words cannot be meant. means Gal. iv. 19 (where the subject really   
 of that generation only, for the never begins, not at ver. 21) to end, which is the   
 (never yet at any time, literally) connects best commentary on this verse. There   
 with their assertion that they were Abra- neither is, nor can be here, any allusion