

times for the Holy Spirit in this Gospel (14 : 16, 26 ; 15 : 26 ; 16 : 7), once in 1 John 2 : 1 for Christ, where it is translated "Advocate," one who stands by us to counsel and defend. That is the office of the "Comforter." He "suggests true reasonings to our minds and true courses for our lives, convicts our adversary the world of wrong, and pleads our cause before God our Father." (Camb. Bible.) "Forever," in contrast to His own departure.

V. 17. "The Spirit of truth" (15 : 26 ; 16 : 13, 14). The Bearer of the Divine Revelation, bringing truth home to the hearts of men. "The Spirit makes Divine truth enter the soul, gives it entire reality within us, and makes it the truth to us."—Godel; in 1 John 4 : 6 opposed to the "spirit of error." "Whom the world," a word occurring nearly eighty times in this Gospel. It is necessary to distinguish its various meanings: (1) The universe, Rom. 1 : 20; (2) the earth, John 1 : 9; Matt. 4 : 8; (3) the inhabitants of the earth, John 1 : 29; 4 : 42; (4) those outside the Church, alienated from God, John 12 : 31; here and in many other passages. This unspiritual world cannot receive the Spirit of God (Gal 3 : 2; 1 Cor. 2 : 12-14). "But ye know him . . . in you." The disciples were beginning to know the Holy Spirit as He had manifested His power in their midst through Christ, and by this they were prepared for his personal indwelling in themselves.

III. To Join Them with God, 18-24.

V. 18. "Comfortless." Literally "orphans," a different word from that rendered Comforter (See 13 : 33). "I will come" (Rev. Ver., I come). When He departs He will come nearer to them in spiritual power and personal relation than He has been (Matt. 28 : 20).

V. 19. "Ye see me." In the Comforter whom you will then have. "Because I live." The resurrection life of Christ is the source of all life and power to His followers. "Ye shall live also." The higher, spiritual life now, the life with Christ in glory hereafter.

V. 20. "At that day." After the Holy Spirit

has revealed to them the glory of and ministered to them the new resurrection life in Christ. "I am in my Father," "in vital union with the source of all life." "And ye in me"; "vitality connected with me so as to receive the life I live." "And I in you," filling you with the fullness of my own spiritual life.

V. 21. "He it is that loveth me." Very emphatic, He and no one else. The profession of love in the absence of obedience is hypocrisy.

V. 22. "Judas." See Bible Dict. for Quarter. "Unto us, and not unto the world." Like all Jews he looked for the Messiah as a glorious King who should judge the Gentiles and restore the Kingdom to the Jews.

V. 23. "Jesus answered" (Comp. verse 21.) He sets Judas right by explaining to whom He manifests Himself and how. "Notice the stages in spiritual progress; love to Christ, observance of His word, assurance of the Father's love, personal experience of the presence and permanent indwelling of Father and Son." Reith.

V. To Teach Them all Things, 25, 26.

V. 25. "These things"; implying that He is soon to leave them, and that He has told them all they can as yet understand.

V. 26. "But the Comforter . . . Holy Ghost." The Comforter is explicitly declared to be the Holy Ghost. "In my name"; the Holy Spirit is the gift of the Father through the Son.

VI. The Legacy of Peace, 27.

V. 27. "Peace I leave" . the Eastern salutation at parting. In this case a bequest. "My peace." The "my" emphatic; the peace He Himself had enjoyed through love and obedience, which had sustained Him and would sustain them.

"Not as the world giveth," from interested motives and what costs it nothing. Christ gave from pure, unselfish love, and what cost Him a life of suffering and a death of anguish. "Let not your heart be troubled"; for all these reasons. Jesus ends with the exhortation with which He had begun (14 : 1).

ILLUSTRATION AND APPLICATION

"If ye love me, keep my commandments," v. 15. There should be no need for the exhortation; for surely, if we love our Lord, it will be a delight to obey Him. And if it were not for the poor stuff

of which we are made there would be no need of the exhortation. But the world is so strong, and the flesh so allures and the devil is so urgent that we forget to obey. We need to cultivate the