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 31—42. ST. JOHN.   
   
 Abraham’s seed; tdut !ye seek to kill me, because my teb.s   
 word "hath no place in you. 88 mJ speak \* that which I me   
 have seen with my Father: and ¥ye do \*that which ye \*\*™\*\*   
   
 Zhave seen with your father. 39 They answered and said   
 unto him, "Abraham is our father. Jesus saith unto » att, ji   
 them, °If ye were Abraham’s children, ye would do the °j2'7 ‘Gat   
 works of Abraham. 42? But now ye seck to kill me, apr   
 man that hath @ told you the truth, ‘which I [» dave] heard 4¥-\*.   
   
 41 Ye do the 4 deeds of   
 cof God: this did not Abraham.   
 your father. € Then said they to him, We fle not born of   
 fornication; ‘we have one Father, even God. 42 Jesus ri   
 said unto them, ‘If God were your Father, ye would love .} Shims.   
   
   
 t render, nevertheless. 4 render, gaineth no ground.   
 ® read, the things which. Y read, ye too do.   
 % read, with many ancient authorities, heard from.   
 4 render, spoken unto you. D omit.   
 © render, from. 4 ender, Works.   
 f render, Were.   
 © read, They said.   
   
 either to the liberation of the sabbatical former our Lord grants that they were   
 year, or to the subject of Heb, iii. 5, 6. (ver. 37), but the latter (by implication ;   
 37.] ‘Ye are Abraham’s seed, ac- see below on the construction) He denies   
 cording to the flesh and the covenant: them. See Rom. ix. 6, 7, “ are not all   
 but ’—and here the distinction appears— Israel, which are of Israel: neither, be-   
 “ye are doers of sin by seeking to kill Me, cause they are the seed of are they   
 because My word (see above on ver. 31) all children.” 41. We were not born   
 gaineth no ground—does not work (spread, of fornication] Stier remarks, that they   
 go forward,—‘ne marche pas’) in you’ now let fall as their father,   
 (not, among you). 38.] We have the convieted of unlikeness to him. They see   
 sane remarkable relation between speaking that a spiritual paternity must be meant,   
 and doing, as in ver. 28: except that here and accordingly refer to God as their   
 the doing is applied to the Jews only; Father. This consideration will rule the   
 speaking being used in the same com- sense of the words not born of fornication,   
 prehensive sense as there. But which must therefore be spiritual also.   
 notice the distinction in the restored And spiritually the children of fornication   
 text between I have seen with my (see Hos. ii. 4) are idolaters. Ishmael   
 father and ye heard from your father. cannot well be allnded to ; for would   
 The possessive pronouns my, and your, not call the relation between Abrabam and   
 are not expressed in the original; the Hagar one of fornication. Still less can   
 term father is common to both sen- there be, as Origen thought, any allusion   
 tences, and on it the stress should be on the part of the Jews to our Lord giving   
 laid in reading. The speaking and doing Himself out as being miraculously born,   
 were in cach case from the father of each. but being in reality that which they would   
 But Jesus was “with God,” in a relation insinuate : for our Lord never proclaimed   
 of abiding unity with His Father: they this of Himself. There may possibly be a   
 were sprung from their father the devil,— reference to the Samaritans (ver. 48), who   
 he was the suggester of their course, the completely answered in the spiritual sense   
 originator of their acts. Jesus was the to the children of fornication : see Deut.   
 son, who remains in the house and sees the XXX |. 21; Ezek. . 15 ih;   
 father’s acts: they the bond-slaves, merely 42.] ‘If you were the   
 prescribed to, and under coercion. children of God, the moral proof of such   
 The word too implies accordingly,—by the descent would be, that you would love Me,   
 same rule. 39, 40.] There is a dis- who am specially the Son of God, and   
 tinction between seed and children. ‘The who am come by the mission, aud be