

CHAPTER 16

INTRODUCTION TO JOHN 16

Ver. 1. *These things have I spoken unto you*, etc.] Concerning the world's hatred and persecution of them, and the little regard they would show to their doctrine: these things Christ thought, proper to give them notice of before hand, that expecting them, they might be prepared for them, and be fortified against them;

that, says he,

ye should not be offended: his view in speaking of them, was not to discourage them, but to prevent their stumbling at them, and falling by them. Hardships coming upon persons at unawares, bear the harder upon their spirits, and they are more apt to take offence at them and be impatient under them, which is prevented by previous intimation: had Christ said nothing of these things that should befall his disciples, they might have surprised them, and have been a stumbling to them; and might have tempted them to have relinquished their profession of him, and dropped their ministerial work; whereas being apprized of them before hand, they were not so shocking to them. This shows the tender concern of Christ for his disciples, how careful he was to remove, every occasion of stumbling, or what might be matter of offence to them; and may teach us to act in such like manner towards one another, in this, or any other case.

Ver. 2. *They shall put you out of the synagogues*, etc.] The Jews had made a law already, that he that confessed that Jesus was the Messiah, should be cast out of their synagogues; and they had put it in execution upon the blind man Christ restored to sight, for his profession of faith in him; which struck such a terror upon the people, that even many of the chief rulers who believed that Jesus was the true Messiah, durst not confess him, because of this law; for it was what they could not bear the thoughts of, to be deemed and treated as heretics and apostates, and the vilest of wretches: for this putting out of the synagogue, was not the lesser excommunication, which was called *ywdn* "Niddui", and was a "separation" from a particular synagogue for a while; but the greater excommunication, either by *µrj* ,

“Cherem”, or **atmç**, “Shammatha”; when a person was cut out from the whole body of the Jewish church, called often the synagogue, or congregation of the people; and was devoted and consigned to utter destruction, which was the height of their ecclesiastical power, their rage and malice could carry them to; and this the apostles were to expect; nay, not only this, but to have their lives taken away by ruffians, under a pretence of zeal for the service of God, and interest of religion:

yea, the time cometh, that whosoever killeth you, will think that he doth God service. For this is not to be understood of their being delivered up into the hands of civil magistrates, and of their being tried, judged, condemned, and put to death by their orders, but of their being murdered by a set of men called “zealots”; who, in imitation of Phinehas, as they pretended, took upon them, whenever they found any person guilty of a capital crime, as idolatry, blasphemy, etc. or what they judged so, to fall upon him at once, and without any more ado kill him; nor were they accountable to any court of judicature for such an action, and which was reckoned laudable and praiseworthy: in this way, and by the hands of such miscreants, Stephen the protomartyr lost his life; for though they had him before a council, and suborned witnesses against him, yet when in his own defence he said what these “zealots” interpreted blasphemy, they ran upon him at once, and cast him out of the city, and stoned him to death; and without any leave or authority from the sanhedrim, as appears: and these men were accounted good men, zealous, **µwqm l ç wtanç**^{f626} “with a zeal for God”, his honour and glory; and valued themselves much upon such butcheries and inhumanity, and thought, as our Lord here says, that they “did God service”; or as the Syriac renders it, **brqm anbrwqd**, “offered a sacrifice to God”, and so the Arabic and Ethiopic: and indeed this is a rule the Jews^{f627}, and which they form upon the instance and example of Phinehas;

“that whoever sheds the blood of wicked men, (and such they reckoned the apostles and followers of Christ to be,) **ˆbrq byrqh wl ak**, “it is all one as if he offered a sacrifice”;

they looked upon this to be a sacrifice acceptable and well pleasing to God: so the Apostle Paul, in his unregenerate state, thought he ought to do many things contrary to the name of Christ: and that he was doing God service,

when he prosecuted the church, and gave his voice with these ruffians, to put the saints to death.

Ver. 3. *And these things will they do unto you*, etc.] Christ here opens the true spring and source of the furious zeal of the Jews, against the apostles, in putting them out of their synagogues, and taking away their lives; it was pure wilful ignorance of the Father and himself;

because they have not known the Father nor me; though they boasted of their knowledge of God; yet they knew him not as the Father and sender of Christ, at least they would not own him as such: nor Jesus as the true Messiah, and sent of the Father, to redeem and save his people from their sins; and since they neither knew the Father, nor Christ, it is no wonder they did not know, own, and acknowledge, the disciples of Christ, but used them in the ill manner they did; their zeal was not according to knowledge, it was a blind and misguided one: and this is mentioned, not to extenuate or excuse their sin, though it shows they were not out of the reach of mercy, because they, as the apostle says of himself, “did it ignorantly in unbelief”, (^{501B}1 Timothy 1:13); but as an argument with the disciples to bear their ill usage with patience, and to pity them and pray for them.

Ver. 4. *But these things have I told you*, etc.] Christ enlarged on this disagreeable subject, and was the more particular in enumerating the evils his apostles were to endure for his name’s sake:

that when the time shall come; some copies read it, “their time”; so the Vulgate Latin, Syriac, and Arabic render it; that is, the time when wicked men will be suffered to vent all their rage and malice:

ye may remember that I told you of them; which might serve greatly to confirm them in the faith of him as the omniscient God, and the true Messiah, and encourage them to depend on his veracity and faithfulness in his promises; that since the evil things which he spoke of came upon them, so they might hope, believe, and expect, that all the good things he had assured them of, should be accomplished; and also to engage them to bear their sufferings with the greater patience, since they were appointed by God, and foretold by their Lord and master.

And these things, adds Christ,

I said not unto you at the beginning; when he first called them to be followers of him; for though when he ordained them, and sent them forth

to preach the Gospel in the cities of Judea, which was some time after he had called them by his grace, he did acquaint them with some of the troubles and exercises they should meet with; as that they should be hated by all men, persecuted from city to city, beat in the synagogues, delivered up to councils, and brought before kings and governors; (see ^{<4007>}Matthew 10:17-19); yet he did not so fully and distinctly speak of these things, as here and at this time: his reason for such a conduct was this,

because, says he,

I was with you: wherefore he never spoke so fully and distinctly of their troubles, because he was with them, and took them upon himself; and indeed, whilst he was with them, the rage and malice of the Jews were not so much against his disciples, as himself; nor did he for the same reason speak so largely of the Comforter, and of the comforts they should receive from him, because as they had not the exercises they should afterwards have, so they had him to be their comforter.

