512 ST. JOHN. V. 42—47,   
 8 honour from men.   
 the love of God in you. But I know you, that ye have not   
 n ch. 43.   
 o Rom. ii. 43 J am come in my Father’s   
 p Rom. ii. name, and ye receive me not: if another shall come in his   
 own name, him ye will receive. 4!" How can ye believe,   
   
 which receive §Zonour one of another, and seek not the   
 °8 honour that cometh from \* God only? 4 Do not think   
 that I will accuse you to the Father: ? there is one that   
 aceuseth you, even Moses, in whom ye “érust. 4% For had   
 : ye believed Moses, ye would \* ave believed me: %for he   
 wrote of me. 47 But if ye believe not his writings, how   
 ix. shall ye believe my words?   
 Deut. xviii.   
 15,18.   
 8 render, glory. t render, the only God.   
 @ render, hope. ® render, believe.   
   
 been specified; but this testimony they less, iz that their final embrace   
 could not receive, nor discover in their also all the cases in the Jews have   
 Scriptures, because human regards and more or less received those false Messiahs   
 ambition and intrigue had blinded their who have been foreshadowers of the great   
 eyes, and they had not the love of God Antichrist, and indeed all the cases in   
 (the very first command in their law, which such @ spirit has been shewn by   
 Deut. vi. 4,5) their hearts, 41.] Ire- them, even in the absence of false   
 ceive not, not merely, ‘I do not desire,,— 44.) How can ye (emphatic) is   
 but ‘I do not receive ;’—‘no such praise grounded on “ye are not willing’’—is the   
 nor testimony accrucs to Me, nor has in consequence of the carnal regards in which   
 Me that on which it can lay hold’ ‘My they lived. from the only God, not   
 glory is altogether from another source.’ «from God only’ (A. V.), which is un-   
 42.] But (nevertheless, howbeit) draws grammatical: in contradistinction to the   
 forcibly the distinction, setting Himself idolatry of the natural heart, which is   
 and them in strong contrast. I know ever setting up for itself other sources of   
 you] By long trial and bearing with your honour, worshipping man, or self,—or   
 manners these many generations; and per- even, as in the case alluded to in the last   
 sonally also, The words are spoken, not verse, Satan,—instead of God. The words   
 of an ungodly mind in general, but of an “the only God” are very important, be-   
 absence of that love which God’s covenant cause they form the point of passage to   
 people should have for Him, ‘They would the next verses; in which the Jews are   
 none of Jesus: for they were not true accused of not believing the writings of   
 Israelites.’ This love, if had it, would Moses, the very pith and kernel of which   
 teach them,—the whole heart, and soul, was the unity of God, and the having no   
 and mind, and strength being given to other gods but Him. 45.) The work   
 God,—to seek honour only from him,—and of Christ is not to accuse, even as He is   
 thus to appreciate the glory which He Judge ;—but to judge, by the appointment.   
 hath given to His Son, and His testimony of the Father. And therefore—thongh He   
 concerning Him. 43.] The first clause has said so much of the unbelief of the   
 is clear. In the latter we have a prophetic Jews, and charged them in the last verse   
 declaration regarding the Jews in the with breach of the central law of   
 latter days. This another is in strong will not accuse them; nay, it is not need-   
 contrast with the “another” of ver. 32. ful ;—for Moses, whom they disbelieved,   
 ‘The testimony of that Other, who is while vainly hoping in him (see above on   
 greater than I, ye will not receive; but if ver. 39), “ making their boast in the law,’   
 another come in his own name, him ye will Rom. ii. 17,—already accused them: see   
 receive.’ The words are perhaps spoken Deut. xxxi. 21, 26, and ch. vii. 19.   
 primarily of the false or Idol-Messiah, the 46. he wrote of nel ‘This is an important   
 Antichrist, who shall appear in the latter testimony by the Lord to the subject of   
 days (2 Thess. ii. ; whose appearance the whole Pentateuch ;—it is concerning   
 shall be according to the working of Satan Him. Itis also a testimony to the fact,   
 (their father, ch. viii. shewing himself of Moses having written those books, which   
 that heis God, 2 Thess. ii. doubt- were then, and are still, known by his