answers to the **doing** in ver. 12; *the reason  
why you shall do these greater works, is,  
on account of the all-powerful Spirit of  
grace and supplication which My going to  
the Father shall bring down upon the  
Church ; in answer to which Spirit, I will  
do by you whatever in My Name* (i.e. in  
union with Me, as being Mine, manifesting  
forth Jesus *as the Son of God*) *ye shall  
ask, And the end of this is, that by these****greater works****, the wonders of grace and  
triumphs of the Spirit, the Father may  
be glorified* (His glory shewn forth) *in and  
by the Son.*

**14.]** solemnly repeats *as  
a promise*, what was incidentally asserted  
before: ‘For this is a truth, that whatever’ &c. And besides, there is added in  
the original an emphatic **I; it is I myself  
that will do it**: shewing that the use of  
the first person before was emphatic. “This  
**I myself** already points to the glorification  
of Jesus.” Bengel.

**15.]** is a following  
out of the condition in the former verse,  
“*Tf ye shall ask any thing* **in my name**:”  
‘That *way of prayer* is the way of *loving  
obedience*, in which the Spirit is ever found,  
and which is only trodden by His help:’—  
and also of the purpose stated there,  
“*that the Father may be glorified in the  
Son* :” ‘As the Father is honoured in the  
Son, so must the Son be honoured in you;’  
—see ch. xv. 10.

**16.]** And *then* the  
Spirit shall proceed forth upon you. The  
word rendered **I will pray** betokens,

probably, a manner of asking implying *actual  
presence and nearness*,—and is here used  
of the mediatorial office in Christ’s *ascended  
state*.

**Comforter**—literally **Paraclete**.  
Olshausen remarks that the interpretations  
of this word range themselves in *two  
classes*, which again by no means exclude  
one another :—those of ‘COMFORTER,’ and  
those of ‘ADVOCATE.’ The etymology  
of the word requires the *latter* as its strict  
meaning, and in this strict meaning it  
satisfies 1 John ii. 1, “*we have an* **Advocate**  
(**Paraclete**, as here) *with the Father*,” but  
not so all the places where it is used *of  
the Holy Spirit*,—nor this verse, where of  
the Son and Spirit both. And therefore  
the other meaning,—**Comforter**, including  
as it does in its fulness (see Rom. viii. 26,  
where both, the *helping* and the *interceding*,  
are united) the *Advocate* also, has been  
both here and in Germany (Luther has  
the equivalent term) sanctioned by Christian

usage as the most adequate rendering.  
Wicliff, from whom we have our word  
**Comforter**, often used ‘comfort’ for the Latin

*confortari*, which means to strengthen,  
as e.g. Luke xxii, 43; Acts ix. 19 &c.  
Thus the idea of *help and strength* is

conveyed by it, as well as of consolation.  
It was this office, of Comforter in this  
double sense, which Jesus had filled to His  
disciples while with them:—and which  
the Holy Spirit was to fill even more  
abundantly (and in a higher sense,  
because their state would be higher) on  
the removal of Jesus from them.

**17.]**  
This Comforter is, not ‘the true Spirit,’—  
but ‘THE SPIRIT OF TRUTH ;’—the Spirit  
*Who is truth*, 1 John v. 6,—of Whom all  
truth comes, and who alone leads into *the  
whole truth*, the truth of God, ch. xvi. 13.

**the world]** equivalent to the

“*carnal*” of 1 Cor. ii. 14 (where see note),  
those who live according to the desires of  
the flesh and the mind, and have no receptivity

of the things of God.

**beholdeth]** This word **behold**, when  
used in a spiritual sense, is sometimes  
equivalent to **know**: but this cannot be  
so here, because it is separated from

**knoweth** by **neither**: ‘*recognizes not* in His  
operations, *nor knows* :’—**has neither sight  
nor knowledge of**.

**ye know him]**  
present, but spoken of their state as

disciples opposed to the world,—and by

anticipation, as before. They were even now  
not of the world (ch. xv. 19), and are

therefore viewed in the completion of their state  
as opposed to it. **dwelleth** (not *shall*  
*dwell*) is future in *signification*, as any  
present assertion of that which is to be  
permanent must necessarily be; **abideth**,  
as in ch, viii, 35. Euthymius understands  
**dwelleth with you**, of the Spirit abiding