Ver. 5. *But now I go my way to him that sent me*, etc.] These words seem to belong to (^{<4004>}John 16:4), and to contain a reason why Christ spoke of the trials and afflictions of his disciples now, because he was going away from them to his Father; when as they would be at the head of his affairs in this world, so they would the more become the butt of the rage of men:

and none of you asketh me, whither goest thou? Peter indeed asked the question, (^{<4036>}John 13:36); but his meaning was, what part of the country he was going to? what private and inaccessible place he was about to betake himself to? he had no notion of his going out of the world, or to heaven to his Father, and therefore inquired nothing about it; and when Christ had suggested to his disciples, that he was going to his Father's house, to prepare mansions for them, they did not seem to understand him, (^{<4042>}John 14:2,3,5). Nor did they ask what he meant by his Father's house, or what those mansions were he was going to prepare; and what the glory was he was going to possess for himself and them; they ask neither about the place he was going to, nor the way to it, nor the happiness to be enjoyed there.

Ver. 6. *But because I have said these things to you*, etc.] Of being hated and persecuted by the Jews, of being put out of their synagogues, and of losing of their lives; and particularly of his departure from them, or the loss of his bodily presence:

sorrow hath filled your heart; sorrow for his absence so possessed their minds, seized on all the powers and faculties of their souls, and engrossed all their thoughts, that it never entered into the heart of any of them, to inquire about the place he was going to, or the state he should enter upon; which had they had any right notions of, would have greatly contributed to have abated their sorrow, quieted their minds, made them easy under, and reconciled them unto, his departure from them.

Ver. 7. *Nevertheless, I tell you the truth*, etc.] Christ was truth itself, and could say nothing else; but he makes use of this way of speaking, to raise the attention of his disciples, and to engage their belief of what he was about to say, and of which they were not easily persuaded; which was, that however overwhelmed they were with grief and sorrow, because of his going away from them, a greater truth he could not tell them, than that this would be to their real good and advantage:

it is expedient for you that I go away; Christ's death here, as in many other places in these discourses of his, is signified by going away, a departure, taking a sort of a journey, such an one as indeed is common to all mankind; death is the way of all the earth, and which Christ took by agreement with his Father; a dark way is the valley of the shadow of death, and so it was to Christ, who went away in the dark, under the hidings of his Father's face; it is a man's going to his long home, and a long journey it is, till he returns in the resurrection morn; though it was a short one to Christ, who rose again the third day. The phrase supposes the place and persons he went from, this world and his disciples; and the place and persons he went unto, the grave, heaven, his Father, the blessed Spirit, angels, and glorified saints; and is expressive of the voluntariness of his death; he was not fetched, or thrust, and forced away, but he went away of himself; and is a very easy and familiar way of expressing death by, and greatly takes off the dread and terror of it; it is only moving from one place to another, as from one house, city, or country, to another; and shows, that it is not an annihilation of a man, either in body or soul, only a translating of him from one place and state to another. Now the death of Christ was expedient, not only for himself, which he does not mention; he being concerned more for the happiness of his people than of himself; but for his disciples and all believers; for hereby a great many evils were prevented falling upon them, which otherwise would; as the heavy strokes of divine justice, the curses and condemnation of the law, the wrath and vengeance of God, and eternal death, ruin, and destruction; as well as many good things were hereby

obtained for them; as the redemption of their souls from sin, law, hell, and death; peace; reconciliation, and atonement; the full and free forgiveness of all their sins, an everlasting righteousness, and eternal life. Moreover, Christ's going away was expedient for his people; since he went to open the way for them into the holiest of all, by his blood; to take possession of heaven in their name and stead; to prepare mansions of glory for them; to appear in the presence of God for them; to be their advocate, and make intercession for all good things for them; to transact all their business between God and them; to take care of their affairs; to present their petitions; to remove all charges and accusations; and to ask for, and see applied every blessing of grace unto them. The particular instanced in, in the text, of the expediency of it, is the mission and coming of the Spirit:

for if I go not away, the Comforter will not come unto you; but if I depart, I will send him to you. The Spirit of God in some sense had come, before the death of Christ; he had appeared in the creation of all things out of nothing, as a joint Creator with the Father and Son; he was come as a spirit of prophecy upon the inspired writers, and others; the Old Testament saints had received him as a spirit of faith; he had been given to Christ as man, without measure, and the disciples had been partakers of his gifts and graces; but he was not come in so peculiar a manner as he afterwards did; as the promise of the Father, the glorifier of Christ, the comforter of his people, the spirit of truth, and the reprover of the world: there are reasons to be given, why the Spirit of God should not come in such a manner before, as after the death of Christ. The order of the three divine persons in the Trinity, and in the economy of man's salvation, required such a method to be observed; that the Father should first, and for a while, be more especially manifested; next the Son, and then the Spirit: besides, our Lord has given a reason himself, why the Spirit "was not yet given, because Jesus was not yet glorified", (⁴⁰⁷³John 7:39); And the coming of the Spirit as a comforter, and the spirit of truth, was to be through the intercession, and by the mission of Christ; and therefore it was proper he should go away first, in order to send him; add to all this, that if Christ had not gone away or died, there would have been nothing for the Spirit to have done; no blood to sprinkle; no righteousness to reveal and bring near; no salvation to apply; or any of the things of Christ, and blessings of grace, to have taken and shown; all which are owing to the death of Christ, and which show the expediency of it: the expediency of Christ's death for the mission of the Spirit to his disciples, is very conspicuous; for hereby they

were comforted and supported under a variety of troubles; were led into all truth, and so furnished for their ministerial work; and were made abundantly successful in it, that being attended with the demonstration of the Spirit and of power.

Ver. 8. *And when he is come*, etc.] The coming of the Spirit here, chiefly designs his descent upon the apostles, at the day of “Pentecost”: as the things ascribed to him, and which were then done by him, clearly show; though it may also include his coming along with, and by the ministration of the Gospel, into the hearts of his people at conversion, in all after ages of time:

he will reprove the world of sin, of righteousness, and of judgment: by “the world” is principally meant, the Jews; the world among whom Christ personally was, who knew him not, disbelieved him, rejected him as the Messiah, hated and persecuted him, even unto death; though not to the exclusion of the Gentiles, the whole world that lies in wickedness; since both joined, and were concerned in these things, and reprov'd of them; which “reproving”, as it may respect different persons, may intend both such reproofs and convictions, as are not attended with conversion, and issue in salvation; and such as are powerful, spiritual, and to saving purposes: the several things the Spirit of God is said to reprove of, being repeated in the following verses, with reasons or specifications annexed to them, will be there considered.

