586 ST. JOHN. XIV.   
   
 Son. HM If ye shall ask any thing in my name, I will do   
 aver2h2s. it, 15 41f ye love me, keep my commandments. 16 And   
 14, 1   
 I will pray the Father, and ‘he shall give you another   
 Comforter, that he may abide with you for ever ; 17 [i even]   
 Sthe Spirit of truth, twhom the world cannot receive,   
   
 agains. because it KE him not, neither knoweth him: but ye   
 nzsohat know him: for he dwelleth with you, "and ™ shad/ de in   
   
 i not expressed in the original. K yender, beholdeth.   
 1 yender, because. ™ read, with many ancient authorities, is.   
   
 answers to the doing in ver. 12; the reason the Son and Spirit both. And therefore   
 why you shall do these greater works, is, the other meaning,—Comforter, including   
 on account of the all-powerful Spirit of as it does in its fulness (see Rom. viii. 26,   
 grace and supplication which My going to where both, the he/pingand the interceding,   
 the Father shall bring down upon the are united) the Advocate also, has been   
 Church ; in answer to which Spirit, I will both here and in Germany (Luther has   
 do by you whatever in My Name (i.e. in the equivalent term) sanctioned by Chris-   
 union with Me, as being Mine, manifesting tian usage as the most adequate rendering.   
 forth Jesus as the Son of God) ye shall Wicliff, from whom we have our word   
 ask, And the end of this is, by these Comforter, often used ‘comfort’ for the La-   
 greater works, the wonders of grace and tin confortari, which means to strengthen,   
 triumphs of the Spirit, the Father may as e.g. Luke xxii, 43; Acts ix. 19 &e.   
 be glorified (His glory shewn forth) in and Thus the idea of help and strengthsis con-   
 by the Son. 14. solemnly repeats as veyed by it, as well as consolation.   
 @ promise, what was incidentally asserted It was this office, of Comforter in this   
 before: ‘For this is a truth, that what- double sense, which Jesns had filled His.   
 ever’ &e. And besides, there is added in disciples while with them:—and which   
 the original an emphatic I; it is I myself the Holy Spirit was to fill even more   
 that will do it: shewing that the use of abundantly (and in a higher sense,   
 the first person before emphatic. “'This because their state would be higher) on   
 I myself already points to the glorification the removal of Jesus from them. 17.)   
 of Jesus.” Bengel. 15.] is a This Comforter is, not ‘the true Spirit,’—   
 out of the condition in the former verse, but ‘THE SPIRIT OF TRUTH ;’—the Spirit   
 “Tf ye shall ask any thing in my name:” Who is truth, 1 John v. 6,—of Whom all   
 «That way of prayer is the way of loving truth comes, and who alone leads into the   
 obedience, in which the Spirit is found, whole truth, the truth of God, ch. xvi. 13.   
 and which is only trodden by His help ’°— the world] equivalent to the “car-   
 and also of the purpose stated there, nal” of 1 Cor. ii. 14 (where see note),   
 “that the Father may be glorified in the those who live according to the desires of   
 Son :” «As the Father is honoured in the the flesh and the mind, and have no re-   
 Son, so must the Son be honoured in you;’ cone ity of the things of God.   
 —see ch. xv. 10. 16.] And then the beholdeth} This word behold, when   
 Spirit shall proceed forth upon you. The used in a spiritual sense, is sometimes   
 word rendered I will pray betokens, pro- equivalent to know: but this cannot be   
 bably, a manner of asking implying actual so here, hecause it separated from know-   
 presence and nearness,—and is here used eth by neither: ‘recognizes not in His   
 of the mediatorial office Christ’s ascended operations, nor knows :’—has neither sight   
 state. Comforter—literally Paraclete. nor knowledge of. ye know him}   
 Olshausen remarks that the interpretations present, but spoken of their state as dis-   
 of this word range themselves in two ciples opposed to the world,—and by anti-   
 elasses, which again by no means exclude cipation, as before. They were even now   
 one another :—those of ‘CoMFORTER,’ and not of the world (ch. xv. and are there-   
 those of ‘ApvocaTE.’ The etymology fore viewed in the completion of their state   
 of the word requires the Jatter as its as opposed to it. dwelleth (not shall   
 meaning, and in this strict meaning it dwell) is future in signification, as any   
 satisfies 1 ii. 1, have an Advocate present assertion of that which is to be   
 (Paraclete, as here) with the Father,” but permanent must necessarily be; abideth,   
 not so all the places where it is used of as in ch, viii, Euthymius understands   
 the Holy Spirit,—nor this verse, where of dwelleth with you, of the Spirit abiding