14—22. ST. JOHN. 587   
   
 you. 18 =J will not leave you ® comfortless : ¥ 1 9 wild come xxattasviti   
 to you. 19 Yet, a little while, and the world °° see¢Z me no ¥ ve   
 more; but ye 7P see me: \* because I live, ye shall live oh, x0 10,   
 also. £0 At that day ye shall know that °Tam in my >vex1   
   
 Father, and ye in me, and I in you. Sle He that hath .2%   
 my commandments, and keepeth them, he it is that loveth e   
   
 me: and he that loveth me shall be loved of my Father,   
 and I will love him, and will manifest myself to him.   
 22¢ Judas saith unto him, not Isea riot, Lord, 4 how is it ature vii.   
   
 2 render, orphans. ° literally, am going.   
 90 xender, beholdeth. P render, behold.   
   
 % Some ancient authorities read, and how is it.   
   
 tn Jesus, who was among them: but. Rev. xxii, 17, and saying that, on the   
 wrongly. is in you] This was per- common interpretation, the Church would   
 haps corrected to the future, ‘shall be,” have no cause to long for her Lord: and   
 because, though their knowledge of the so Augustine and others. But ma y   
 Spirit proper to their complete state, and the context is against them: and they must   
 His dwelling, remaining, among them, had thus explain away many other pa:   
 in some inferior sense begun,—His dwell- {c g. Matt. x 20). The presence   
 ing in them had not. With the verb in Christ by the Spirit is none the less read,   
 the present, the speaking by anticipation for being incomplete. 19.] The ii-   
 is still stronger. 18.] The original mediate reference of this, ye behold me, is   
 word should be literally rendered, orphans, to the forty days (see Acts x. only   
 as indeed it is in the margin of the A. V. as leading on to its wider and deeper refer-   
 ‘The office of the Comforter is to euce to the spiritual life. T live, not   
 connect the disciples with the Father: if “J shall live” —the principle of Life being   
 therefore they had Him not, they would immanent in Him. ye shall live,   
 be fatkerless. The expression is closely in all fulness, including the most blessed   
 connected with ‘little children” ch. xiii. sense of life,—the Life of the Spirit,—here   
 33, and, as Euthymius says, springs from and hereafter. 20.] At that day, no   
 paternal compassion. This makes our particular day : but ‘each of these   
 Lord’s declaration, that He was coming to as its continually increasing light breaks   
 them, plain, as applying to the coming by upon you, shall bring increased knowledge   
 the Spirit, who is one with Christ ;—not of your unity in Me with the Father, and   
 only to the ultimate personal coming, my dwelling in you by the Spirit” Ifany   
 sath is but the last step of the Advent, particular day is to be thought of, it   
 uor ouly the bodily coming again to them naturally be the Pentecost. 21.) bath   
 and not to the world at the Resurrection, . and keepeth,—“ that is,” says Augus-   
 which was but a pledge of His lasting tine, “hath, in memory, and keepeth, in   
 presence in the Spirit: see on ver. 3. The life:” or perhaps more accurately, ‘He   
 coming is (as the summary of these who has my commandments, as being my   
 —the great Revisitation, in all its disciple by outward profession (not thus   
 progress. The absence of any connecting only: but holds them, by the inner pos;   
 particle, as “for,” with this clause, arises session of a living faith), keeps them :’   
 from the depth of affection in the Lord’s see Luke xi. 28, this keeping is more   
 heart. 19—21.] This coming is ex- of the inner will to keep them, than the   
 plained to consist in His presence among absolute observance, which can only follow   
 then by the life His Resurrection, which on high degrees of spiritual advancement.   
 is theirs; by (ver. 20) the witness of the I will manifest myself to him] by   
 Spirit in their hearts; and (ver. 21) their the Holy Spirit: see ch. xvi. 14. This (as   
 sanctification by the Spirit in and the Stier observ: is the highest promise which   
 consequent manifestation of Jesus to them. can be made to man (see ver. 23), and yet   
 Luthardt attempts to confine this it is made to every man who has und keeps   
 coming (and the whole passage) to the last the commandments of the Lord Jesus.   
 great Aabrnti, in spite of the plain sense Compare Exop. xxxiii.13. 22,] Judas,   
 of vv. 19, 20, relying on the analogy of not Iscariot is the same person as “ Judus