Ver. 9. *Of sin, because they believe not on me.*] The “sin” here primarily intended, is that of the Jews, in disbelieving, rejecting, and crucifying Christ; and which the Spirit of God, by Peter, charged upon them on the day of “Pentecost”, and fully proved against them; gave such clear evidence, and wrought such strong convictions of in their minds and consciences, that being pricked to the heart, they cried out, “what shall we do?” (~~4023~~ Acts 2:23,36,37); though as this passage may be applied to the ordinary work of the Spirit of God upon the souls of men, through the ministry of the word; so it may take in convictions of sin of all sorts, as of original and actual sins, and particularly the sin of unbelief: for the Spirit of God convinces of the sinfulness and corruption of nature, the wickedness and plague of a man’s heart, the sin that dwells in him; how that has overspread all the powers and faculties of his soul, rendered both him and his services unacceptable to God, loathsome in his sight, and himself hopeless and helpless, and deserving of his wrath and displeasure: he also

convinces of actual sins and transgressions, showing that they are breaches of the law of God, and are committed against God himself; that they are deserving of death, even eternal death; that the wrath of God is revealed against them, and for them comes upon the children of disobedience; and that there is no atonement for them, or cleansing from them, but by the blood of Christ: he likewise convinces of the sin of unbelief, here particularly mentioned: showing the evil nature and consequences of it, to persons enjoying a Gospel revelation; that such who disbelieve the Messiah, shall die in their sins; that whoever believes not in him shall be damned; and that faith in Christ is necessary to salvation, and that without it there is none.

Ver. 10. *Of righteousness, because I go to my Father,* etc.] The “righteousness” here spoken of, does, in the first sense of the word, design the personal righteousness of Christ. The Jews had traduced him as a wicked man, said he was a sinner himself, and a friend of publicans and sinners; that he was guilty of blasphemy and sedition, maintained a familiarity with Satan, yea, that he had a devil: now the Spirit of God, by the mouth of Peter, on the day of “Pentecost”, proved, to the conviction of the Jews, that all this was slander; that Christ was an innocent, holy, and righteous person, and a man approved of God among them, as they themselves must be conscious of, (⁴⁰²²Acts 2:22); of all which, his going to the Father, and being received by him, were a full proof and demonstration. The effusion of the Spirit in that extraordinary manner upon the disciples, showed that he was gone to the Father, and had received from him the promise of the Holy Ghost, which he then shed abroad; and his going to the Father, and being set down by him at his right hand, made it clear that he came from him, and was no impostor; that he had acted the faithful and upright part, and was free from all the charges the Jews had laid against, him. Moreover, this may also be very well understood of the mediatorial righteousness of Christ, which he, as the surety and Saviour of his people, was to work out and bring in for them, in obedience to the law of God; which required holiness of nature, perfection of obedience, and bearing its penalty, death; all which were complied with by Christ, and so the whole righteousness of the law was fulfilled by him; and which is imputed by God as the justifying righteousness of all that believe in Jesus; and the proof of his having wrought out this, lies in his going to the Father; for as this was the work he came about, the will of his Father he came to do, had he not done it, it is reasonable to think he would never have met with such a

welcome from him: besides, the donation of the Spirit, in consequence of its being wrought out, most clearly demonstrates it: likewise in the ordinary work of the Spirit of God upon the souls of his people, he always convinces them of the necessity of a righteousness to justify them before God, to render them acceptable in his sight, and to give them a right to the heavenly glory; for to admit them without a righteousness, or any unrighteous persons there, would be contrary to the justice of God, disagreeable to his pure and holy nature, and destructive of the comfort and happiness of the saints. He, the Spirit of God, convinces men of the insufficiency of their own righteousness for such purposes; that they have no righteousness that deserves the name of one, and that what they have will not justify them before God, and entitle them to heaven: and this he does, by showing them the corruption of their nature, their daily sins and infirmities, in thought, word, and deed; the purity of the divine perfections, and the spirituality and extensiveness of the law of God; which when a man is thoroughly apprized of, he can never hope for and expect justification before God by his own righteousness: hence the Spirit of God proceeds to convince men of the glory, excellency, fulness, and suitableness of the righteousness of Christ; which he does, by revealing it to them in the Gospel, setting it before them, and working faith in them to lay hold upon it; when they desire to be found in Christ, not having on their own, but his righteousness; which convictions appear by the mean thoughts they have of their own righteousness, by hungering after Christ's, by disclaiming all but his, by their constant mention of it, dependence on it, and satisfaction in it; and thus to convince of it, is the peculiar work of the Spirit, since naturally men are fond of their own righteousness, are ignorant of Christ's, and set against it. It is added,

and ye see me no more; not but that the disciples were to see Christ, and did see him after his resurrection, and will with the rest of the saints see him at his second coming: but the meaning is, that they should see him no more, in a mean and despicable condition on earth, in a state of humiliation, in the form of a servant, he having faithfully performed the whole work he came about, and particularly that of righteousness, he came to bring in.

Ver. 11. *Of judgment, because the prince of this world is judged.*] This is to be understood of the judiciary power and authority of Christ, who has "all judgment" committed to him by the Father, as Mediator; has all power in heaven and in earth; and as he is appointed, so he is a very fit person to

judge the world at the last day. Now this being disputed and disbelieved by the Jews, the Holy Ghost, in the ministry of Peter, most clearly demonstrated to their full conviction, that he was raised from the dead, set upon his throne, and was made, or declared, Lord and Christ, (~~412~~ Acts 2:24,34-36); of which the pouring forth of the Holy Ghost was an evidence; and the instance in the text proving it, and which is a very considerable one, is the judgment, or condemnation and destruction of Satan, the prince of the world; for Christ, by his death, has destroyed him and his works; has spoiled his principalities and powers; and by his resurrection from the dead, and ascension to heaven, has carried him and them captive, triumphing over them; and, through the effusion of the Holy Spirit upon the apostles, and the power of it attending their ministry, Satan was judged, condemned, and cast out of the Heathen world, their temples, and the souls of men; the prey was taken from the mighty, and the lawful captive delivered: but as this may refer to the ordinary work of the Spirit in conviction and conversion, it may be differently applied; for he convinces of various things, which come under this name: he convinces of the wrong judgment which men in a state of nature form of God, whom they take to be such an one as themselves; of a crucified Christ, whom they esteem foolishness; of the doctrines of Christ, which they judge to be absurd and irrational; of the people of Christ, whom they reckon the filth of the world, and the offscouring of all things; of the ways and, ordinances of Christ, which are thought to be grievous, unpleasant, and unprofitable; and of themselves, and their own state and condition, which they fancy to be good, and they in a fair way for heaven: he also convinces them of the excellency, truth, power, and usefulness of the Gospel, which is called “judgment”, (~~2341~~ Isaiah 42:1,4 51:4), so as to understand it truly, believe it cordially, receive it in the love of it, and feel the power of it: he convinces them of a future judgment; of the reality and certainty of it; that it will be universal, reach to all persons and things; that it will be carried on in the most righteous manner, and there will be no escaping it, of which the judgment and condemnation of Satan is a standing proof: and he moreover convinces of judgment or damnation; that men are under a sentence of condemnation in Adam; that they are liable to eternal damnation in themselves; that except they believe in Christ they will be damned, as sure as the prince of this world is.

