23—30. ST. JOHN. 589   
   
 said unto you. \*1\* Peace I leave with you, my peace I kpni.ivz.   
 give unto you: not as the world giveth, give I unto you. -   
 ‘Let not your heart be troubled, neither let it be afraid, iver.   
 \*8 Ye have heard how ™I said unto you, I go away, and mver.s18.   
   
 come [®again] unto you. If ye loved me, ye \* would   
 rejoice, because [¥ I said] "I go unto the Father: for my »yer-2   
 Father is greater than I. \*9 And °now I have told you ot   
 before it come to pass, that, when it is come to pass,   
 30 Hereafter I wilt not talk much   
   
 ye 2 might believe.   
 with you: ?for the prince of »¢his world cometh, and P35:   
   
 U not expressed in the original, % render, would have rejoiced.   
 Y omit. 2 render, May.   
 @ vender, I will no more. » render, the.   
   
 RATIVE, is grounded. 27.) This is diyine essence of the Father, but rather   
 introduced by ver. 25, which suggests the His present state with the heavenly glory   
 speedy close of the discourse. It was eus- to which He was soon to be exalted.”   
 tomary to take leave with wishes of And Coceeius: ‘‘The inferiority here is   
 peace :—so 1 Sam. i, 17: Luke vii. 50: not to be understood as meaning, accord-   
 Acts xvi. 36: 1 Pet. v. 14: 3 John 15. ing to His human nature; for the words   
 Also, to reassure by such words; see Gen. point to an inferiority which would be laid   
 xl 23: Judg. vi. 23. But our Lord aside, on His going to the Father.” And   
 distinguishes His peace, true peace, ‘the this removes all reason for fear, as they   
 peace which I have and give’ (see ch. xv. will be exalted in Him. The whole   
 11), from the mere empty word used in doctrinal controversy whieh has been raised   
 the world’s form of greeting. Peace (in on these words (especially by the Fathers   
 general) He leaves with them ;—His peace against the Arians), seems not to belong   
 He gives to them, over and above that to the sense of the passage. That there ts   
 other. The words, as the world giveth, a@ sense in which the Father is greater   
 must refer, I think, to the world’s manner than even the glorified Son, is beyond   
 of giving,—not to the unreality of the doubt (see especially Cor. xv. 27 f.) ; but   
 world’s peace, of which, however true, as on the one hand that concession is no   
 there is no direct mention here. The coneession to Arianism, because it is not   
 world can only give peace in empty for- in the essential being of Son, but in His   
 mul, saying ‘Peace, peace,’ when there is Mediatorial office, that this His inferiority   
 no peace: Jer. vi. 14 al. 28.) The consists,—so on the other hand this verse   
 former part of the verse gives a reason implies in itself xo such inferiority, the   
 why their heart should not be troubled ;— diseourse being of another kind.   
 then the rest of the verse removes all 29.] I have told you—viz. ‘ the prophecies   
 ground of fear, sinee it an exaltatiow of of My Resurrection and Ascension,’ &c.   
 Him whom they loved, which is about to ye may believe] See ch. xiii.   
 happen; and therefore a ground of joy, where the words “that I am He” are sup-   
 and not of fear. my Father is greater plied. That ye may believe, in the fullest   
 than I] And therefore the going of Jesus sense of the word. ‘Not that they did   
 to the Father is an advancement. This not previously believe Him to be the Son   
 word greater, as Luther well remarks, is of God: but then, when that was fulfilled   
 not here used as referring to the Nature in Him, which He had before predieted,—   
 or Essence of the Son as related to the this their faith, which now, when he was   
 Father,—but as indicating that particular speaking to them, was small, and, when He   
 subordination to the Father in which the died, was almost extinguished, revived and   
 Lord Jesus then was,—and the eessation flourished.” Augustine. See 1 John v. 13.   
 of the state of humiliation, and entering 30.] I will no more talk much with   
 into His glory, which would take place on you :— then, as Stier remarks, He had some   
 Hlis being received up to the Father. So words more to say, and was not ahout to   
 also Calvin: “Christ is not here com- break off at ver. as some have supposed.   
 paring the Divinity of the Father with The necessity of the time broke off further   
 dlis own, nor His human nature with the words. the prince of this world] i.c.