Father, ch, xvi. 28, and was returning to  
Him.

“Light,” says Augustine, “demonstrates other things, and itself also...  
light gives testimony to itself: opens the  
eyes that are capable of beholding it, and  
is its own witness that *it may be known to  
be light*.”

Then again, he only who  
*knows* can witness: and Jesus only *knew*this.

Notice **I know whence I** *came*:  
—this goes back to the “*existence in the  
beginning”* of ch. i. 1; but ye know not  
whence I come,—‘ do not recognize even  
My present mission.’

We must not, for a moment understand “*Though I bear  
witness*,” with Grotius, “*even though I Should  
bear witness*,” &c.: i.e. “*even though there  
were no previous testimonies to me of the  
prophets or of ‘John the Baptist*?” Our  
Lord’s words do not *suppose a case*, but  
*allows the fact*.

**15,16.] {15}** There is no  
allusion to the foregoing history; the train  
of thought is *altogether another*.

{16} ‘The end of all *testimony*, is the forming, or  
pronouncing, of *judgment*. Ye do this by  
fleshly rules, concerning me and my mission: I judge no man, i.e. it is not the object nor habit of this My mission on earth;  
but even if I be called on to exercise judgment, my judgment is decisive:’ the word  
meaning not exactly *true* in its ordinary  
meaning, but rather, **genuine**; which a  
judgment can only be by being *true* and  
final; see ch. v. 30 and note.

**17.]** The word **your** seems to give this sense to  
the clause :—‘ So that if you will have the  
mere letter of the law, and judge my testimony by it, I will even thus satisfy you :’  
**your** thus implying, ‘The law which you  
have made so completely *your own* by your  
kind of adherence to it.’

**19.]** Augustine and others imagine that the Jews  
thought of a *human Father*, in thus speaking. But surely before this, as Stier remarks, the Jews must have become too well  
accustomed to the words “my Father,”  
from our Lord, to mistake their meaning. It is rather a question asked in mere scorn, by persons who know, but will not  
recognize, the meaning of a word uttered  
by another.

**if ye had known me]**See ch. xiv. 9 ff. and note.

**20. the  
treasury]** See Luke xxi. 1, and note on  
Mark xii. 41, It was in the court of the  
women.

**his hour was not yet come]**See ch. vii. 8, 30.

**21–59.]***Further  
discourses of Jesus. The Jews attempt to  
stone Him.*—This forms the great conclusion of the series of discourses to the Jews.  
In it our Lord testifies more plainly still to  
His divine origin and sinlessness, and to  
the cause of their unbelief; until at last  
their enmity is worked up to the highest  
pitch, and they take up stones to cast at  
Him. It may be divided into four parts:  
(1) vv. 21—24,—*announcing to them the  
inevitable consequence of persistence in*