

possibility of misunderstanding that he is about to leave them. In his absence they are to reproduce their Master's life and teaching by the new, strange principle of love revealed in action before the world. But he will have departed whither at present his friends cannot follow him any more than his foes. Worse still, the foremost apostle, eagerly asking why he could not follow now, even at the cost of life, is solemnly warned that before the daylight is once more heralded he should thrice renounce the Master. What wonder that a troubled silence fell on the company, while conflicting emotions chased one another through hearts that were stirred to their depths by a confluence of amazement and despair!

Verse 1. The hush is broken by that voice which had many times before quelled tempests in the spiritual world as easily as in the natural world. The fountains of the great deep seemed broken up within them—let not their heart be disturbed, only believe in God and in himself. **Troubled.** Or, "agitated." The conception is not that of grief. **Believe in God.** There is really no case whatever for the reading "ye believe," retained, unfortunately, by the conservatism prevailing among the revisers. Nothing in the Greek indicates that the identical verbs are to be parsed differently, as indicative and imperative. It is possible we should read, with Dr. Hort, "believe—believe in God and in me." As in chap. 12. 44, trust in the Father and in the Son are inseparably linked together, another indisputable proof, if such were needed, that Jesus claimed to be God. Trust in Jesus is mentioned second because in a sense it was more difficult; he was about to enter on wholly new relations to them.

2. My Father's. The "my" is full of meaning. The Lord's mission is to reveal his Father as our Father, and when we know this the "place" is already "prepared" for us. Comp. chap. 20. 17. **House.** Not "heaven," for did not Jesus while a boy on earth declare that he must always be "in his Father's house?" (Luke 2. 49; the phrase differs, but the meaning seems generally the same.) The "house" is wherever the Father dwells, so it fills creation. The Lord was not departing to it, but in it. **Abiding places** (margin). Again the reading suffered to remain in the Revised Version text has little beyond prescription in its favor; it is taken directly from the word in the Vulgate, but the English word has developed a different meaning from its Latin parent. The Greek word, translated "abode" in verse 23, seems to denote successive stages in a journey, places of halt along the road. The present life is one of these "abiding places"—we may perhaps go further and describe youth, age, etc., separated by this title—and Jesus is with his disciples there; but now he is departing into the next place of abode,

there to make ready for them. The language suggests that eternity contains a succession of these stages of progress, in each of which the Lord prepares for those who follow him. **For I go.** He was not going away from them as into some other world. If it had been such a separation, if the place whither he went had been any thing else than what he now revealed it to be, he must have told them. Such knowledge was not a secret of divine counsels, it was the very essence of his mission and could not have been withheld.

3. If I go. Literally, "shall have gone and prepared." **I come again.** Note how distinctly he avoids saying, "I will come," partly because there is no future and no past with God, but mainly because his return is not a far distant event. The "place" is prepared by his only entering it, and he himself soon told them, "Lo, I am with you all the days." Note his "going" and "coming" have nothing to do with transference of place. He departs when his presence is not manifested; he returns when he makes it known. **Will receive.** This future manifestation of Christ belongs to the hour of death. It is less natural to apply it to the "second coming" exclusively. This idea is less prominent in St. John's gospel and epistles, because they were written after the first great realization of his predictions in the fall of Jerusalem, in which Christ came again to close the first age. **Where I am.** Comp. chap. 12. 26, and note.

15. Jesus has been expounding, in answer to two perplexed disciples, the privileges which will come to them from understanding his relation to God and making this the basis of their prayers—for this is what is meant by the phrase, now heard for the first time, "ask me any thing in my name." From his promises to them he turns to their duty to him, and the blessed results of doing that duty. **Ye will keep.** A necessary consequence. Those who do not keep the commandments show thereby that they do not love the Lord. **Commandments.** And chief among them the "new" one of chap. 13. 34.

16. I will make request of (margin). The word describes the request of fellowship and equality; it is never used of man's prayers to God, nor is the other word used of Christ's prayers (see note on chap. 11. 22). **Another.** The title therefore describes Jesus himself, whose place the Spirit is to fill. The name is given to Jesus in 1 John 2. 1 (see Revised Version margin). **Comforter.** This time-honored translation has been retained mainly because there is no agreement upon the best substitute. "Paraclete" is only half naturalized; "Helper" is too broad, "Advocate" perhaps too narrow here; while "Comforter" is an inaccurate rendering, and only represents one among countless func-