decisive against all attempts of unbelievers to attribute our Lord’s knowledge  
to education in any human school of learning. Such indications are not without  
their value in these times.

**16.]** The  
words may bear two meanings :—either,  
‘*the sense of Scripture which I teach is not  
my own, but that in which it was originally  
penned as a revelation from God*;’ or,  
**My teaching** (generally) **is not mine, but  
that of Him who sent me**. The latter is  
preferable, as agreeing better with what  
follows, and because the former assumes  
that He was expounding Scripture, which,  
though probable, is not asserted.

**17.]**The rendering of this verse in the A. V. is  
much to be deplored. The word signifying  
**be willing to** should not have been slurred  
over, for it is important.

**If any man’s  
will be, to do His will,** &c. As it now  
stands in the A. V., *a wrong idea is conveyed:* that the *bare performance of  
God’s outward commands* will give a man  
sufficient acquaintance with Christian doctrine:—whereas what our Lord asserts to  
the Jews is, that if the *will* be set in  
His ways, if a man be really anxious to  
do the will of God, and thus to fulfil this  
first great commandment of the law, the  
singleness of purpose, and subjection to  
the will of God, will lead him on to faith  
in the promised and then apparent Messiah,  
and to a just discrimination of the divine  
character of his teaching.

**18.]** This  
gives us the reason why he, who wishes to  
do God’s will, will know of the teaching of  
Christ: viz. because both are seeking one  
aim—the glory of God :—and the humility  
of him, whose will it is to do God’s will,  
can best appreciate that more perfect humility of the divine Son, who speaks not of  
himself, but of Him that sent him,—see  
ch. v. 41—44, of which this verse is a repetition with a somewhat different bearing.  
In its *general* sense, it asserts that self-exaltation and self-seeking necessarily accompany the unaided teaching of man,  
but that all true teaching is from God.  
But then we must remember that, simply  
taken, the latter part of the sentence is  
only true of the Holy One Himself; that  
owing to human infirmity, purity of  
motive is no sure guarantee for correctness of doctrine ;—and therefore in this  
second part He does not say “*the glory of  
God*,” which would generalize it to all  
men, but **his glory that sent him**, which:  
confines it to Himself.

**19.]** There is  
a close connexion with the foregoing. Our  
Lord now takes the *offensive* against them.  
The *being willing to do His will* was to be  
the great key to a tyme appreciation of His  
teaching: but of this there was no example  
among *them* :—and therefore it was that  
they were no fair judges of the teaching,  
but bitter opponents and persecutors of  
Jesus, of whom, had they been anxious to  
fulfil the law, they would have been earnest  
and humble disciples (ch. v. 46). The law  
was to be read before all Israel every seventh  
year in the feast of tabernacles (Deut. xxxi.  
10—13) :—whether this was such a year is  
uncertain: but this verse may allude to  
the practice, even if it was not.

**Why seek ye to kill me?]** In their killing the  
Lord of Life was summed up all their  
transgression of God’s law. It was the  
greatest proof of their total ignorance of  
and disobedience to it.

**20.]** The  
multitude, not the rulers, replied this.  
Indeed their question, “*Who seeketh to  
kill thee*?” shews their ignorance of the