ST. JOHN.   
 22—30. 541   
   
 to say and to judge of you: but the that sent me is true ; tb. vii.2s.   
 and "fT speak to the world those things which I have heard \*sh-ii-8:   
 of him. 27 'They understood not that he spake to them of xv. 15.   
   
 the Father. °8 & Zhen said Jesus unto them, When ye have   
 lifted up the Son of man, ¥ then shall ye know that I am \*$}%:"\*   
 he, and # that I do nothing of myself; but #as my Father Fan i   
 [> Zath] taught me, I speak these things. % And ° he Pe x¥.0,   
   
 that sent me is with me: °\*¥¢he Father hath not left gp Sees   
 alone; \*1for I do always those things that please him. \*\*;   
 30 As he spake these words, many believed on him, °%   
   
 f render, the things whieh I heard from him, these speak I unto   
   
 the world.   
 & read and render, Jesus therefore said. D omit,   
 K ead and render, he left me not. 1 pender, beeause.   
   
 more probably means “essentially,” or thymius. There is no aecounting for the   
 “cin very deed.” This being premised, ignorance of unbelief, as any minister of   
 the sentenee must be rendered (literally) Christ knows by painful experience.   
 thus: Essentially, that which I also dis- 28.] This connects (therefere being the   
 course unto you: or, In very deed, that continuation of the foregoing, see above   
 same which I speak unto yeu. He is the on ver. 21) with ver. 26, and also with   
 Word—His discourses are the revelation of ver. 27, as the words then shall ye know   
 Himself. And there is especial propriety shew, referring to the expression in that   
 in this:—When Moses asked the name of verse, “ They knew not.” On lifted up,   
 God, ‘I am that which I am,’ was the see ch. iii. ‘When ye shall have been   
 mysterious answer; the hidden essence of. the instruments of accomplishing that   
 the yet unrevealed One could only be ex- death by which He shall enter into His   
 pressed by self-comprehension ; but when glory :’ the latter idea is implied   
 God manifest in the flesh is the same here. then shall ye know] Perhaps,   
 question, it is ‘1 am that which I spEaK?’ in different ways:—some, by the power of   
 what He reveals Himself to be, that He the Holy Spirit poured out after the exalta-   
 iy (see on next verse). The above sense tion of Christ, and to their own salvation ;   
 is maintained by De Wette, and strikingly others, by the judgments which were to   
 expanded and illustrated by Stier. Sec an follow ere long, and to their own dismay   
 account, and discussion, of other proposed and ruin. The interchange of do and   
 interpretations, in my Greek Test. speak is remarkable. The construction is   
 26.] He is, that which He speaks; and not elliptical, that “do and speak”   
 that, He has received from the Father ;— should be understood in both cases; but   
 He has His definite testimony to give, and the declaration of ver, 25 is still in the   
 His work to do: and therefore, though He Lord’s mind, His doing being all « decla-   
 has much that He could speak and judge ration of the Father,—a speaking forth   
 about the Jews, He does it not, but over- in the widest sense. Bengel says well:   
 looks their malice,—not answering it,— “Ye shall know by fact, that which ye now   
 that He may go forward with the speaking believe not by word.” 29.] left me   
 unto the world, the revelation of Himself: not alone, referring to the appointment of   
 the éruth of which is all-important, and ex- the Father by which His work was begun,   
 cludes less weighty things. This verse and which the continued presence of the   
 is in the closest connexion with the fore- Father (he that sent me is with me) carries   
 going. 27.] They did not identify on through that work: see ch. xvi. 32.   
 “him that sent me” with “my Father.” because I de always... .; not   
 However improbable this may be, after the ‘for,’ as if what follows were merely a   
 plain words “the Father that sent me,” in token that it is so. The doing always   
 ver. 18, it is stated as a fact; and the these things that please him is the very   
 Evangelist certainly would not have done essential being of the Son, and is the cause   
 s0 without some sure ground :—“ It is pro- why the Father is ever with Him.   
 bable, that they questioned one with an- 30.] They believed on Him with a higher   
 other, ‘ Who is he that sent him ?’” = Enu- degree of faith than those in ch. ii, in-