XVI. 1-8. ST, JOHN. 597   
   
 ber that I told you of them. \* dnd ‘ these things I said case statt.ix.   
 not unto you at the beginning, because I was with you.   
 5 But now £I go my way to him that sent me; and none ever.1,18.   
 of you asketh me, Whither goest thou? 68 But because I x   
 have said these things unto you, sorrow hath filled your bver.2. on,   
 heart. 7 Nevertheless I tell you the truth, It is expedient “””   
   
   
 for you that I tyo away: for if I “go not away, ‘the ten, vi   
 Comforter will not come unto you; but \*if I \* depart, Tan   
 will send him unto you. §& And when he is come, he will \*\*\*   
   
   
 ¥ render, But. 8 render, Yet.   
 t render, depart. U render, depart not.   
 X render, ZO.   
   
 happening. The “I” before told you anxious to know what advantages are to   
 of them is emphatic, ‘1 MyseLF:’—that be derived from it; but (ver. 6) you are   
 it was I mysexr who told you. A difli- all given up to grief on account of what.   
 culty has been found in the latter part of I have said’ 6.] ‘Grief has filled,   
 the verse, because our Lord had repeatedly entirely occupied, your heart (not “you   
 announced to them future persecutions, and hearts,” but singular, as common to all,   
 that at least as as here, Matt. v.10; see Rom. i, 21), to the exclusion of any   
 x. 16, 21—28, and elsewhere. And hence regard of my object in leaving you.’   
 some Commentators find ground for sup- «These are the same disciples who after-   
 posing that the chronological order of the wards, when their risen had ascended to   
 discourses has not been followed in the heaven,— without any pang at parting with   
 three first But there is in reality Him, returned with great joy to Jerusalem,   
 no inconsistency, and therefore no need Luke xxiv. 52.’ Augustine remarks that   
 for such a supposition. This declaration, “there is beneath this mild rebuke a tacit   
 as here meant, was not made before, be- consolation. For while He blames them   
 cause He was with them. Then clearly it in that they neglected enquiring whither   
 is now made, in reference to His immediate He was going, He virtually excuses this   
 departure. And if so, to what will these their negligence, in it arose from their   
 things most naturally refer? To that full being overwhelmed with sorrow.”   
 and complete account of the world’s mo- 7.) Nevertheless refers to the last clause,   
 tives, and their own office, their comfort —notwithstanding that no one of you   
 under it, which He has been giving them. asks me, I Myse(f will tell you the real   
 This He had never before done so plainly, state of the case. It is expedient for   
 though occasional mention has been made you, implies that the dispensation of the   
 even of the help of the Spirit under such Spirit is a more blessed manifestation of   
 trials; see Matt. x. 20. because I was God than was even the bodily presence of   
 with you] While the Lord was with them the risen Saviour. Every rendering   
 (compare Matt. ix. 15), the malice of the of this verse ought to keep the distinction   
 world was mainly directed against Him,— between the two verbs which our Lord   
 and they were overlooked: see ch. xviii. 8. uses in speaking of His departure; which   
 In this past tense, I was, we have the is not accurately done in the A.V. De-   
 anticipatory character of the discourse part and go scem to be the hest words:   
 again manifest. The Lord looks upon His the first expressing merely the leaving   
 earthly course as ended. 5.) This is them, the second, the going up to the   
 occasioned by the foregcing, but in fact Father. The I before depart is again   
 begins the new subject, the condition of emphatic: ‘that I, for my part, should   
 the Comforter’s coming. and none of leave you.’ This saying of our Lord,   
 you asketh me....] They had (see ch. that the Comforter will not come, except   
 xiii, xiv. 5) this verbally before : He himself depart, is a convincing proof,   
 our Lord therefore cites the question here if one more were needed, that the gift of   
 in some other and deeper sense than they the Spirit at and since the day of Pente-   
 had used it there. I believe the meaning cost, was and is something TOTALLY DIS-   
 to be: ‘None of you enquires into the tinct from any thing before that time: a   
 NATURE ae My departure, so as to appear new and loftier anensation. 8—11.5   
 Vou. I.