all their fears, and give them perfect con-  
fidence.

**9.]** The Son is the only Exponent  
of the Father to men: see ch. xii. 44, 45;  
Col. i. 15; Heb. i.3; 1 Tim. vi. 16. This  
seeing of the Father in Him, is not only  
seeing His bodily presence, but *knowing*  
Him (**dost thou not know me?**).

**10.]**  
See ch. x. 30, 38, and for the latter clause  
ch. viii. 28, where the contrast is, as here,  
purposely inexact in *diction*,—*words* being  
placed in one member and *works* in the  
other; and, as there, **works** and **words**  
are taken as correlative and co-extensive ;  
—all the working of the Lord Jesus being  
a speaking, a *revelation of the Father*.  
According to the probably genuine reading  
in the margin, it will be, **doeth his works** :  
they are not Mine, but His, done in and  
by Me: but **in Me** present and abiding, so  
that “he that hath seen Me hath seen  
the Father.”

**11–24.]** *Jesus will  
make proof of His abiding union with the  
Father, in His union with His own*: and  
this vv. 12—14, *in answering prayer*:  
vv. 15—17, *in the sending of the Spirit*:  
vv. 18 ff., *as a pledge of the completion  
of this union in His personal return*.  
The Lord now unfolds out of these words,  
**the Father dwelleth in Me, doeth his  
works**, the great promise of the Paraclete  
or Comforter.

**11. for the very works’  
sake]** See ch. x. 38. The object here  
seems to be, to fix their attention on the  
*works* as a plain testimony even to such as  
could not simply believe so deep a thing on  
His assertion, and one which — **12.]**  
should become a matter felt and known in  
themselves hereafter,—by virtue of their  
living union with Him who is gone to the  
Father, and become the dispenser and  
channel of the Spirit. ‘He who *believes*  
Christ speaking concerning Himself, *believes  
on* Christ.’ Bengel.

**greater works than  
these shall he do]** This word is not to be  
evaded (so as to mean *greater in number*),  
but taken in its full strict sense. And the  
keys to its meaning will be found ch. i. 51;  
v. 20. *The* works which Jesus did, His  
Apostles also did,—viz. raising the dead,  
&c.;—*greater works than those*, they did  
—not in *degree*, but *in kind* : *spiritual*  
works, under the dispensation of the Spirit,  
which *had not yet come in*. But they did  
them *not as separate from* Him: but *in*  
Him, and *by* Him; and so (ch. v. 21) *He* is  
said to do them. The work which He did  
by Peter’s sermon, Acts ii., was one of  
these *greater works*—the firstfruits of the  
unspeakable gift.

This union of them  
with and in Him is expressed here by “*the  
works that* **I** *do, shall* **he** *do* *also*.” ‘He has  
sown, we reap; and the harvest is greater  
than the seed-time.’ Stier.

**13.]** I have  
retained the period at the end of ver. 12  
(many editors place a comma only and  
connect this verse with the word **because**  
in the former), because the sense remains  
much the same, and the style is better  
preserved.

**ye shall ask**, viz. *the  
Father*: so ch. xv. 16; xvi. 23. But this  
does not exclude, but *distinctly includes*,  
prayer to Christ; so blended are these two  
(as the *seeing* ver. 9), that we have not  
“*that will* **He** *do,*” but, ver. 14,

emphatically “*that will* **I** *do.*” He who prays to  
the Father, prays to the Son. This doing