happening.

The “**I**” before **told you  
of them** is emphatic, ‘I MYSELF:’—**that  
it was I** MYSELF **who told you**. A difficulty

has been found in the latter part of  
the verse, because our Lord had repeatedly  
announced to them future persecutions, and  
that at least as plainly as here, Matt. v.10;  
x. 16, 21–28, and elsewhere. And hence  
some Commentators find ground for

supposing that the chronological order of the  
discourses has not been followed in the  
three first Gospels. But there is in reality  
no inconsistency, and therefore no need  
for such a supposition. This declaration,  
*as here meant*, was *not made before*,

because He was with them. Then clearly it  
*is now made*, in reference to His immediate  
departure. And if so, to what will **these**  
**things** most naturally refer? To *that full  
and complete account* of the world’s

motives, and their own office, and their comfort  
under it, which He has been giving them.  
This He had *never before done* so plainly,  
though occasional mention has been made  
even of the help of the Spirit under such  
trials; see Matt. x. 19, 20.

**because I was  
with you**] While the Lord was *with them*  
(compare Matt. ix. 15), the malice of the  
world was mainly directed against *Him*,—  
and they were overlooked: see ch. xviii. 8.

In this past tense, **I was**, we have the  
anticipatory character of the discourse  
again manifest. The Lord looks upon His  
earthly course as ended.

**5.**] This is  
occasioned by the foregoing, but in fact  
begins the new subject, *the condition of  
the Comforter’s coming*.

**and none of  
you asketh me....**] They had (see ch.  
xiii, 36; xiv. 5) asked this *verbally* before :  
our Lord therefore cites the question here  
in some other and deeper sense than they  
had used it there. I believe the meaning  
to be: ‘None of you enquires into the  
NATURE *of My departure*, so as to appear  
anxious to know what advantages are to  
be derived from it; but (ver. 6) you are  
all given up to grief on account of what  
I have said’

**6.**] ‘Grief has filled,  
entirely occupied, your heart (not “*your  
hearts*,” but singular, as common to all,  
see Rom. i, 21), to the exclusion of any  
regard of my object in leaving you.’  
‘These are the same disciples who

afterwards, when their risen Lord had ascended to  
heaven,—without any pang at parting with  
Him, returned with great joy to Jerusalem,  
Luke xxiv. 52.’ Augustine remarks that  
“there is beneath this mild rebuke a tacit  
consolation. For while He blames them  
in that they neglected enquiring whither  
He was going, He virtually excuses this  
their negligence, in that it arose from their  
being overwhelmed with sorrow.”

**7.**] **Nevertheless** refers to the last clause,  
—notwithstanding that no one of you  
asks me, I *Myself* will tell you the real  
state of the case.

**It is expedient for  
you**, implies that the dispensation of the  
Spirit is a more blessed manifestation of  
God than was even the bodily presence of  
the risen Saviour.

Every rendering  
of this verse ought to keep the distinction  
between the two verbs which our Lord  
uses in speaking of His departure; which  
is not accurately done in the A.V.

**Depart** and go seem to be the best words:  
the first expressing merely the *leaving  
them*, the second, the *going up* to the  
Father.

The I before **depart** is again  
emphatic: ‘that I, for my part, should  
leave you.’

This saying of our Lord,  
that the Comforter **will not come**, except  
He himself depart, is a convincing proof,  
if one more were needed, *that the gift of  
the Spirit at and since the day of*

*Pentecost, was and is something* TOTALLY

DISTINCT *from any thing before that time: a  
new and loftier dispensation*.

**8–11.**]