Ver. 12. *I have yet many things to say unto you*, etc.] Not with respect to the main doctrines of the Gospel, for everything of this kind he had made

known unto them, (~~615~~John 15:15); but what regarded the rejection of the Jews, and the calling of the Gentiles, the abrogation of the Mosaic economy, and settling the Gospel church state, which were to come to pass after the death and resurrection of Christ, and the sending of the Spirit:

but ye cannot bear them now; because of their prejudices in favour of their own nation, the law of Moses, and the ceremonies of it, and the setting up of a temporal kingdom.

Ver. 13. *Howbeit, when the Spirit of truth is come*, etc.] Of this character of the Spirit, (see ~~647~~John 14:17). His coming, as before, intends more especially his descent on the apostles at Pentecost; though what is here said of him is true of his office, and of his operations on other persons, and at other times:

he will guide you into all truth; necessary to be known, useful to men, profitable to the churches, even the whole counsel of God; what relates to worship, the nature, form, and spirituality of it, as well as doctrine. He is as a guide, he goes before, leads the way, removes obstructions, opens the understanding, makes things plain and clear, teaches to profit, and leads in the way men should go, without turning to the right hand or left, which, without such a guide, they would be apt to do. The Jews ^{f628} have a notion of the Holy Ghost being a guide into all wisdom and knowledge.

“R. Phinehas says, the Holy Spirit rested upon Joseph from his youth to the day of his death, and “guided him into all wisdom”, as a shepherd leads his flock, according to (~~680~~Psalm 80:1,2);”

For he shall not speak of himself: as Christ, the Son, spoke not of himself in opposition to the Father, so the Spirit speaks not of himself in opposition either to the Father, or the Son, but in perfect agreement with both; being, as of the same nature and essence, power and glory, so of the same mind, understanding, and will; and as they agreed and wrought jointly and harmoniously, in the works of nature and providence, so in the economy of grace and salvation.

But whatsoever he shall hear, that shall he speak; as Christ himself did, (~~615~~John 15:15); and they are such things as ear has not heard besides; what were secretly transacted in the council and covenant of peace, and agreed upon by all the three persons; things which concern the salvation of men, the Gospel church state, another world, and the glory of all the divine persons:

and he will show you things to come; which would come to pass after the death, resurrection, and ascension of Christ; things relating to the state and settlement of the Gospel church, the partition wall being broken down, the law of commandments contained in ordinances abolished, and a new face of things appearing in the kingdom and interest of Christ, in consequence of the Spirit being sent forth, and poured down: or this may respect the spirit of prophecy in the apostles, who showed to them many things to come in after ages; as the rise of the man of sin, the great departure from the faith, and decline of the power of godliness in the last days, the calling of the Jews, the destruction of antichrist, the burning of the world, and the making of new heavens and new earth; and, in short, what would be the state of the church of Christ, and religion, in all the several periods of time, quite down to the coming of Christ, when dead saints shall be raised, and living ones changed, as is declared throughout the book of Revelation.

Ver. 14. *He shall glorify me*, etc.] In the ministration of the Gospel, which is “the ministration of the Spirit”, (~~4~~² Corinthians 3:8); and asserts Christ to be God over all, to have all that the Father hath, to be possessed of all divine perfections, to have the fulness of the Godhead dwelling in him; ascribes the same works and worship to him as to, the Father; and, as in a glass, holds him forth to be beheld as the brightness of his glory, and his glory to be seen in it, as the glory of the only begotten of the Father, full of grace and truth: it declares him to be the only Saviour and Redeemer of lost sinners, that justification is solely by his righteousness, pardon by his blood, and atonement by his sacrifice; and which ministration the Spirit makes effectual to the bringing of many souls to Christ to believe in him, profess his name, and expect life and salvation from him, by all which he is glorified. Moreover, the Spirit of God glorifies Christ in the experience of the saints, by leading them to him for righteousness, peace, and pardon, for grace, and fresh supplies of it, for wisdom and strength, for food and rest, for life and happiness; and by enabling them to live by faith on him, on whom he has encouraged them to venture, and to whom they have committed their all; and by instructing them to glory in him, as their wisdom, righteousness, sanctification, and redemption; and by ascribing the glory of their salvation to him, and by making continual application to him, under his direction and influence; by leaning on him, and expecting every good thing from him both for time and eternity. The particular instance in which he glorifies Christ, follows,

for he shall receive of mine, and shall show it unto you; which is to be understood not of gifts Christ received from his Father, and which he gives to men by his Spirit; nor of internal grace, as faith, love, etc. which the Spirit from Christ works in the hearts of men; but either of the doctrines of the Gospel, the deep things of God and Christ, which the Spirit searches, and reveals in the ministration of the word. The Gospel is a sort of a “Kabala”, though of a different kind from the oral law of the Jews. Christ received it from the Father, the Spirit received it from Christ, the apostles received it from the Spirit, and the churches of Christ from them in succeeding generations: or this may be understood of the blessings of grace held forth in the Gospel, such as justification, pardon, adoption, etc. which are in Christ; and which the Spirit from Christ takes and shows to the saints, and witnesses their special and particular interest in, and so comforts them, and glorifies Christ.

Ver. 15. *All things that the Father hath are mine,* etc.] Though it is true that the same divine nature the Father is possessed of, the Son is; and the same divine perfections belong to the one, as to the other; and the Son shares in the same glory and felicity the Father does; so that in the utmost extent of the phrase, all that the Father hath are his; yet since Christ is speaking of things received of him by the Spirit, and shown unto his people, it rather seems that the blessings of grace, which the Father has in store for his chosen ones, and the doctrines of grace, those deep things of his, are here more especially meant; which to reveal and apply, is the peculiar work of the Spirit; and in these Christ is equally concerned with the Father:

therefore, said I, he shall take of mine, and shall show it unto you; he does not mention the things of the Father, only his own; nor was there any necessity for it, because whatever is his, is the Father’s, and whatever the Father has is his: they are jointly concerned in every thing relating to the salvation, benefit, comfort, and happiness of the saints; so that when the Spirit of God takes of the things of the one, he takes of the things of the other, and discovers, and applies them.

