“*But:*”—nay, so far is this from being so,  
that it is on this very account, *because* ye  
belong to Me, that they will thus treat,  
you.

**all these things**—all that is im-  
plied in *hating* and *persecuting*.

It  
was on account of *bearing the Name of  
Christ* that the Christians were subjected  
to persecution in the early ages, and that,  
they are even now hated by those who  
know Him not: but this is to them

comfort and joy, see Acts v. 41: 2 Cor. xii. 10:  
Gal. vi. 17: 1 Pet. iv. 14.

**they know  
not**] not, ‘*They know Him not as having  
sent Me*’—but **they know not Him who  
has sent Me**. Ignorance of God (not

desiring the knowledge of His ways) is the  
great cause of hostility to Christ and His  
servants.

**22.**] *The sinfulness of this  
hate*. See ch. ix. 41 and note.

**If I had not come and spoken unto them,**  
i.e. **discoursed to them**, generally: not,  
*acquainted them with their sin*. The *sin*  
spoken of is, not the generally sinful state  
of the world,—nor the sin of unbelief in  
Christ, which they of course could not  
have committed, had He never come: but,  
*the sin of hatred to Him and His*, which  
might have been excused otherwise, but  
now that He had come and discoursed  
with them, had no excuse, since He had  
plainly shewn them the proofs of His

mission from the Father.

Thus He shews  
that they embraced the side of evil of their  
own accord, and had no pretext of

self-justification.

**23.**] See ch. xiv. 9.  
Human regards, whether of love or of  
hatred, towards Him who is the only  
manifestation of the Father to His

creatures, are in fact directed towards the  
Father Himself; see Ps. lxix. 9, cited in  
Rom. xv. 3.

**24.**] He refers to the  
testimony of His *works* among them also,  
as leaving them again without excuse ;—  
they had had ocular witness of His mission.

**25.**] But all this not as an *accidental*  
thwarting of My word and work among  
them, but as a matter predicted in Seripture.

**in their law**, ch. x. 34 and note.  
To suppose any irony in these words, as  
De Wette does (‘they are *true*

*followers*-*out of their law’*), is manifestly against,  
the whole spirit of our Lord’s reference to  
the law. It is called ‘*their* law,’—“the  
law which they are ever turning over and  
vaunting themselves about,” as Bengel  
says,—as condemning them, though their  
boast and pride.

**without a cause**, as  
answering to “*they have no excuse for their  
sin*,” ver, 22.

The citation is

probably from Psalm lxix., which treats of the  
rejection and sufferings of the Messiah.

**26.**] This assurance carries on the  
testimony concerning Christ,—which the  
world should see and hear, and yet reject  
and hate Him,—even to the end of time,  
by means of the Spirit of Truth: so that  
on the one hand this **seeing and hating**  
must not be expected to cease as long as  
the Spirit bears this witness,—and on the  
other, He, the Spirit of Truth, will never  
cease to overcome the hating world by this  
His testimony.

**the Comforter** (**Paraclete**)] See ch. xiv. 16 and note.

**whom I will send**] Stier dwells on the  
accurate division of the clauses here, “ *the  
Comforter* **whom I will send**,”—but “*the  
Spirit of Truth* **which proceedeth from  
the Father**.” The first clause he regards  
as spoken with reference to the mediatorial  
dispensation, of the Spirit in His office as  
Paraclete, sent from the Father by the  
glorified Son (or, by the Father in the