*in Jesus*, who was among them: but.  
wrongly.

**is in you]** This was

perhaps corrected to the future, “*shall be*,”  
because, though their knowledge of the  
Spirit proper to their complete state, and  
His dwelling, remaining, among them, had  
in some inferior sense begun,—His

dwelling in them had not. With the verb in  
the present, the speaking by anticipation  
is still stronger.

**18.]** The original  
word should be literally rendered, **orphans**,  
as indeed it is in the margin of the **A. V.**

The office of the Comforter is to  
connect the disciples with the Father: if  
therefore they had Him not, they would  
be *fatherless*. The expression is closely  
connected with “little children” ch. xiii.  
33, and, as Euthymius says, springs from  
paternal compassion. This makes our  
Lord’s declaration, that He was coming to  
them, plain, as applying to the coming by  
the Spirit, who is one with Christ ;—not  
only to the ultimate personal coming,  
which is but the last step of the Advent,  
nor only the bodily coming again to them  
and not to the world at the Resurrection,  
which was but a pledge of His lasting  
presence in the Spirit: see on ver. 3. The  
**coming** is (as there) the summary of these  
—the *great Revisitation*, in all its blessed  
progress. The absence of any connecting  
particle, as “*for*,” with this clause, arises  
from the depth of affection in the Lord’s  
heart.

**19—21.]** This **coming** is

explained to consist in His presence among  
them by the life of His Resurrection, which  
is theirs; by (ver. 20) the witness of the  
Spirit in their hearts; and (ver. 21) their  
sanctification by the Spirit in love, and the  
consequent manifestation of Jesus to them.

Luthardt attempts to confine this  
**coming** (and the whole passage) to the last  
great Advent, 1 in spite of the plain sense  
of vv. 19, 20, relying on the analogy of  
Rev. xxii, 17, and saying that, on the  
common interpretation, the Church would  
have no cause to long for her Lord: and  
so Augustine and others. But manifestly  
the context is against them: and they must  
thus explain away many other pa:  
(e. g. Matt. xviii. 20). The presence  
Christ by the Spirit is none the less *real*,  
for being *incomplete*.

**19.]** The

*immediate* *reference* of this, **ye behold me**, is  
to the forty days (see Acts x. 41)—but only  
as leading on to its wider and deeper

reference to the spiritual life. **I live**, not  
“*I shall live*” —the principle of Life being  
immanent in Him. **ye shall live**, live  
in all fulness, including the most blessed  
sense of life,—the Life of the Spirit,—here  
and hereafter.

**20.] At that day**, *no  
particular day* : but ‘each of these periods,  
as its continually increasing light breaks  
upon you, shall bring increased knowledge  
of your unity in Me with the Father, and  
my dwelling in you by the Spirit’ If any  
particular day is to be thought of, it would  
naturally be the Pentecost.

**21.]** **hath  
… and keepeth**,— “that is,” says

Augustine, “**hath**, in memory, and **keepeth**, in  
life:” or perhaps more accurately, ‘He  
who *has* my commandments, as being my  
disciple by outward profession (not thus  
only: but *holds* them, by the inner

possession of a living faith), and *keeps* them :’  
see Luke xi. 28, And this **keeping** is more  
of the inner *will* to keep them, than the  
absolute observance, which can only follow  
on high degrees of spiritual advancement.

**I will manifest myself to him]** by  
the Holy Spirit: see ch. xvi. 14. This (as  
Stier observes) is *the highest promise which  
can be made to man* (see ver. 23), and yet  
it is made to *every man* who *has and keeps*  
the commandments of the Lord Jesus.  
Compare EXOD. xxxiii.13.

**22.]** Judas,  
**not Iscariot** is the same person as “*Judas*