Ver. 16. *A little while and ye shall not see me,* etc.] Meaning, that he should be quickly taken from them by death. And in a very little time after this, having put up a prayer for them, recorded in the next chapter, he went into the garden, where he was met by Judas with his band of men, who laid hold on him, bound him, and led him first to Annas, then to Caiaphas, and

from him to Pilate, when all the disciples forsook him and fled, and saw him no more in this mortal state, except Peter and John. He took his trial, was soon condemned, and crucified, and laid in the dark tomb, and silent grave, where, for a while, he was out of sight.

And again, a little while and ye shall see me; referring either to his rising again the third day from his death, as was prophesied of, (~~2ND~~ Hosea 6:2); and was typified by Jonah's lying three days and three nights in the whale's belly, when he appeared to, and was seen by his disciples, to their great joy; or else to the short time in which he was to be, and was seen by them; namely, forty days between his resurrection and ascension; a longer stay it was not necessary he should make, for he had other work to do, for himself and them:

because I go to the Father; to give an account of the work he had finished on earth; to carry in his blood, righteousness, and sacrifice; to present himself to his Father on behalf of his people; to appear in the presence of God for them; to be their advocate, plead their cause, and make intercession for them, and take possession of heaven in their name; to take his place at the right hand of God in their nature; to receive a kingdom for himself, and then return.

Ver. 17. *Then said some of his disciples among themselves,* etc.] It may be, some of them might better understand the meaning of Christ than others, or they might all be ignorant of it; for before the effusion of the Spirit on them, they were attended with a great deal of ignorance; and what through their being overwhelmed at this time with sorrow, and what with their national sentiments they retained about a temporal kingdom, they understood very little of what Christ said to them concerning his death, the nature, use, and end of it. Wherefore some might make the motion first, and inquire,

what is this that he saith unto us, a little while and ye shall not see me? they knew not what he meant by it, though he had so often and so clearly spoken of his death unto them: and as ignorant were they what he should design by saying,

and again a little while and ye shall see me; though he had expressly told them, in so many words, some time ago, that whereas he should die, he should rise again the third day: and as much at a loss were they to guess what he should intend by the reason he gives,

and because I go to the Father; though he had often mentioned it already, and as what might be matter of joy unto them.

Ver. 18. *They said therefore*, etc.] One, and all of them; the inquiry became universal;

what is this that he saith, a little while? it seems as if this phrase was the most intricate and perplexing to them; for whatever conceptions they might have of not seeing, and seeing him again, as expressive of his going from them, and returning to them, yet had no notion at all what he should mean by “a little while”: and therefore add,

we cannot tell what he saith: they knew his words, but not his meaning.

Ver. 19. *Now Jesus knew that they were desirous to ask him*, etc.] This is a proof of Christ’s deity, that he is the omniscient God who knows all things, what is in man, even the secrets of the heart; for he not only knew the whisperings of the disciples, and their inquiries among themselves about the sense of his words, but also their secret desires to ask him concerning it:

and said unto them, do ye inquire among yourselves of that I said, a little while and ye shall not see me, and again a little while and ye shall see me? which he said before they could put the question to him, they being bashful, and backward, through fear or shame; and which not only confirms what is before observed of his omniscience, but also shows his readiness to open his mind and meaning, and explain himself to his disciples, as he does in the following words.

Ver. 20. *Verily, verily, I say unto you*, etc.] A strong asseveration, a way of speaking often used by him, when he solemnly affirms any thing, and would assure of the truth of it, as here:

that ye shall weep and lament; meaning at his death, when he should be removed from them, so that they should not see him; when they should be filled with inward grief on account thereof, and express it by mournful gestures, and a doleful voice; and which was fulfilled in them, (⁴¹⁶⁰Mark 16:10); and how pensive the two disciples were that were going to Emmaus, it is easy to observe from the account given of them;

but the world shall rejoice; the unbelieving Jews; and not only the common people, but the chief priests, with the Scribes and elders, mocked at him,

insulted him, and triumphed over him when on the cross, being glad at heart they had got him there; imagining now, that it was all over, the day was their own, and they should be no more disturbed by Christ and his followers:

and ye shall be sorrowful; Christ repeats it again, and uses a variety of words to express the greatness of their sorrow, and the many ways in which they would signify it:

but your sorrow shall be turned into joy; as it was, when he was raised from the dead, which was so wonderful and surprising to them, that for joy they could scarce believe their own eyes; it being a mercy unexpected, though they had been told of it, and too great for them to enjoy; yea, that very thing which was the occasion of their sorrow, became the foundation of their joy; namely, the death of Christ, salvation, and all the benefits and blessings of grace coming to them in this way.

Ver. 21. *A woman when she is in travail hath sorrow*, etc.] As was said she should have, (^{<ORIG>}Genesis 3:16); This is God's ordination and appointment for sin:

because her hour is come; is at hand; the fixed time in nature is up, and there is no avoiding it:

but as soon as she is delivered of the child; for though the sorrow is great, yet there is a deliverance, and she is saved in child bearing: when

she remembereth no more the anguish; the sharp pains she has endured in her travail;

for joy that a man is born into the world. Much such a way of speaking is used by the Jews^{f629}, who observe,

“if a woman brings forth a male child, all is forgot, and she repents (i.e. of her impatience, or any unbecoming expression in the time of labour), *rkzh tj mçb*, “for the joy of a man child.””

And our Lord seems to have respect to a prevailing notion among them, as well as many others, of the felicity of male children: it is a common saying with them^{f630},

“blessed is he whose children are males, and woe to him whose children are females:”

for they say ^{f631},

“when $\mu\lambda\ \omega[\beta\ \rho\kappa\zeta\ \alpha\beta\gamma$, “that a man child comes into the world”, peace comes into the world.”

Now our Lord, by this instance, illustrates the sorrow his disciples should have by his departure, and the joy that they should be possessed of upon his return to them; that as the pains of a woman in travail are very sharp and severe, and the distress of her mind, about the issue of things respecting herself and offspring, is very great, so would be the grief and trouble of the disciples on account of the death of their Lord and master: but as when a woman is safely delivered of a man child, she is so filled with joy, that her sorrow is remembered no more so should it be with them, when Christ should appear to them; all their trouble, concern, anxiety of mind, and fears, that attended them, would all vanish away, and they be distressed with them no more.

