*the [brother] of James,*” in Luke vi. 16:  
see note on Matt. x. 3. Meyer remarks  
that the words **not Iscariot** are in reality  
superfluous, after ch. xiii. 30, but are added  
by St. John from his deep horror of the  
Traitor who bore the same name.

The question seems to be put with the  
Jewish idea, that the Messiah, the King  
and Judge of the nations, must necessarily  
*manifest himself to the world.*

[In  
reference to the reading in the margin,  
“**And how is it**, &c.?”, we may remark,  
that **and**, preceding an interrogation,

expresses astonishment at what has just been  
said, and, assuming it, connects to it a  
conclusion which appears to refute or cast  
doubt on it.]

**how is it that**] literally, **What has happened, that ...?**

**28, 24.**] These verses contain the  
answer to the question in both its parts :—  
“*how is it, that Thou wilt manifest Thy-  
self* **to us,**”—because love to Christ,

leading to the keeping of His word, is the  
necessary condition of the indwelling and  
manifestation in man of the Father and  
the Son ;—“ *how is it, that Thou wilt* **not**  
*manifest Thyself* **to the world** **?**” because  
want of love to Christ, leading to neglect of  
His words, necessarily excludes from

communion with the Father and the Son, and  
the Spirit, who reveals the Son in man.  
“The addition, **we will come unto him,  
and make our abode with him**, makes this  
incapacity still plainer and more deeply  
felt.” Meyer. For (**and** meaning,—hence  
you may infer what I am setting forth)  
**the word which ye hear** (and which the  
world *keepeth not*, but *neglects*),—**is not  
Mine, but the Father’s**. On the gracious  
and wonderful promise of ver. 23, see  
Rom. viii. 15.

**25—31.**] *His farewell, and the parting bequest of His Love.*

**25.**] **have I spoken** is anticipatory,  
referring, as “*I said*” (ver. 26), to the  
futures, “*shall teach,*” and “*shall bring  
to remembrance.*” Meyer supposes that a  
*pause* took place here, and the Lord looks  
back on what He had said to them. But  
this does not seem so natural.

**26.**] **But**—as if He had said,  
‘I know that ye do not understand them  
yet: but’ &c.

**the Holy Ghost**] The  
Paraclete, or Comforter, is now more closely  
defined by this well-known Name,—and, by  
the words, **whom (which) the Father will  
send**, and the pronoun **He . ..** , designated  
*personally*, as One sent, and One acting  
on them.

**in my name**] not, ‘in  
My stead,’ but **in regard of me**—‘in  
answer to My prayer, and prayers in My  
name,—to those who hear My name,—and  
as a means of manifesting Me.’

**shall  
teach you all things** stands by itself, not  
with “*whatsoever I have said unto you :*”  
**shall teach you all things**,—’all that  
can and may be learnt by you, all that  
belongs to your work and life in Me.’

**and bring all things to your remembrance**]

What is *not understood* is liable  
to be *forgotten* ;—and therefore in this  
word is implied the giving them a right  
understanding of, as well as recalling,  
what Jesus had said to them: see ch. ii.  
22; xii. 16.

*It is on the fulfilment  
of this promise to the Apostles, that their  
sufficiency as Witnesses of all that the  
Lord did and taught, and consequently*  
THE AUTHENTICITY OF THE GOSPEL NARRATIVE