ST. JOHN. 529   
   
 is not mine, but his that sent me. WPTf any man ™ will per. viii,   
 do his will, he shall know of the doctrine, whether it 2 de   
   
 of God, or whether I speak ° of myself. 184 He that %%   
 speaketh °0f himself seeketh his own glory: but he that   
 seeketh his glory that sent him, the same is true, and no   
   
 unrighteousness is in him. 19\* Did not Moses give you ¥ Exod.   
 the law, and yet none of you keepeth the law? \*Why4go 3   
 ye about to kill me? 20 The ‘people answered and said, \*   
 ‘Thou hast a devil: who \*goeth about to kill thee? =   
 \*1 Jesus answered and said unto them, I thave done one t\*   
   
   
 M render, be willing to. 4 vender, is.   
 render, from. 4 render, seek ye.   
 T render, multitude. 5 render, seeketh.   
   
 t render, did.   
   
 serves, decisive against all attempts of un- himself, but of Him that sent him,—see   
 believers to attribute our Lord’s knowledge ch. v. 41—44, of which this verse is a re-   
 to education in any human school of learn- petition with a somewhat different bearing.   
 ing. Such indications are not without In its general sense, it asserts that sel   
 their value in these times. 16.) The exaltation and self-seeking necessarily ac-   
 words may bear two meanings :—either, company the unaided teaching of man,   
 ‘the sense of Scripture which I teach is not but that all true teaching is from God.   
 my own, but that in which it was originally But then we must remember that, simply   
 penned as a revelation from God;’ or, taken, the latter part of the sentence is   
 My teaching (generally) is not mine, but only true of the Holy One Himself; that   
 that of Him who sent me. The latter is owing to human infirmity, purity of   
 preferable, as agreeing better with what motive is no sure guarantee for correct-   
 follows, and because the former assumes ness of doctrine ;—and therefore in this   
 that He was expounding Scripture, which, second part He does not say “ the glory of   
 though probable, is not asserted. 17.) God,” which would generalize it to all   
 The rendering of this verse in the A. V. is men, but his glory that sent him, whicl:   
 inuch to be deplored. The word signifying confines it to Himself. 19.] There is   
 be wiiling to should not have been slurred a close connexion with the foregoing. Our   
 over, for it is important. If any man’s Lord now takes the offensive against them.   
 will be, to do His will, Kc. As it now The being willing to do His will was to be   
 stands in the A. V., @ wrong idea is con- the great key to a tyme appreciation of His   
 veyed: that the bare performance of teaching: but of this there was no example   
 God’s outward commands will give a man among them :—and therefore it was that   
 sufficient acquaintance with Christian doc- they were no fair judges of the teaching,   
 trine:—whereas what our Lord asserts to but bitter opponents and perseeutors of   
 the Jews is, that if the will be set in Jesus, of whom, had they been anxious to   
 His ways, if a man be really anxious to fulfil law, they would have been earnest   
 do the will of God, and thus to fulfil this and humble diseiples (ch. v. The law   
 first great commandment of the law, the was to be read before Israel every seventh   
 singleness of purpose, and subjection to year in the feast tabernacles (Deut. xxxi.   
 the will of God, will lead him on to faith 10—13) :—whether this was such a year is   
 in the promised and then apparent Messiah, uncertain: but this verse may allude to   
 and to a just discrimination of the divine the practice, even if it not. Why   
 character of his teaching. 18.] This seek ye to kill me?] In their killing the   
 gives us the reason why he, who wishes to Lord of Life was summed up all their   
 do God’s will, will of the teaching of transgression of God’s law. It was the   
 Christ: viz. because both are seeking one greatest proof of their tottl ignorance of   
 aim—the glory of God :—and the humility and disobedience to it. 20.) The   
 of him, whose will it is to do God’s will, multitude, not the rulers, replied this.   
 can best appreciate that more perfect hu- Indeed their question, “ Who seeketh to   
 mility of the divine Son, who speaks not of Kill thee?” shews their ignorance of the