Ver. 22. *And ye now therefore have sorrow*, etc.] This is the application of the preceding case. As it is with a woman in travail, when her hour is come, so it was now with them, and would be when Christ was removed from them; and as it is with every believer, when Christ is absent: for though there are many things that cause sorrow now, as sin, Satan, and afflictive dispensations of providence, yet nothing more sensibly touches believers to the quick, and gives them more uneasiness, than when Christ is out of sight: the reasons are, because he is so nearly related to them, being their everlasting Father, kind husband, loving brother, and faithful friend; and because they are so strongly affected to him, there is none like him in their esteem in heaven and in earth: he is the person whom their souls love; he is the very life of their souls; his favour, his gracious presence is life to them, and his absence is as death; nor can they be easy, but are restless, and upon the inquiry after him, until he returns to them, which he does in his own time; and therefore this sorrow is but now, for the present, it is not perpetual.

But I will see you again; as he did see his disciples upon his resurrection once and again, for the space of forty days, at certain times, by intervals: and so, in a spiritual sense, he comes and sees his people, makes them a visit, manifests himself unto them, and abides with them: they are always under his omniscient eye; he always sees them as God; and they are always under his eye of love, grace, and mercy, as Mediator: but this means such a

seeing of them, as that they see him as well as he sees them; and is expressive of a delightful intercourse between Christ and them, than which nothing is more desirable:

and your heart shall rejoice: as did the hearts of the disciples, when they saw Christ risen from the dead; and as the hearts of believers do, when Christ so looks upon them that they can view him with an eye of faith; such a sight is a heart rejoicing one. To see the glory and beauty of Christ's person, the fulness and suitableness of him as a Saviour; to have an appropriating view of him as such; or to see him so as to have sensible communion with him, must needs fill the heart of a believer with joy unspeakable, and full of glory: such a sight of Christ will rejoice the heart under a sense of sin, the pollution and guilt of it, when tempted by Satan, or under God's afflicting hand, and even in the view of death and eternity.

And your joy no man taketh from you. The joy of the hypocrite is but for a moment, and the joy of the chief priests, Scribes, and Pharisees, was a short lived one, on account of Christ's death; for Jesus was soon raised from the dead, and the apostles were filled with the Spirit, and went forth boldly preaching in the name of Christ, to the great grief of these men. But the joy of the disciples was durable; their risen Lord would never die more; the blessings of grace, such as redemption, pardon, righteousness, and atonement, would, and do ever remain as the foundation of solid joy: nor could a stranger intermeddle with it; οὐδεὶς, "not one", either man or devil could take it away, not by all the reproaches they could cast upon them, or persecutions they could follow them with: and so, though a believer's joy may be damped by sin, and Satan, and the world, it may not be always in lively exercise; yet the matter of it always remains in Christ, and the principle of it in themselves can never be destroyed, but will issue in everlasting joy in another world.

Ver. 23. *In that day ye shall ask me nothing*, etc.] Meaning, not the whole Gospel dispensation, so often called, in prophetic language, "that day"; and is, in the New Testament, opposed to the night of Jewish and Gentile darkness; and, in comparison of the former dispensation, is a time of great spiritual light and knowledge: nor the latter part of that day, when there will be no night of darkness and desertion, of error and security, of affliction and persecution, with the church; when the earth shall be filled with the knowledge of the Lord; when all the children of God shall be taught of him, and there will be no need to say, know the Lord, for all shall

know him, from the least to the greatest: nor the day of judgment, which, by way of emphasis, is so frequently called “that day”: nor the state of ultimate happiness, the everlasting day of glory; when all imperfections shall be done away, when saints will know, as they are known, and see Jesus as he is, and need not ask any questions about him: but the time when Christ, and his apostles, should meet again, and see each other’s faces with joy and pleasure, is meant; and the time following thereon, especially the day of Pentecost, when the Spirit was poured down upon them, and, according to his promise, came to them, taught them all things, and led them into all truth. This asking is not to be understood of asking in prayer; for it appears, by what follows, that they should ask in his name then, and he encourages to it; but of asking him questions, and that not of any sort; for it is certain, that, within this time, they did ask many things. Peter asked what John, the beloved disciple, should do; and they all asked him, a little before his ascension, whether he would, at that time, restore again the kingdom to Israel; but it is to be restrained to such things they had been, or were, desirous of asking him; such as, whither goest thou? show us the Father? how is it that thou wilt manifest thyself unto us, and not unto the world? and more especially these last questions, they greatly desired to put to him, what is this, “a little while and ye shall not see me?” and what is this, “a little while and ye shall see me?” and what is the meaning of these words, “because I go to the Father?” (^{<43167>}John 16:17). Now our Lord intimates, that at this time all these things would be so clear and evident to them, that they should ask him no questions about them. But he adds,

verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Asking here signifies prayer, and a different word is here used than before. The object of prayer is the Father, though not to the exclusion of the Son and Spirit, who were both separately, or in conjunction with the Father, prayed unto after this; (see ^{<4475>}Acts 7:59 ^{<5315>}2 Thessalonians 3:5 ^{<6007>}Romans 1:7 ^{<6002>}1 Corinthians 1:2,3 ^{<6004>}Revelation 1:4,5). The medium of access to the Father is the name of Christ; he is the Mediator between God and man, the way of access unto him; whatever is asked, is to be asked on account of his blood, righteousness, and sacrifice, and then there is no doubt of success; whatever is asked will be given; his blood within the vail speaks loud for every blessing; his righteousness, God is always pleased with; his sacrifice is a sweet smelling savour: his mediation is powerful; and his name is always prevalent.

Ver. 24. *Hitherto have ye asked nothing in my name*, etc.] Not that they had never prayed as yet; for they had desired him to teach them to pray, which he did: they had prayed to him particularly for an increase of faith, and for many other things; but either they had only asked him, he being present with them, and not the Father; or if they had asked the Father anything, yet not in the name of Christ: they had made no mention of his blood, righteousness, and sacrifice, nor any use of his mediation; things they had not as yet such clear knowledge of; or they had not asked as yet any extraordinary thing, as they afterwards did; (see ~~402~~ Acts 4:29,30);

ask, and ye shall receive; that is, in my name, and whatever ye ask for, ye shall have it, to fit you for your work, to carry you through it, and to give you success in it: (see ~~407~~ Matthew 7:7);

that your joy may be full; go cheerfully through your work, find much pleasure in it, and with great satisfaction see the Gospel spread, souls converted, Satan's kingdom weakened, and the interest of your Redeemer thrive and flourish; than which nothing can more contribute to complete the joy of the ministers of Christ.

