

of dwelling with our Saviour should be the great hope held up before us in the future life.

15, 16, 17. Keep my commandments. Better, "Ye will keep my commandments." No one loves another without seeking to conform to the will of the loved one. **Another Comforter.** Rather, another "advocate." It is a pity that the revisers did not boldly substitute the only English word that correctly expresses the thought contained in the original. The same word, when used by the same author in 1 John 2. 1, is translated "advocate." It really means a defender of a case before the court. When Christ comes to expand his thought in the sixteenth chapter, from the eighth verse to the fourteenth, he shows that the work of "the Comforter" is not at all comforting; it is pleading, arguing, convincing, instructing, and guiding—witnessing. It is the Spirit of Truth, the Divine Counselor, the Advocate. **Seeth him not.** Discerneth him not. All the scientific knowledge and critical learning of the world will not help the world to understand the pleadings of the Spirit of God.

18, 19. I will not leave you comfortless. No one can read the sixteenth and eighteenth verses in our Authorized Version without getting the thought, which, however true it may be, Christ did not utter. The mind naturally connects the statement that the Father will give us another Comforter with this statement that Christ will not leave us comfortless, as effect and cause. But the word "comfortless" should be rendered "orphaned," or "fatherless," and there is no connection of thought between this and the Paraclete or Advocate. Christ calls his disciples his little children, and says he will not leave them fatherless. It is another statement of the truth expressed in, "I am with you to the end of the world." **But ye see me.** The Christian has an insight that the world has not, recognizing the fulfillment of Christ's promise to be with each member of his Church always. **Because I live, ye shall live also.** There is a life over which death has no power; that life has its founder in Christ, and in so far as human beings partake of Christ's nature they have this deathless life.

20, 21. At that day. Pentecost, and thence afterward to the end of the world. **I am in my Father, and ye in me, and I in you.** An indissoluble connection which lifts Christ above chance and mischance, and secures his absolute and eternal safety. **He that hath my com-**

mandments, etc. This is the fifteenth verse turned backward. There he tells his disciples that they that love him will certainly keep his commandments; here he says that they that keep his commandments do it from love to him.

22. Judas. This Judas was a relative of James (Luke 6. 16; Acts 1. 13), and is commonly supposed to be identical with Lebbeus or Thaddeus. Besides this man we have five Judases in the New Testament, and care should be taken to keep them apart. But in this enumeration we exclude those mentioned in the genealogies of Christ. There was Judas of Kerioth, or Iscariot; there was a Judas who was brother of Jesus Christ, and of James, Joses, and Simon; there was a Judas named Barsabaz (Acts 15. 22); Judas of Galilee (Acts 5. 37); and Judas of Danaseus (Acts 9. 11). Jude, who wrote the epistle, was probably Judas the brother of Christ. **How is it.** Rather, "What has happened to make thee determine?"

23, 24. Jesus answered. And his answer means in modern phraseology, Nothing has happened; simply, I will manifest myself to you, and not to the world, because that is the very nature of things. You love me and obey me, and my Father loves you as a consequence, and the result is we abide in your hearts. That is the divine manifestation. But the world has no love for us, and hath not seen nor known. **He that loveth me not.** Here is the thought again which has already been given in different forms in verses 15, 21, 23.

25, 26, 27. "With verse 25 the discourse takes a fresh start, returning to the subject of the Paraclete."—*Plummer.* **But the Comforter.** Better, "the Advocate," which is the Holy Ghost. Notice how distinctly the identity of the Comforter and the Holy Ghost are here stated. **Peace I leave with you.** This is the ordinary polite formula of the Oriental. **Not as the world giveth, give I.** Not merely polite and conventional is this statement, but, "I actually bestow peace upon you." **Let not your heart be troubled, neither let it be afraid.** The Christian who worries is an ungrateful coward; for he leans on God for protection and guidance, in a sort of way believes that both will come, professes thanksgiving for the receipt of both in the past, and then frets for fear there may be some break in the procession of God's bounty, but—"Let not your heart be troubled." Faith is abundantly rewarded.

CAMBRIDGE NOTES.

The almost unique position which this chapter has always held in the hearts of Christians causes it to be isolated in a manner detrimental to the full appreciation of its meaning. We must read it continuously with the opening words of the discourse, seen in chap. 13. 31, to end. The departure of the

traitor into the night—a spiritual night to which, alas! we cannot hope a dawn shall ever rise—removed the last trace of the world from the company of the servants and friends of Jesus. In this loved and loving circle he pours out his very heart. It is time to reveal to them beyond any