“*speaketh boldly*” above; but it was, in  
the course of His teaching.

**Ye both know me....]** It has been questioned  
whether these words are to be taken  
ironically, interrogatively, or affirmatively.  
I incline to the latter view, for this reason:—obviously no very high degree of knowledge **whence He was** is implied, for  
they knew not Him that sent Him (see  
also ch. viii. 14, 19), and therefore could  
not know **whence He was**, in this sense.  
The answer is made *in their own sense*:—  
they knew that He was from Nazareth  
in Galilee, see ver, 41,—and probably  
that He was called the son of Joseph.  
In this sense they knew **whence He was**;  
but further than this they knew not.

**and I am not come; and moreover—i.e. besides this**.

The sense of **true** must be gathered from the context. **I have not  
come of Myself, but He who sent Me is***true*—**ye know Him not, but I know Him.  
—for I came from Him, and He sent Me.  
{29}** The matter here impressed on them is the  
*genuineness*, the *reality* of the fact:—that  
Jesus *was sent*, and *there was one who  
sent Him*, though they knew Him not, and  
consequently knew not whence He was.  
{28} The nearest English word would be **real**:  
but this would not convey the meaning  
perspicuously to the ordinary mind;—perhaps the A. V. **true** is better, provided it be  
explained to mean **really existent**, not  
*‘truthful*.’

**30.] they**, namely, *the  
rulers*,—instigated by what had been above  
remarked by the people, vv. 25, 26. There  
was some secondary hindrance to their  
laying hands on Him,—possibly the fear of  
the people: but the Evangelist passes at  
once to the real cause ;—that God’s appointed time was not yet come.

**31.]**The **But** here contrasts with what went  
before—**nay, many** &c.

**32—36.]** HE WILL RETURN TO THE  
FATHER.

**32.]** The wavering of the  
multitude appears to the Pharisees a dangerous sign: and the Sanhedrim (consisting of the Chief Priests and the Pharisees)  
send officers specially to lay hold on Him.

**33, 34.] {33}** The omission or insertion  
of “*unto them*”? makes very little difference. The words were spoken, not to the officers only, but to all the people.

**Yet a little while....]** This appears to  
be said in reference to ver. 30, to shew  
them the uselessness of their attempting  
to lay hands on Him till His hour was  
come, which it soon would do.

**unto him that sent me]** It has been asked, ‘If  
Jesus thus specified where He was going,  
how could the Jews ask the question in  
ver. 35?’ but De Wette answers well, that  
the Jews knew not “*Him that sent Him*,”  
and therefore the saying was a dark one to  
them.

**{34} Ye shall seek me, and shall  
not find me]** These words must not be  
pressed too much, as has been done by  
in any interpreters, who would make them  
mean ‘*Ye shall seek My help and not  
find it*? (viz. in your need, at the destruction of Jerusalem); for this would not be true even of the Jews, any one of whom