Ver. 25. *These things have I spoken unto you in proverbs*, etc.] Concerning his Father, and his Father's house, and the many mansions in it, of his going to prepare a place for them there, and of the way unto it, all which they seemed not to understand; of the nature of communion with him and his Father, and of the manifestation of them to them, so as not unto the world, which they could not account for; of their union to him under the simile of the vine and its branches; and of his departure from them, and return unto them; and of the sorrow that should follow upon the one, and the joy that should attend the other, set forth in the case of a woman in travail, having sorrow, and being joyful when delivered. All which, one would think, were plain and easy to be understood; but such was the then present state and case of the disciples, that these all seemed as proverbs, parables, and dark sayings, which they did not clearly understand: wherefore our Lord says,

but the time cometh; meaning either the time of his appearing unto them, after his resurrection, or the day of Pentecost:

when I shall no more speak unto you in proverbs, but I shall show plainly of the Father; by pouring forth his Spirit upon them, who should not only take of his things, but of his Father's also, and show them unto them

clearly and plainly; so as that they should have a clear understanding of them, as they were capable of; of the perfections of his nature, his distinct personality, his being the Father of Christ, and of all the elect in him; of his everlasting love to their persons; of his choice of them in Christ; of his covenant with them in him; of his mind and will concerning them, and his gracious designs towards them; of his Father's house, and the way to it; and of the nature, design, and usefulness of his going to him; of the distinction between speaking in parables and dark sayings, and speaking plainly, openly, and apparently; (see ⁻⁰⁴²⁸Numbers 12:8).

Ver. 26. *At that day ye shall ask in my name*, etc.] For when the Spirit was poured upon them, they not only received his extraordinary gifts, and had a larger measure of his grace bestowed upon them; but were also blessed with him, as a spirit of grace and supplication, in a more remarkable manner than ever they had been before: they then better understood the throne of grace, and the advantages of it; had greater enlargements and assistances at it; and were better acquainted with the mediation of Christ, and the necessity of making use of his name, blood, and righteousness, in all their petitions and requests.

And I say not unto you, that I will pray the Father for you. This Christ had promised before, (⁻⁰³⁴⁶John 14:16); nor was there any occasion to repeat it now, of which they might be strongly assured: besides, at that day the Spirit would be given to them by virtue of his intercession; so that there would be no need of praying to the Father for them on that account. This is said, not as if the intercession of Christ for his people would then cease; for he is always their advocate with the Father, and ever lives to make intercession for them; though it may not be carried on in the same manner, by prayer, as when he was here on earth, his personal appearance, and the presentation of his blood, sacrifice, and righteousness, being sufficient; but to declare the disposition and readiness of his Father to hear them, and grant unto them whatsoever they should ask of him in his name.

Ver. 27. *For the Father himself loveth you*, etc.] The Father loved them as well, and as much as the Son did, and of himself too, without any merit or motive in them: he loved them from everlasting, and had given proofs of it in time, in the gift of his Son to them, and for them; and in calling them by his grace; and therefore being thus strongly affected to them, they might depend upon a ready and speedy answer from him, as might be best for his glory, and their good.

Because ye have loved me; not that their love to Christ was the cause of the Father's love to them; but, on the contrary, the Father's love to them was the cause of their love to Christ; and therefore as the cause is known by its effect, they might be assured of the Father's love to them by their love to Christ; for if the Father had not loved them, they had never loved God, nor Christ; but since they did love Christ, it was a clear case the Father loved them: and this their love is joined with faith;

and have believed that I came out from God; being sent by him, and am no impostor, but the true Messiah that was to come: faith in Christ, and love to him, go together; where the one is, there is the other; faith works by love; they are both the gifts of God's grace, and the fruits and effects of his everlasting love; and those who are possessed of them may be firmly persuaded of their interest therein.

Ver. 28. *I came forth from the Father*, etc.] This is the sum of what the apostle believed, and Christ, in these discourses of his, had been speaking of. This his coming forth from the Father is to be understood, not of his eternal filiation; nor of his coming forth in a way of grace towards his own people in the council and covenant of grace and peace; nor of his constitution, as Mediator, from everlasting; but of his coming in the flesh in the fulness of time: which supposes that he was, that he existed as a divine person before; that he was with the Father before; that he came forth from him with his knowledge, mind, and will; he came not of himself, but he sent him; and yet he came willingly, was not forced, or did not come against his will: and this does not suppose any local motion, or change of place, but only intends an assumption of the human nature into unity with his divine person, who fills heaven and earth with his presence; nor any separation from his Father, with whom he was, and in whose bosom he lay when he was made flesh, and dwelt among men; nor any absence from heaven, for he was there when on earth.

And am come into the world; where he was before, as the Creator and upholder of it, by his immensity and powerful presence; this designs his coming and manifestation in the flesh, which in general was to do the whole will of God, which he in council and covenant agreed to do, and for which he came down from heaven; and in particular to preach the Gospel, call sinners to repentance, give life and light to many, and to fulfil the law, by obeying its precepts, and bearing its penalty, and both to do and suffer

in the room and stead of his people, and to save lost sinners, even the chief of them.

Again, I leave the world; not that he relinquished the sustaining and government of it, as God, nor the care of his people in it, as Mediator, for whom he retains the same love as ever, and will not leave them fatherless and comfortless; nor was he leaving it as never to return more; for he will descend, in like manner he ascended, and will come a second time and judge the world in righteousness: but he was about to depart from it by death, having done the work and business for which he came about.

And go to the Father; to give an account of his work unto him, as his righteous servant, being faithful to him that had appointed him; and to transact the affairs of his people; to appear in the presence of God for them; to present their petitions, be their advocate, make intercession for them, take possession of heaven in their name, and prepare it for them; to take his place at the right hand of God in human nature, and to be glorified with the glory promised him before the world was.

Ver. 29. *His disciples said unto him,* etc.] Upon the above discourse of Christ, such rays and beams of light darted into the minds of the apostles, and things stood so clear in their view, and they so well understood what Christ had said, that they declare,

lo, now speakest thou plainly, and speakest no proverb: what he had said before, were to them like proverbial, or parabolical expressions, not easy to be understood; they were like enigmas, riddles, and dark sayings, the meaning of which they could not apprehend; but now they observe, with admiration, that what he delivered was plain, and intelligible; which was not so much owing to Christ's different way of speaking now, from what it was before, as to their former dulness of hearing, and now having some further degree of light given unto them.

