

tions of the Paraclete. It was partly due to a misunderstanding of "troubled" in verse 1. The word denotes "one called to the side," an *advocate*, whether (as in 1 John 2. 1) to represent a defendant in the court of law, or to stand by his side in work, in battle, in doing or suffering, in any thing where there is need. In the present passage the meaning is general; in verse 26 the Paraclete represents Jesus the teacher; in chap. 15. 26, he witnesses to the world concerning the rejected Redeemer; and in chap. 16. 8, he drives home the damning indictment against the world in such a way that the culprit at the bar is helplessly convicted. Outside these five passages the word does not occur, and it will be seen that "Advocate" represents it most nearly. "Christ as the Advocate," to quote W., "pleads the believer's cause with the Father against the accuser, Satan. The Holy Spirit as the Advocate pleads the believer's cause against the world, and also Christ's cause with the believer." **With you.** The phrase in this verse denotes fellowship in the work; that in the next (properly, "by your side"), the Spirit's continual presence in the Church; and, finally, "in you" speaks of his indwelling in the individual.

17. Of truth. And so able to represent him who is the truth (verse 6). Rom. 8. 2, completes the picture. The description suggests his work in inspiring revelation. Comp. 1 John 4. 6 **Cannot.** For it has no faculties for apprehending the divine. Of course, individuals from the "world" can receive him, but by doing so they cease to be of the world. **Ye know.** Literally, "are coming to know" the beginning of an eternal progress. **Shall be.** A more probable reading is "is."

18. Desolate. The margin, "orphans," seems preferable; they were to be bereaved, as they thought, of One who had taken the position of father to them (chap. 13. 23, Greek). Comp. Lam. 5. 3. **I come.** Am always coming, from the resurrection to the end.

19. Comp. chap. 16. 16. **Beholdeth.** The world had always watched him with the keen gaze of hatred; the word "behold" always indicates a prolonged or earnest seeing. In a few hours they were to behold him (Luke 23. 35) in his last mysterious conflict, but never again; only believers were vouchsafed the vision of the risen Lord. They behold him, not only during the forty days, but to all time. For he is passing through death to a new and glorified life in which they will share. And only those who live can gaze on him who is the Life. **Because I live, and ye shall live** (margin). The paraphrase just given will show how perfectly this (much the most natural) translation suits the argument.

20. That day. Compare the recurrent phrase in the prophets, whose aspirations after a spiritual

ideal were fulfilled in the age beginning with Pentecost, pointed to by **our Lord**. The fulfillment of his promise (verse 16) would assure them of his perfect fellowship with the Father. And the presence of the Paraclete they would recognize as being the abiding presence of the Lord Jesus.

21. The conditions under which the promise is realized are here once more laid down. **Shall be loved.** A richer promise even than the similar one in chap. 12. 26.

22. Judas. Son of James, also called Thaddeus. Comp. Matt. 10. 3; Mark 3. 18; Luke 6. 16; Acts 1. 13. Probably not the author of the epistle, which is better attributed to one of the Lord's "brethren." Judas is not heard of elsewhere. (**Not Iscariot.**) The name Judas suggested the too well known traitor rather than the retiring apostle, and John instinctively forbids such a misunderstanding, even though he has already told us of Iscariot's departure. **What.** The question has been eagerly rising to his lips throughout, now it bursts forth. Messiah to be revealed only to a little company of Galilean fishermen! What has come to pass indeed?

23. "Because this manifestation is only possible to those who live in the obedience of love," But after his manner, Jesus does not give the direct answer, but restates the truth for his questioner to ponder it again. He restates it with two significant additions: (1) "we" for "I," a presentation of his divinity so startling that it could not fail to impress its meaning; (2) the return to verse 2 in the "make our abode."

24. Absence of love makes revelation impossible, for it means disobedience. And disobedience is not the neglect of a fallible human authority, but of a supreme, divine Father. **Word.** The totality of which the words are the constituent elements.

25. The great subject of the Paraclete is taken up again. **These.** Not really differing from the "all things" in next verse; the latter are really the exposition and application of the former. The Spirit has no new message to bring. **Abiding.** The use of the same word effectively contrasts the transient but momentous fellowship of the present with the everlasting fellowship of the future. Man's "abiding" is for a time, God's is forever.

26. In my name. As the outcome of Christ's revelation. **Teach** the meaning; **bring to remembrance** the words. This, then, is inspiration. Throughout the Bible we see the Spirit's action in developing to their highest capability the physical and mental powers of man. So when the presentation of the new covenant is to be made in permanent written form, the Spirit quickens the memory to recall the words of Jesus as the basis of all truth, and strengthens insight