546 ST. JOHN. VIII. 50—59.   
   
 bch. v.41: me. 504 And »T seck not mine own glory: there is one   
 vii. that seeketh and judgeth. 5! Verily, verily, I say unto   
 you, °If a man keep my \* saying, he shall never 8 see death.   
 ech. v.24: 52 Then said the Jews unto him, Now we know that thou   
 xi. 26, 4 Abraham is dead, and the prophets; and   
 a7ech.3-5.. thou a devil. If a man keep my \* saying, he shall never   
 taste of death. 53 Art thou greater than our father   
 ech.v.st. Abraham, makest thou dead? and the prophets tare dead:   
 feh. 54 Jesus answered, °If I   
 1 honour myself, my ¥ honour is nothing: fit is my Father   
 that ¥ Lonoureth me; of whom ye say, that he is your God:   
 55 zyet Bye have not known him; but I know him: and   
 If I should say, I know him not, I shall be a liar like unto   
 xvi you: but I know him, and keep his \* saying. 56 Your   
 ‘Acts 13.   
 ech. vii.   
 20.   
   
 hHeb.xi.18. father Abraham rejoiced to see my day: "and he saw it,   
   
 4 render, But. Y vender, Word,   
 8 render, behold. t render, died.   
 U render, glorify. X render, glory.   
 ¥ render, glorifieth. 2 vender, And.   
   
   
 God,” as before, ver. 47, which lies at the known type (ch. iii. iv. 11 #.), but this   
 root. 50.] ‘Ye dishonour me ;—not time theocratic pride is to carnal sen-   
 that I seek my own honour, but His who suousness :—“ the Old Test. Saints died !””   
 sent me. There is One who seeketh my 54, 55.] The argument in these   
 honour (ch. y. 23), and will have me verses is: ‘The same God who is the God   
 honoured ; and who judgeth between me of Abraham, is my Father ;—He it is who   
 and you, between truth and falsehood.’ honours (glorifies) me, and it is His word   
 Supply the words “my glory” after that I keep. Iwas promised by Him to   
 seeketh, but not after judgeth. Abraham.’ If I glorify myself, i.e.   
 51.] There is no pause (De Wette) between ‘glorify myself to this high designation, of   
 ver. 50 and this. This is the direct carry- being able to deliver from death.’ of   
 ing on of the discourse, arising out of whom ye say] Whom you are in the habit   
 judgeth in the last verse, and forming a of calling your God—i.c. the God of   
 new attempt of grace to plead with them, Israel. A most important identification,   
 as Lampe calls it. Ye are now children of from the mouth of our Lord Himself, of   
 the devil, but if keep My word, ye shall the Father, with the God of Israel in the   
 be rescued from that murderer. Old Test, 55.] The sense is, of Whom   
 to keep my word, as “to continue in my ye say ‘He is our God,’ and (not “yet” nor   
 word,” ver. 31, is not only outward obe- “ but”) know Him not. Then what follows   
 dience, but the endurance in, and obedience sets forth the contrast between them, the   
 of faith. to behold death, as to taste pretended children of Abraham, who know   
 of death, is a Hebrew way of speaking for not Abraham’s God (the Jiars), and Him   
 to die, and must not be pressed to mean, who knows Him, and keeps His word, so   
 ‘shall not feel (the bitterness of) death, that His word works in and by Him; yea,   
 in a temporal scuse, as Stier has done. He is the Word of God. His allowing   
 The death of the body is not reckoned their denial of this state knowledge and   
 as death, any more than the life of the union would be as great a lie in Him, as   
 body is life, our Lord’s discourses; see their assumption of it was in them.   
 ch. xi. 25, 26, and notes. Both words 56.] The Lord does uot deny them their   
 have a deeper meaning. 52, 53.) The outward title of children of Abraham :—it.   
 Jews, not knowing what “ death” really im- is of spiritual things that He has been   
 ports, regard the saying as a decisive proof speaking, in refusing them the reality of   
 of their surmise ver. 48. ‘Their misunder- it. rejoiced to see] literally,   
 standing (says De Wette) keeps to the well- that He should see. The intent is to shew