604 ST. JOHN. XVI. 28—33.   
   
 teuxiis God. 2% I came forth from the Father, and am come into   
 the world: again, I leave the world and go to the Father.   
 29 His disciples said unto him, Lo, now speakest thou   
 plainly, and speakest no \* proverb. °° Now bare we sure   
 that €thou knowest all things, and needest not that any   
 vera. ch. man should ask thee: by this "we believe that thou   
 eh. xxi. 17. camest forth from God. 3! Jesus answered them, ¢ Do   
 ye now believe? 824 Behold, 4 the hour cometh, yea, is now   
 come, that ye shall be scattered, \* every man to his own,   
 and shall leave me alone; and 'yet I am not alone,   
 because the Father is with me. \*8 These things I have   
 ‘a spoken unto you, that ™in me ye @ might have peace. "In   
 “the world ye f sald have tribulation: °but be of. good   
   
   
   
   
 p Rom. cheer : PT have overcome the world.   
 1 Joh   
 vide   
 a render, parable.   
 D render, Know we. It is the same verb as knowest, which follows.   
 © Zetter, Ye do now believe. 4 oy, an hour.   
 © render, May. f read, have.   
   
 said with just as much reason that the 31.] Our Lord does not clear up   
 Faith contains the ground of the Love, as their misunderstanding, but leaves that.   
 the converse. 28.] ‘Aud your belief for the coming day of the Spirit. He only   
 is sound: for I did indeed come forth’ assures them that their belief, sin-   
 +... see ch. xiii. 3. 29, 30.] The cere and loving, was not so deeply grounded.   
 stress is on Now: as if they said, “ Why in knowledge of Him and His appointed   
 announce that as future, whieh Thou art. course, as they imagined. The opening   
 doing now ?” The hour was not yet come words of our Lord’s answer are much better   
 for the speaking plainly : so that we must. taken not as a question; for this very   
 understand the disciples’ remark to be belief was by our Lord reeoguized and   
 made in weakness, however true their commended, see ch. xvii. 8, Matt. xvi.   
 persuasion, and heartfelt their confession. 17, 18. And as Stier remarks, “it was the   
 «They so little Him, that they aim and purpose of the whole prophetic   
 do not even understand, that they did not: office of Jesus, to prepare some first dis-   
 understand. For they were as babes.” ciples (not the Apostles alone) for the re-   
 Augustine. “They are annoyed that they ception of the Spirit of Truth and the   
 should be accounted by their Master as fruits of His Death, by grounding in them   
 unskilful and not comprehending His dis- firm belief in His Person.” He therefore   
 courses, and wanting another Teacher, the recognizes their faith; but shews them   
 Spirit whom He promised. And thus they how weak it as yet was. 32.] See   
 go so far as to eontradiet Christ and dis- Matt. xxvi. 31, to whieh same prophecy   
 pute His plain words, and deny that the reference here is. Iam not alone]   
 He was speaking enigmatically to them.” The Father ean never leave the Son, even   
 Lampe. But by the word now they proba- in the darkest hour of His human suffer-   
 bly only mean, in verses 26—28. 30. ing:—the apparent desertion implied in   
 «Thou hast spoken so clearly of our feeling the cry ‘Why hast Thou forsaken me ??   
 towards Thee, and of Thyself, that we have being perfectly consistent with this; see   
 no oeeasion to ask Thee any thing ;—and note, Matt. xxvii. 46. 38.] On the   
 this was what Thou didst announce would first clause, the words in me, see   
 he ;—we know therefore, by its being so, ch. xv. 7. This presupposes the return   
 that Thou knowest the secrets of our from the scattering in ver. 32,—the   
 hearts (all things by inference),—and branches again gathered in the vine.   
 henee believe that Thou eamest forth from ye have tribulation] The words are   
 God.’ The whole being a misunderst: spoken of their normal state in the world.   
 ing of what had gone before, vv. 23, This tribulation is not only perse-