more probably means “**essentially**,” or  
“**in very deed**.”

This being premised,  
the sentence must be rendered (literally)  
thus: **Essentially, that which I also discourse unto you**: or, **In very deed, that  
same which I speak unto you**. He is the  
Word—His *discourses are the revelation of  
Himself*. And there is especial propriety  
in this:—When Moses asked the name of  
God, ‘*I am that which I AM*,’ was the  
mysterious answer; the hidden essence of.  
the yet unrevealed One could only be expressed by self-comprehension ; but when  
God manifest in the flesh is asked the same  
question, it is ‘I am that which I SPEAK?’  
what He *reveals* Himself to be, that He  
*is* (see on next verse). The above sense  
is maintained by De Wette, and strikingly  
expanded and illustrated by Stier. See an  
account, and discussion, of other proposed  
interpretations, in my Greek Test.

**26.]** He is, that which He speaks; and  
that, He has received from the Father;—  
He has His definite testimony to give, and  
His work to do: and therefore, though He  
has much that He could speak and judge  
about the Jews, He does it not, but overlooks their malice,—not answering it,—  
that He may go forward with the *speaking  
unto the world*, the revelation of Himself:  
the *truth* of which is all-important, and excludes less weighty things. This verse  
is in the closest connexion with the foregoing.

27.] They did not identify  
“*him that sent me*” with “*my Father*.”  
However improbable this may be, after the  
plain words “*the Father that sent me*,” in  
ver. 18, it is stated as a fact; and the  
Evangelist certainly would not have done  
s0 without some sure ground :—“ It is probable, that they questioned one with another, ‘ Who is he that sent him ?’” Euthymius. There is no accounting for the  
ignorance of *unbelief*, as any minister of  
Christ knows by painful experience.

28.] This connects (**therefore** being the  
continuation of the foregoing, see above  
on ver. 21) with ver. 26, and also with  
ver. 27, as the words **then shall ye know**shew, referring to the expression in that  
verse, “*They knew not*.” On **lifted up**,  
see ch. iii. 14. ‘When ye shall have been  
the instruments of accomplishing that  
death by which He shall enter into His  
glory:’ for the latter idea is clearly implied  
here.

**then shall ye know]** Perhaps,  
in different ways:—some, by the power of  
the Holy Spirit poured out after the exaltation of Christ, and to their own salvation ;  
others, by the judgments which were to  
follow ere long, and to their own dismay  
and ruin.

The interchange of **do** and  
**speak** is remarkable. The construction is  
not elliptical, so that “*do and speak*”  
should be understood in both cases; but  
the declaration of ver. 25 is still in the  
Lord’s mind, His **doing** being all *a declaration of the Father*,—**a speaking forth**in the widest sense. Bengel says well:  
“Ye shall know by fact, that which ye now  
believe not by word.”

**29.] left me not alone**, referring to the *appointment* of  
the Father by which His work was begun,  
and which the continued presence of the  
Father (**he that sent me is with me**) carries  
on through that work: see ch. xvi. 32.

**because I do always....**; not  
*‘for*,’ as if what follows were merely a  
*token that it is so*. The **doing always  
these things that please him** is the very  
essential being of the Son, and is the *cause  
why* the Father is ever with Him.

**30.]** They believed on Him with a higher  
degree of faith than those in ch. ii, 23, inasmuch