

men's eyes; this outward life is not the real, and material objects are not the valuable; the real life is spiritual, and durable treasure is in heaven. The world of flesh is under condemnation, and its prince, Satan, is destined to be cast out. Master of the world as he is, he has been judged by a higher power, and is to be thrown down from his high seat. (7) *How worthless are the aims for which men live when viewed by the light of the Spirit of God!*

**12, 13. Ye cannot bear them now.** There were many things which the disciples could not comprehend until Christ had died and risen, such as the doctrines of atonement and of salvation for Jew and Gentile upon equal terms. (8) *The wise teacher shows tact not only in giving, but in withholding knowledge.* **When he.** Notice that again the pronoun is not *it*, but *he*, implying a personal Spirit. **He will guide you into all truth.** A weighty statement, which will be verified if we consider how narrow the range of spiritual knowledge enjoyed by the apostles during the life of Christ as compared with that when the epistles of Paul were written. A careful study of the Acts will show the gradual enlightenment of the Church from a primary knowledge in the

earliest days to far higher intelligence. The commonplace Christian of to-day knows more of spiritual truth than any apostle knew at the hour of the ascension. **Not speak of himself.** Rather, "from himself," by his own authority or in his own name. **Things to come.** The plans of God with reference to his Church, the universality of the Gospel, the second coming of Christ, and the truths concerning the future life are among "the things to come" unfolded by the Spirit. (9) *Let us keep our ears open to the voices from the throne.*

**14, 15. He shall glorify me.** The coming of the Spirit would not lessen the honor of Christ, but increase it. Note, for example, how much more clear are the declarations of the exaltation of Christ and his divine nature in the later epistles, as Colossians, Philipians, and Hebrews, than in the earlier gospels. **He shall receive of mine.** He shall take the knowledge relating to the Son, and shall impart it to his disciples. **All things that the Father hath are mine.** For every statement in Scripture concerning God we can find a similar one concerning Christ. Every attribute belonging to the Infinite Father belongs to the Son—his eternity, omnipresence, omniscience, omnipotence, and all the rest.

#### CAMBRIDGE NOTES.

The discourse reaches its climax here in the promises which strengthen the little band of missionaries for the work of evangelizing the world. They have been exhorted to "bear fruit," and to obey their Lord without regard for opposition. This opposition is now more forcibly pointed as the duty is enjoined of "bearing witness," telling their wonderful story to all, be they willing or unwilling hearers. So the Master assures them that he knows all; it is all provided for in his plans. And despite opposition they shall conquer in their suit against the evil world. For they will not have to plead their own cause; an Advocate shall speak for them with a power so overwhelming that the prisoner at the bar shall be silenced, convicted, though not convinced, persisting in evil no longer because it bears the semblance of good, but because it is evil undisguised.

**Verse 1. These things.** The discourse has several times been interrupted by a recapitulatory clause beginning thus. Here it seems to describe the whole preceding argument. The burden had been that Jesus was departing and they must take his place before the world. He has told them this that they might not "be made to stumble" when all came to pass, so strangely differing from the conceptions which as Jews they cherished so obstinately. The national renunciation of Messiah by those whose very existence was bound up with Messianic promise was naturally a tremendous difficulty to Jews, who thought prophecy prom-

ised a Conqueror received by Israel with enthusiastic loyalty.

**2. Synagogues.** Comp. chap. 9. 22; 12. 42. We cannot in the least realize what a fearful trial excommunication from the visible Church must have been to these loyal Israelites. Christ's servants have often to bear the same reproach in our country and time—cast out as schismatics and outsiders by latter-day Judaizers, who think the Church is stamped as genuine not by the works of the Holy Spirit, but by the possession of a triple ministry of bishops, priests, and deacons. **The hour cometh.** The phrase recalls so many used by Christ about the events in his own life. Even this extremity of malice and fanaticism was provided for in the divine plans. **Whosoever.** Gentiles as well as Jews. **Think.** Honestly, as St. Paul, or sometimes in a heart willfully blinded. **Service.** The word denotes an act of worship. Comp. especially Rom. 12. 1. Hence the appositeness of the quotation from the Talmud: "Every one that sheds the blood of the wicked is as he that offereth an offering."

**3. Have not known.** Better, "knew not," or "did not recognize." When Jesus came they did not recognize the God of their fathers incarnate in him, and this showed that they had really never known God.

**4. But.** To return to the statement of verse 1, which is here expanded. **I said not.** Jesus had predicted his suffering and death repeatedly from