582 ST. JOHN. XIII. 382—38.   
   
 ech, xvii: 82 [er If God be glorified in him,] God shall also glorify   
 fen.xii23. him in himself, and ‘shall straightway glorify him.   
 33 Little children, yet a little while I am with you. Ye   
 shall seek me: &and as I said unto the Jews, Whither   
 ech. vii. I go, ye cannot come; so now I say to you.   
 i 21, commandment I give unto you, That ye love one 34 another ;   
 as I [t/ave] loved you, that ye also love one another.   
 Eph. v. "35 i By this shall all men \* fnow that ye are my disciples,   
 1 Thess.   
 9, James   
 arena 1 Pet. if ye have love one to another. 36 Simon Peter \* said   
   
   
 T omitted by many of the most ancient authorities : but probably by mistake in   
 transcribing, from the two similar endings, in him... in him.   
 8 render, 18. t omit.   
 U better, perceive. X render, saith.   
   
 fied] It was not that the presence of Man hath done.” 33. Little chil-   
 Judas, as some have thought, hindered dren] This term,—here only used by   
 the great consummation imported by this Christ,—affectingly expresses His not only   
 glorification, but that the work on which brotherly, but fatherly love (Isa. ix. for   
 he was gone out, was the ACTUAL COM- His own, and at the same time their im-   
 MENCEMENT of that consummation. “Now mature and weak state, now about to be   
 at length,” says Lampe, “as if an obstacle left without Him. as I said unto the   
 were broken down, the rushing rivers of Pawel “He would not say this to his   
 grace flow from the lips of Jesus.” It is disciples before, but to those who rejected.   
 true that Judas’s presence hindered the ex- Him.” Bengel. But naturally the two   
 pression of these gracious words. The clauses, ‘Ye shall seek Me and not find   
 glorification is spoken of by anticipation, Me, and shall die in your sins,’ spoken   
 as if accomplished, because the deed was to the Jews (ch. vii. 33 viii. 21), here   
 actually in doing, which was to accom- omitted: and by this omission the con-   
 plish it. The glorifying spoken of here, and nexion with ver. 34 is supplied Ye shall   
 in ver. 32, is not the same. This is the be left here: but, unlike the Jews, ye shall   
 glorifying of God by Christ on earth, in seek Me and shall find Me, and the way is   
 His course of obedience as the Son of that of Love,—to Me, and to one another   
 Man, which was completed by His death —forming (ver. 35) an united Body, the   
 ecame obedient even unto death,” Church, in which all shall recognize My   
 . 8). And His death was the presence among you as My disciples.’   
 sition-point between God being glori- 34.] The newness of this commandment,   
 fied in Him, and He being glorified in consists in its simplicity, (so to speak)   
 God—manifested to be the Son of God unicity. The same kind of love was pre-   
 with power by His resurrection, and re- seribed in the Old Test. (see Rom. xiii.   
 ceived up to the Father, to sit at right —‘as thyself’ is the Azghest measure of   
 hand of God. This latter (ver. 32) is love, and it is not in degree that   
 spoken of by Him here as future, but im- the new commandment differs from the   
 mediate (straightway) on His death, and old, nor in extent, but in being the com-   
 leads on to the address in ver. 32.) mandment of the new covenant,—the first-   
 in himself is in God (the Father), not in fruit of the Spirit in the new dispensation   
 Christ. The word himself reflects back on (Gal. v. 22); see 1 John ii.7,8 (and note),   
 the subject of the sentence: and in does where the word new is commented on by   
 not mean ‘by means of, but keeps its the Apostle himself. 35.) all men,—   
 literal ;—by the resurrection of Him all the world,—and the object is be, not   
 into that glory, which He had indeed mere vain praise or display before the   
 before, but now has as the Son of Man, world, but that men may be attracted by   
 with the risen Manhood ; so “glorify thou the exhibition of the Spirit of Christ, and   
 me with thyself,” ch. xvii. 5. Grotins won over to Him. The world, notwith-   
 compares 1 Sam. ii. 30, which stands in standing this proof of His presence among   
 the LXX, “them that glorify me I will them, shall hate them: see 1 John iii.   
 glorify.’ Origen remarks, “The Father 10—15. But among all men they them-   
 recompenses to Him more than the Son of selves are also included—brotherly love is