IX. 1. ST. JOHN.   
   
 and was glad. 57 Then said the Jews unto him, Thou art   
   
 not yet fifty years old, and hast thon scen Abraham ?   
 58 Jesus said unto them, Verily, verily, I say unto you,   
 Before Abraham ®was, ‘I am. 59b Then \* took they up i8xo%iii- 1s   
 stones to cast at him: but Jesus hid himself, and went out Fa X1iti,   
 of the temple[, !¢ going through the midst of them, and so 17. Rev.   
 keh x. 31,   
 passed by). 1 Luke iv.   
   
 IX. 1 And as 4 Jesus passed by, he saw a man which   
 @ better, was made. b render, So they took.   
   
 © omitted, or varied, by many of the most ancient authorities,   
 4 yender, he.   
   
 that Abraham did in his time keep Christ’s (Grotius and the Soeinian interpreters),   
 word, viz. bya prospective realizing faith ; are little better than dishonest quibbles.   
 and ‘therefore that he, in the sense of The distinction between was made (or was   
 ver. 51, had not seen death. This is ex- born) and am is important. The present,   
 pressed by and he saw ‘it, and was glad: I am, expresses essential existence, see   
 see below. But what is the meaning of Col. i. 17, and was often used by our Lord   
 My day? Certainly, the day of Christ’s to assert His divine Being. In this   
 appearance in the flesh, When that was verse the Godhead of Christ is involved ;   
 over, and the attention was directed to and this the Jews clearly understood, by   
 another and future appearance, the word their conduct to Him. 59.] Probably   
 eame to he used of His second coming, there were stones (for building) lying   
 1 Cor. i. 8, &e. &e. But this, as well as about in the outer court of the temple,   
 the day of His Cross, is out of the question where these words seem to have been   
 here;—and the word was used by the spoken. The reason of the Jews’ doing   
 Rabbis for the time of the Messiah’s ap- this is given by them on a similar occasion,   
 pearance. So we have it, Luke xvii. 22, ch. x. 33, for that thou, being a man,   
 26: but here, as there, the expression makest thyself God. There does not   
 must not be limited exclusively to the appear to be any miraculous escape in-   
 former appearance. From the sense, it is tended here, although certainly the as-   
 evident that Abraham saw by faith and sumption of one is natural under the   
 will see in fact, the first coming only, circumstanees. Jesus was probably sur-   
 but that which it introduces and implies, rounded by His disciples, and might thus   
 the second also. Technically however, hide Himself (see ch. xii. and go out   
 in the form of the sentence here, the First of the temple.   
 is mainly in view. And to see that day, is Cuap. IX. X.] Jesus THE LIGHT, FOR   
 to be present at, witness, it;—to have THE HEALING OF THE WORLD AND THE   
 experience of it. and he saw it, and JUDGMENT OF THE JEWS. Ix, 1—   
 was glad, viz. in his Paradisiacal state of 41.] Manifestation of Jesus as the Light   
 bliss. And his ‘seeing of Chyist’s day’ by a miracle. Judgment of the Jews }   
 was not by revelation, but actual—the the healed man, and by Jesus.   
 seeing of a witness. ‘Abraham then has If the coneluding words of ch. viii. aie   
 not seen death, but lives through my ordinary text are genuine, this would   
 word ;—having believed and rejoiced in the appear to have happened on the same day   
 promise of Me, whom he has now seen as the incidents there related, which is   
 manifest inthe flesh.’ 57. No inference hardly likely, for we should thus have the   
 can be drawn from this verse as to the age whole history from eh. vii. 37 (omitting   
 of our Lord at the time, according to the ch. vii. 12), belonging to one day,   
 flesh. Fifty years was with the Jews the and that day a sabbath (ver. 14). And   
 completion of manhood. 58.] As Liicke besides, the eireumstanees under which   
 remarks, all unbiassed explanation of these Jesus here appears are too usual and   
 words must recognize in them a declaration tranquil to have succeeded immediately to   
 of the essential prw-existence of Christ. His escape in ch. viii. 59. I would rather   
 All such interpretations. as ‘before Abra- therefore suppose thaty there is a break   
 ham became Abraham,’ i.e. father of before this verse: how long, we eannot of   
 nations (Socinus and others), and as ‘I course say. Thus we have the commence-   
 was predetermined, promised by God’ ment of a new narrative here, as in eh.