said with just as much reason that the  
Faith contains the ground of the Love, as  
the converse.

**28.**] ‘And your belief  
is sound: for I did indeed come forth’  
.... see ch. xiii. 3.

**29, 30.**] The  
stress is on **Now**: as if they said, “ Why  
announce that as *future*, which Thou art  
doing *now ?*” The hour was not yet come  
for the *speaking plainly* : so that we must.  
understand the disciples’ remark to be  
made in weakness, however true their  
persuasion, and heartfelt their confession.  
“They so little understand Him, that they  
do not even understand, that they did not  
understand. For they were as babes.”  
Augustine. “They are annoyed that they  
should be accounted by their Master as  
unskilful and not comprehending His discourses,   
and wanting another Teacher, the  
Spirit whom He promised. And thus they  
go so far as to contradict Christ and dispute   
His plain words, and deny that  
He was speaking enigmatically to them.”  
Lampe. But by the word **now** they probably   
only mean, in verses 26–28.

**30.]**  
‘Thou hast spoken so clearly of our feeling  
towards Thee, and of Thyself, that we have  
no occasion to ask Thee any thing ;—and  
this was what Thou didst announce would  
be ;—we know therefore, by its being so,  
that Thou knowest the secrets of our  
hearts (**all things** by inference),—and  
hence believe that Thou camest forth from  
God.’ The whole being a understanding  
of what had gone before, vv. 23,25.  
  
**31.**] Our Lord does not clear up  
their misunderstanding, but leaves that  
for the coming day of the Spirit. He only  
assures them that their belief, though sincere   
and loving, was not so deeply grounded  
in knowledge of Him and His appointed  
course, as they imagined.

The opening  
words of our Lord’s answer are much better  
taken *not as a question*; for this very  
belief was by our Lord recognized and  
commended, see ch. xvii. 8, also Matt. xvi.  
17, 18. And as Stier remarks, “it was the  
aim and purpose of the whole prophetic  
office of Jesus, to prepare some first disciples   
(not the Apostles alone) for the reception   
of the Spirit of Truth and the  
fruits of His Death, by grounding in them  
firm belief in His Person.” He therefore  
*recognizes* their faith; but shews them  
how weak it as yet was.

**32.**] See  
Matt. xxvi. 31, to which same prophecy  
the reference here is.

**I am not alone**]  
The Father can never leave the Son, even  
in the darkest hour of His human suffering:—the   
apparent desertion implied in  
the cry ‘Why hast Thou forsaken me ?’  
being perfectly consistent with this; see  
note, Matt. xxvii. 46.

**33.**] On the  
first clause, especially the words **in me**, see  
ch. xv. 7. This presupposes the return  
from the scattering in ver. 32,—the  
branches again gathered in the vine.  
  
  
**ye have tribulation**] The words are  
spoken of their normal state in the world.

This **tribulation** is not only persecution