588 ST. JOHN. XIV.   
   
 that thou wilt manifest thyself unto us, and not unto the   
   
 ever. 15. world? 3 Jesus answered and said unto him, \* If a man   
 love me, he will keep my word: and my Father will love   
 i. him, fand we will come unto him, and make our abode   
 f1 John 24 He that loveth me not keepeth not my   
 94. Rev. with him. and & the word which ye hear is not mine, but   
 ili. Father’s which sent me.   
 . the unto you, ' deing yet present \*5 These you. have I   
 Comforter, [8 which is] the Holy Ghost, whom 26 the Father   
 h ver.16. Will send in my name, ‘he shall teach you all things, and   
 thring all things to your remembrance, whatsoever I have   
   
 Ly   
   
   
 T yender, while yet abiding with you.   
 5 omit : not expressed in the original, Tf any word is supplied, even would be   
 better,   
 t render, bring to your remembrance all things which I spake   
   
 unto you.   
 the [brother] of James,” in Luke vi. 16: and wonderful promise of ver. 23, sce   
 see note on Matt. x. 3. Meyer remarks Rom. viii. 15. 25—31.] His fare-   
 that the words not Iscariot are in reality well, and the parting bequest of His Love.   
 superfluous, after ch. 30, but are added 25.] have I spoken is anticipatory,   
 by St. John from his deep horror of the referring, as “I said” (ver. 26), to the   
 Traitor who bore the same name. futures, “shall teach,” and “shall bring   
 The question seems to be put with the to remembrance.” Meyer supposes that a   
 Jewish idea, that the Messiah, the King pause took place here, and the Lord looks   
 and Judge of the nations, must necessarily back on what He had said to them. But   
 manifest himself to the world. (in this does not seem so natural.   
 reference to the reading in the margin, .] But—as if He had said,   
 \* And how is it, &c.?”, we may remark, «I know that ye do not understand them   
 that and, preceding an interrogation, ex- yet: but’ &. the Holy carl The   
 presses astonishment at what has just been Paraclete, or Comforter, is more closely   
 said, and, assuming it, connects to it a defined by this well-known Name,—and, by   
 conclusion which appears to refute or cast the words, whom (which) the Father will   
 doubt on it.] how is it that] lite- send, and the pronoun He . .. , designated   
 rally, What has happened, that ...? personally, as One sent, and One acting   
 28, 24.] These verses contain the on them. in my name] not, ‘in   
 answer to the question in both its :— My stead,’ bunt in regard of me—‘in   
 “how is it, that Thou wilt manifest Thy- answer to My prayer, and prayers in My   
 self to us,”’—because love to Christ, lead- name,—to those who hear My name,—and   
 ing to the keeping of His word, is the as a means of manifesting Me.” shall   
 necessary condition of the indwelling and teach you all things stands by itself,   
 manifestation in man of the Father and with “whatsoever I have said unto you :?   
 the Son ;—“ how is it, that Thou wilt not shall teach you all things,—<all that   
 manifest Thyself to the world ?”’ because can and may be learnt by you, all that   
 want of love to leading to neglect of belongs to your work and life in Me.’   
 His words, necessarily excludes from com- and bring all things to your remem-   
 munion with the Father and the Son, and brance] What is not understood is liable   
 the Spirit, who reveals the Son in man. to be forgotten ;—and therefore in this   
 “The addition, we will come unto him, word is implied the giving them a right   
 and make our abode with him, makes this understanding of, as well as recalling,   
 ineapacity still plainer and more deeply what Jesus had said to them: see ch. ii.   
 felt.” Meyer. For (and meaning,—hence 3 xii. It is on the fulfilment   
 you may infer what I am setting forth) of this promise to the Apostles, that their   
 the word which ye hear (and which the sufficiency as Witnesses of all that the   
 world Keepeth not, but neglects),—is not Lord did and taught, and consequently   
 Mine, but the Father’s. On the gracious THE AUTHENTICITY OF THE GOSPEL NAR-