17—26. ST. JOHN. on   
 =)   
 my name’s sake, because they know not him that sent me. a   
 22> Tf Thad not eome and spoken unto them, they f Aad ven.ixa.   
 not had sin: \*but now they have no & eloke for their sin. © ¥em,)-2.   
 James iv.   
 234He that hateth me hateth my Father also. 24 Tf Tai sonnii.ss,   
 had not done among them the works which none other es. ti   
 vies: ix.   
 man did, they fhad not had sin: but now have they both \*   
 seen and hated both me and my Father. 2 But [2 this   
 cometh to pass,| that the word might be fulfilled that   
 is written in their law, ‘They hated me without a cause, £¥s,x«:v.19::   
 26 6 But when the Comforter is come, whom I will send state my,   
   
 unto you from the Father, [even] the Spirit of truth,   
   
 which proceedeth from the Father, "he shall i of nixiav.c.   
   
 f render, would not have. & render, for perspicuity, excuse.   
 h not expressed in the original. i ;ender, bear witness.   
   
 “ But ?’—nay, so far is this being so, testimony of His works among them also,   
 that it is on this very account, because ye as leaving them again without excuse ;—   
 belong to Me, that they will thus treat, they had had ocular witness of His mission.   
 you. all these things—all that is im- 25.) But all this not an accidental   
 plied in hating and persecuting. It thwarting of My word and work among   
 was on account of bearing the Name of them, but as a predicted in Seripture.   
 Christ that the Christians were subjected in their law, ch. x. 34 and note.   
 to persecution in the early ages, and that, To suppose any irony in these words, as   
 they are even now hated by those who De Wette does (‘they are true followers-   
 know Him not: but this is to them com- out of their law’), is manifestly against,   
 fort and joy, see Acts v. 41: 2 Cor. xii. the whole spirit of our Lord’s reference to   
 Gal. vi. 17: 1 Pet. iv. 14. they know the law. It is called ‘ther law,’—“the   
 not] not, ‘They know Him not as having Jaw which they are ever turning over and   
 sent Me’—but they know not Him who vaunting themselves about,” as Bengel   
 has sent Me. Ignorance of God (not de- says,—as condemning them, though their   
 siring the knowledge of His ways) is the boast and pride. without a cause, as   
 great cause of hostility to Christ and His answering to “they have no excuse for their   
 servants. 22. The sinfulness of this sin,” ver, 22. The citation is pro-   
 hate. See ch. ix. 41 and note. bably from Psalm lxix., which treats of the   
 If I had not come and spoken unto them, rejection and sufferings of the Messiah.   
 i.e. discoursed to them, generally: not, 26.) This assurance carries on the   
 acquainted them with their sin. The sin testimony concerning Christ,—which the   
 spoken of is, not the generally sinful state world should see and hear, and yet reject   
 of the world,—nor the sin of unbelief in and hate Him,—even to the end of time,   
 Christ, which they of course could not by means of the Spirit of Truth: so that   
 have committed, had He never come: but, on the one hand this seeing and hating   
 the sin of hatred to Him and His, which must not be expected to cease as long as   
 might have been excused otherwise, but the Spirit bears this witness,—-and on the   
 now that He had come and discoursed other, He, the Spirit of Truth, will never   
 with them, had no excuse, since He had cease to overcome the hating world by this.   
 plainly shewn them the proofs of His mis- His testimony. the Comforter (Para-   
 sion from the Father. Thus He shews clete)] See ch. xiv. 16 and note.   
 that they embraced the side of evil their whom I will send] Stier dwells on the   
 own accord, and had no pretext of self- accurate division of the clanses here, “ the   
 justification. 28.] See ch. xiv. 9. Comforter whom I will send,”—but “the   
 Human regards, whether of love or of Spirit of Truth which proceedeth from   
 hatred, towards Him who is the only the Father.” ‘he first clause he regards   
 manifestation of the Father to His crea- as spoken with reference to the mediatorial   
 tures, are in fact directed towards the dispensation, of the Spirit in His office as   
 Father Himself; ee) Ps. Ixix. 9, cited in Paraclete, sent from the Father by the   
 Rom. xv. 3. 24.) He refers to the glorified Son (or, by the Father in the