, is grounded.

**27.**] This is  
introduced by ver. 25, which suggests the  
speedy close of the discourse. It was

customary to take leave with wishes of  
peace :—so 1 Sam. i, 17: Luke vii. 50:  
Acts xvi. 36: 1 Pet. v. 14: 3 John 15.  
Also, to reassure by such words; see Gen.  
xliii 23: Judg. vi. 23. But our Lord  
distinguishes *His* peace, *true* peace, ‘*the  
peace which I have and give*’ (see ch. xv.  
11), from the mere empty word used in  
the world’s form of greeting. Peace (in  
general) He *leaves* with them ;—*His* peace  
He *gives* to them, over and above that  
other. The words, **as the world giveth,**  
must refer, I think, to the world’s *manner*  
of *giving*,—not to the unreality of the  
world’s peace, of which, however true,  
there is no direct mention here. The  
world can only give peace in empty

formulæ, saying ‘Peace, peace,’ when there is  
no peace: Jer. vi. 14 al.

**28.**] The  
former part of the verse gives a reason  
why their heart should not be *troubled* ;—  
then the rest of the verse removes all  
ground of fear, since it is an *exaltation* of  
Him whom they loved, which is about to  
happen; and therefore a ground of joy,  
and not of fear.

**my Father is greater  
than I**] And therefore the *going* of Jesus  
*to the Father* is an *advancement*. This  
word **greater**, as Luther well remarks, is  
not here used as referring to the *Nature  
or Essence of the Son as related to the  
Father*,—but as indicating that particular  
subordination to the Father in which the  
Lord Jesus then was,—and the cessation  
of the state of humiliation, and entering  
into His glory, which would take place on  
His being received up to the Father. So  
also Calvin: “Christ is not here

comparing the Divinity of the Father with  
His own, nor His human nature with the  
divine essence of the Father, but rather  
His present state with the heavenly glory  
to which He was soon to be exalted.”  
And Cocceius: “The inferiority here is  
not to be understood as meaning,

according to His human nature; for the words  
point to an inferiority which would be *laid  
aside, on His going to the Father*.” And  
this removes all reason for fear, as *they*  
will be exalted in *Him*.

The whole  
doctrinal controversy which has been raised  
on these words (especially by the Fathers  
against the Arians), seems not to belong  
to the sense of the passage. That *there* ts  
*a sense* in which the Father is greater  
than even the *glorified* Son, is beyond  
doubt (see especially 1 Cor. xv. 27 f.) ; but  
as on the one hand that concession is no  
concession to Arianism, because it is not  
in the essential being of the Son, but in His  
Mediatorial office, that this His inferiority  
consists,—so on the other hand this verse  
implies in itself *no such* inferiority, the  
discourse being of *another kind*.

**29.**] **I have told you**—viz. ‘ the prophecies  
of My Resurrection and Ascension,’ &c.

**ye may believe**] See ch. xiii. 19,  
where the words “*that I am He*” are

supplied. **That ye may believe**, in the fullest  
sense of the word. “Not that they did  
not previously believe Him to be the Son  
of God: but then, when that was fulfilled  
in Him, which He had before predieted,—  
this their faith, which now, when he was  
speaking to them, was small, and, when He  
died, was almost extinguished, revived and  
flourished.” Augustine. See 1 John v. 13.

**30.**] **I will no more talk much with  
you** :— then, as Stier remarks, He had *some*  
words more to say, and was not ahout to  
break off at ver. 31, as some have supposed.  
The necessity of the time broke off further  
words.

**the prince of this world**] i.c.