538 ST. JOHN. Viti.   
   
 of thyself; thy ™ record is not true. 14 Jesus answered   
   
 and said unto them, Though I bear ™ record of myself,   
 (Pyet] my ™ record is true ; "for I know whence I came,   
   
 ™ render, witness. 2 omit : not in the original.   
 D2 yender, because.   
   
 deed of darkness had been detected in the in the supposition that our Lord—standing   
 night. But not to dwell on other objec- in the very place where the candlesticks   
 tions to this view,—e.g. that such an had been or perhaps actually were —   
 allusion to the woman would be wholly should have alluded to that practice, as   
 out of character after our Lord’s previous He did to the outpouring of water in ch.   
 treatment of her,—how come these Phari- vii. 38? Surely to say in both cases,   
 sees, who on the hypothesis of the above as Liicke and De Wette do, that the allu-   
 Commentators are the same as those who sion could not have been made unless the   
 accused the woman, tobe again so soon pre- usage took place on that day, is mere   
 sent? Was this at all likely? We cannot trifling. While the feast lasted, and the   
 escape from this difficulty with Stier, by remembrance of the ceremonies was fresh,   
 supposing a multitude of the people to the allusion would be perfectly natural.   
 have been witnesses on both occasions: See on ch. i. 9, and xi. 9, 10. Sce also   
 the “Pharisees” of the one must surely Isa. xlii. Mal. iv. 2; and on “the light   
 extend through the other, if this con- of life,’ i. 4, and vi. 13.] See   
 nexion is to be maintained. On the ch. v. 31. The assertion there was, that   
 other hand, this discourse comes in very His own wnsupported witness (supposing   
 well after ch. vii. The last saying of that possible) would not be trustworthy,   
 Jesus (ch. vii. 37, 38) had referred to a but that His testimony was supported by,   
 festal usage then just over; He now adds and in fact coincident with, that of the   
 another of the same kind. It was the eus- Father. The very same argument is here   
 tom during the first night, if not during used, but the other side of it presented to   
 every night, of the feast of tabernacles, us. He does witness of Himself, because   
 to light up two large golden chandeliers His testimony is the testimony of the   
 in the court of the women, the light of Father ;—He being the Word of God, and   
 which illuminated all Jerusalem. All that the Father witnessing in Him. 14.)   
 night they held a festul dance by the light. because I know, &c.—see on ch. vii. 29.   
 Now granted that this was on the This reason binds His testimony to that of   
 first only,—what is OF THE WOMAN the Father; IN ADULTERY. forth from the   
   
 alone, and the woman [0 standing] in the midst. 10 When Jesus had   
 lifted up himself, p and saw none but the woman, he said unto her, Woman,   
 where are those thine accusers? hath no man condemned thee? 1g She   
 o Luke ix. said, No man, Lord. And Jesus said unto her, ¢ Neither do I condemn   
 xii. 14. thee: go, rand 4sin no more.]   
 deh. v.14.   
 0 omit. p read, he said unto the woman, Where are they ?   
 q read, And she said unto him. r read, from this time.   
 those of younger ones are more tender. comparison with themselves, if they con-   
 alone, i.e. the multitude and demned at all: which they had not done.   
 the disciples ; woman standing between The words of Jesus were in fact a far   
 Him and the disciples on one hand,—and deeper and more solemn testimony against   
 the multitude on the other. the sin than could be any mere penal   
 10, 11.] The question is evidently so sentence. And in judging of then we   
 worded as it is, no man condemned must never forget that He who thus   
 thee?” for the sake of the form of the spoke knew the hearts,—and what was   
 answer, “ Neither do I condemn thee :” the peculiar state of this woman as to   
 but it expresses the truth in the depth of penitence. We must not apply in all cases   
 their hearts. The Lord’s challenge to a sentence, which requires ZHis divine   
 them would lead to a condemnation by knowledge to make it a just ars)|