iM—21. ST. JOHN.   
   
 and whither I go; but \*ye °cawnot tel? whence I come,   
 Pand whither I go. %4Ye judge after the flesh; etry   
 judge no man. “is And yet if I judge, my judgment a   
 is true: for ‘I am not alone, but I and the Father that txer,2, «.   
 sent me. 1788 J¢ is also written in your law, that the sDren zeal.   
 testimony of two men is true. 3181 am tone that dear te   
 witness of myself, and the Father that sent me bearcth ,   
 witness of me. 194 Then said they unto him, Where is 16. 2   
 thy Father? Jesus answered, ‘Ye neither know me, nor iver,$5. Heb.   
 my Father: \* if ye had known me, ye ¥ should have known ¥eb-xiv.7.   
 my Father also. ° These words spake Jesus in ! the heb,   
 treasury, as he taught in the temple: and ™no man Jaid ™-vi.%.   
 hands on him; Yfor "his hour was not yet come, 2ch.viis.   
   
   
   
   
   
 \*1%Thew said Jesus again unto them, I go 4 my way, and   
 ° render, know not.   
 P read, or.   
 4 better, Yea, and if I should judge. T render, because.   
 8 render, Moreover it is written. t render, he that beareth.   
 ™ render, They said therefore. X render, would know.   
 Y render, because. Z render, Therefore.   
 4 render, away.   
   
 Father, ch, xvi. 28, and was returning to The word your seems to give this sense to   
 Him. “Light,” says Augustine, “de- the clause :—‘ So that if you will have the   
 monstrates other things, and itself . . mere letter of the law, and judge my tes-   
 light gives testimony to itself: opens the timony by it, I will thus satisfy you :’   
 eyes that are capable of beholding it, and your thus implying, ‘The Jaw which you   
 is its witness that it may be known to have made so completely your own by your   
 be light.” Then again, he only who Find of adherence to it.’ 19.] Augus-   
 Knows can witness: and Jesus only knew tine and others imagine that the Jews   
 this. Notice I know whence I came: thought of a human Father, in thus speak-   
 —this goes back to the “existence in the ing. But surely before this, as Stier re-   
 beginning” of ch. i. 1; but ye know not marks, the Jews must have become too well   
 whence I come,—‘ do not recognize even accustomed to the words “my Father,”   
 My present mission.’ We must not, from our Lord, to mistake their mean-   
 for a moment understand “ Though I bear ing. It is rather a question asked in mere   
 witness,” with Grotius, Ishould scorn, by persons who know, but will not   
 bear witness,” &c.: i.e. “even though there recognize, the meaning of a word uttered   
 were no previous testimonies to me of the by another. if ye had known me]   
 prophets or of ‘John the Baptist?” Our See ch. xiv. 9 ff. note. 20. the   
 Lord’s words do not suppose a case, but treasury] See Luke xxi. 1, and note on   
 allows the fact. 15, 16.] There is no Mark xii. 41, It was in the court of the   
 allusion to the foregoing history; the train women. his hour was not yet come]   
 of thought is altogether another. «The See ch. vii. 8, 21-59.) Further   
 end of all testimony, is the forming, or discourses of Jesus. The Jews attempt to   
 pronouncing, of judgment. Ye do this by stone Him.—This forms the great conclu-   
 fleshly rules, concerning me and my mis- sion of the series of to the Jews.   
 sion: I judge no man, i.e. it is the ob- In it our Lord testifies more plainly still   
 ject nor habit of this My mission on earth ; His divine origin and sinlessness, and to   
 but even if I be called on to exercise judg- the cause of their unbelief; until at last   
 ment, my judgment is decisive :’ word their enmity is worked up to the highest   
 meaning not exactly ¢rwe in its ordinary piteh, and they take up stones to cast at   
 meaning, but rather, genuine; which a Him. It may be divided into four parts:   
 judgment can only be by being ¢rue and (1) vv. 21—24,—announcing to them the   
 final; see ch. y. 30 and note. 17.) inevitable consequence of persistence in