Ver. 30. *Now are we sure that thou knowest all things,* etc.] Not only all men, but all things, even the secrets of men's hearts, of which the apostles had now a convincing proof; for whereas Christ had delivered some expressions, (^{<B16>}John 16:16); which they did not understand, and were desirous to ask him the meaning of, (^{<B19>}John 16:19); which he knowing, being God omniscient, prevents their putting the question to him, and enters upon a discourse, in which he so clearly explained what they wanted

to be informed of, without their asking him, that they were fully assured that he must know all things;

and, as they add,

needest not that any man should ask thee: the meaning is, that should Christ deliver anything not so intelligible to any of his audience, and they were desirous of knowing the sense of it, there would be no need of putting the question in form to him, since he is privy to the first motion of desire rising up in the mind; and can, and will, if he thinks fit, explain himself on such an head, to the satisfaction of the person, without ever asking him; at least there is no need of putting the question to make him acquainted with his desire, this being before known unto him. By this we believe that thou camest forth from God; was the true Messiah, and had his mission and commission from God, as such; doubtless they believed this before, but this instance of Christ's omniscience was a strengthening proof of it. So Nathanael, by Christ's saying to him, that before Philip called him, and when he was under the fig tree, he saw him when he thought no eye did but an omniscient one; it laid him under such full convictions of him, as at once to acknowledge him the Son of God, the King of Israel. This is one of the signs and characters of the Messiah with the Jews, that he should have a discerning spirit of men and things, according to (^{251KB} Isaiah 11:3)

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Ver. 31. *Jesus answered them, do ye now believe?*] Not as calling their faith in question; or as denying they had any; or as despising it for the smallness of it; but as reproving them for their security, vain confidence and boasting, as if their faith was so very strong that it would never be moved; and perhaps for the lateness of it too: the words may be read affirmatively, without an interrogation, "ye do believe now"; they are in the Syriac and Arabic versions read imperatively, "believe ye now". Though the "now" is left out by the former, which is not to be spared, for the emphasis lies on it; and a regard seems to be had both to time past and to come. The words carry in them a tacit reproof, that they believed no sooner, or were not before this time more established in their faith, when he had been so long with them, and they had heard so many discourses from him, and had seen so many miracles wrought by him: however, it was not too late, and they would do well to go on believing; but it is suggested to them they would meet with something that would try their faith: and it is as if Christ had said, ye believe in me now, while I am with you, and all

things go according to your mind; but what will you do anon, when I shall be taken from you, be apprehended by mine enemies, be delivered into the hands of the Gentiles, be crucified, die, and be laid in the grave? will ye believe then? one of you will betray me, another deny me, and all will forsake me, and some express their doubts about me.

Ver. 32. *Behold the hour cometh, yea, is now come*, etc.] The time is at hand, yea, it may, in a sense, be said to be already come, it was within an hour: and indeed the following prayer might be delivered in less than an hour's time; when he went immediately into the garden, and was apprehended; or at least in a very little while it would come to pass,

that ye shall be scattered, every man to his own; to his own friends, relations, and acquaintance; to his own house and home; to his own country, Galilee, whither they all went, and to their trade of fishing again; (see ^{}John 21:3); and so was fulfilled the prophecy in (^{}Zechariah 13:7);

and shall leave me alone; as they did in the hands of his enemies; for they all forsook him and fled, some one way, some another; though one or two of them, Peter and John, followed him at a distance; and all came together again, but not to Christ, until his resurrection from the dead.

And yet I am, not alone; he was not alone at this time; and his meaning is, that he should not be alone then when they should be scattered from him:

because the Father is with me; not only as the Son of God, by virtue of union to him, and as one with him; but as Mediator, in consequence of his promise to uphold him, and assist him in his human nature; and though he withdrew his gracious and comforting presence from him, he bearing the sins, and standing in the room and stead of his people, yet not his powerful and supporting presence.

Ver. 33. *These things I have spoken unto you*, etc.] As this is the conclusion of our Lord's sermons to his disciples, these words may well enough be thought to have regard to all that he had said in general; as concerning his departure from them; his going to prepare a place for them; his union to them, and their communion with him; and the various persecutions and afflictions they should endure for his sake; and the many blessings both of grace and glory they should enjoy; and particularly what he had said in the context, concerning their forsaking him, which supposed tribulation, and would be a prelude of what they were afterwards to have in

the world; and concerning the presence of his Father with him, and which they might also expect to have:

that in me ye might have peace; not in the world, in which they were to have tribulation: there is no true, solid peace, to be enjoyed in the world, and the things of it; the world can neither give it, nor take it away; nor have the men of it any knowledge and understanding of it; and much less enjoy it: nor in themselves; spiritual peace does not arise from any duties, services, and performances of men; no, not from an attendance on the Gospel, and the ordinances of it; nor even from the graces of the Spirit; for though peace may be enjoyed herein, and hereby, and through these, as means; yet does not come from them, but from Christ, in whose strength alone all duties are performed aright; who is the sum and substance of the Gospel, and the ordinances of it, and the object of all grace: it is in him, and in him only, in his person, blood, righteousness, and sacrifice, which speak peace, pardon, and atonement, that a soul finds any true, solid peace, rest, comfort, and joy; and here he may, and does find it, in opposition to the cry of sin, law, and justice, for wrath, ruin, hell, and damnation. There is a peace by Christ, which he has made for his people by the blood of his cross; and there is a peace in him, which is enjoyed through faith's looking to his blood for pardon, to his righteousness for justification, to his sacrifice for atonement and satisfaction; and by having communion with him, and discoveries of his love, and by seeing safety and security in him.

In the world ye shall have tribulation; this is certain from this declaration of Christ, who is the omniscient God, and truth itself; from the instance and example of Christ, who was all his life a man of sorrows; from the conformity of the members to the head; from the divine appointment that has so determined it; from the natural enmity of the world to the saints; from the experience of the people of God in all ages; from the usefulness of tribulation to try the graces, and bring about the temporal, spiritual, and eternal good of believers: and though they have tribulation in the world, yet not by way of punishment for sin, but as fatherly corrections and chastenings for their good, that they may not be condemned with the world; and it is only in this present world they have it; as soon as they have done with the world, they will have done with tribulation:

but be of good cheer, I have overcome the world; it is very observable how the phrase, "in the world ye shall have tribulation", stands, and is encompassed, before, with these words, "that in me ye might have peace",

and behind, with these, “be of good cheer”, etc. Believers, of all men, notwithstanding their tribulations, have reason to be of good cheer, since their sins are forgiven, the love of God is shed abroad in their hearts, their redemption draws nigh, and they have hopes of glory; and particularly, because as Christ here says, for their encouragement under all their tribulations in the world, “I have overcome the world”: Satan, the god and prince of the world, with all his principalities and powers, which Christ has led captive, ransomed his people from, and delivers them from the power of; and all that is in the world, the lusts and sins of it, their damning power by the sacrifice of himself, and their governing power by his Spirit and grace; and the men of the world with all their rage and fury, whom he has trodden down in his anger, restrains by his power, and causes the remainder of their wrath to praise him; in all which conquests he makes his people share, and even makes them more than conquerors, through himself: so that they have nothing to fear from the world; nor any reason to be cast down by the tribulation they meet with in it.