been specified; but this testimony they  
could not receive, nor discover Him in their  
Scriptures, because human regards and  
ambition and intrigue had blinded their  
eyes, and they had not the love of God  
(the very first command in their law,  
Deut. vi. 4,5) in their hearts.

**41.] I receive not**, not merely, ‘*I do not desire*,’—  
but ‘**I do not** *receive*;’—‘no such praise  
nor testimony accrues to Me, nor has in  
Me that on which it can lay hold’ ‘My  
glory is altogether from another source.’

**42.] But** (*nevertheless, howbeit*) draws  
forcibly the distinction, setting Himself  
and them in strong contrast.

**I know you]** By long trial and bearing with your  
manners these many generations; and personally also.

The words are spoken, not  
of an ungodly mind in general, but of an  
absence of that love which God’s covenant  
people should have for Him, ‘They would  
none of Jesus: for they were not true  
Israelites.’ This love, if they had it, would  
teach them,—the whole heart, and soul,  
and mind, and strength being given to  
God,—to seek honour *only from him*,—and  
thus to appreciate the glory which He  
hath given to His Son, and His testimony  
concerning Him.

**43.]** The first clause  
is clear. In the latter we have a prophetic  
declaration regarding the Jews in the  
latter days. This **another** is in strong  
contrast with the “*another*” of ver. 32.  
‘The testimony of that Other, who is  
greater than I, ye will not receive; but if  
another come in his own name, him ye will  
receive.’ The words are perhaps spoken  
primarily of the false or Idol-Messiah, the  
Antichrist, who shall appear in the latter  
days (2 Thess. ii. 8—12) ; whose appearance  
shall be *according to the working of Satan*(their *father*, ch. viii. 44), *shewing himself  
that he is God*, 2 Thess. ii. 4;—and doubtless, *in* that their final reference, embrace  
also all the cases in which the Jews *have*  
more or less *received* those false Messiahs  
who have been foreshadowers of the great  
Antichrist, and indeed all the cases in  
which *such a spirit* has been shewn by  
them, even in the absence of false Messiahs.

**44.]** *How can ye* (emphatic) is  
grounded on “*ye are not willing*”—is the  
consequence of the carnal regards in which  
they lived.

**from the only God**, not  
‘*from God only*’ (A. V.), which is ungrammatical: in contradistinction to the  
*idolatry of the natural heart*, which is  
ever setting up for itself other sources of  
honour, worshipping *man*, or *self*,—or  
even, as in the case alluded to in the last  
verse, *Satan*,—instead of God. The words  
“*the only God*” are very important, because they form the point of passage to  
the next verses; in which the Jews are  
accused of not believing the *writings of  
Moses*, the very pith and kernel of which  
was *the unity of God*, and *the having no  
other gods but Him.*

**45.]** The work  
of Christ is not **to accuse**, even as He is  
Judge ;—but to *judge*, by the appointment.  
of the Father. And therefore—though He  
has said so much of the unbelief of the  
Jews, and charged them in the last verse  
with breach of the central law of God—*He  
will not accuse them*; nay, it is not needful;—for Moses, whom they disbelieved,  
while vainly hoping in him (see above on  
ver. 39), “*making their boast in the law*,”  
Rom. ii. 17,—*already accused them*: see  
Deut. xxxi. 21, 26, and ch. vii. 19.

**46. he wrote of me]** ‘This is an important  
testimony by the Lord to the *subject* of  
the whole Pentateuch ;—it is *concerning  
Him*. It is also a testimony to *the fact*,  
of Moses *having written those books*, which  
were then, and are still, known by his