7, and mark the difference between the  
command then and now,—that **in my  
name** is added.

**25—33.**] *Their present real weakness  
and imperfection, though fancied strength :  
their future high blessedness and share in  
His triumph, though in tribulation in the  
world.*

**25.**] The word used here signifies

*literally*, as rendered in A. V., *a proverb*:   
but it is better for the English  
reader to render it **parable**, because *proverb*   
has the technical appropriated sense  
of a short pithy saying of concentrated  
wisdom, whereas this implies generally  
something dark and enigmatical—deep  
truth wrapped up in words, as in a parable.  
  
  
This is true of the whole discourse  
—and of the discourses of the Lord in  
general, as they must then have seemed to  
them, before the Holy Spirit furnished the  
key to their meaning.

**the hour  
cometh**] viz. the same as that indicated in  
vv. 16 and 23;—but here again, not one  
*hour* only exclusive of all others, but to be  
understood of the several steps of spiritual  
knowledge.

Olshansen finely remarks,  
that all human language is a parable, or  
dark saying, only able to hint at, not to  
express fully, the things of God; and that  
the Lord contrasts the use of this weak  
and insufficient medium, with the inward  
teaching of the Holy Spirit. This inward  
teaching, because it is a real imparting of  
the divine Nature and Life, brings with it  
not only *prayer in the name of Jesus*, but  
a *free access to the Father Himself*. This  
*speaking plainly* however, he continues, is  
described here by the Lord in its ideal perfection  
 (as it will hereafter be) : and is only  
approximated to on earth; for, as long as  
the *old man* yet lives in us, we require still  
the Lord’s intercessory prayer (ch. xvii.  
15), daily washing from the pollution of  
the world; by which Intercession alone the  
faithful man, notwithstanding his imperfection,  
can enjoy in peace the grace of  
God vouchsafed to him.

**26.**] ‘The  
more knowledge, the more prayer in the  
name of Jesus,’ Lücke. ‘ Knowledge begets   
prayer,’ Bengel. The approaching  
the Father through Him shall be a characteristic   
of their higher state under the  
dispensation of the Spirit

**I say not  
unto you ....**] This has been variously  
understood. Grotius’s rendering, “ I pass  
by this, as a lesser thing than that which  
Tam about to mention,” comes I believe  
the nearest to the truth, though it does  
not express the whole meaning. The Lord  
is now describing the fulness of their state  
of communion with Himself and the Father  
by the Spirit. He is setting in the strongest  
light their reconciliation and access to the  
Father. He therefore says, **Ye shall ask  
the Father in My name: and I do not  
now say to you**,—I do not now state it in  
this form,—as if there were no relation of love  
and mercy *between the Father and yourselves*   
:—(**27**) **for the Father** *Himself* (i.e.  
of His own accord) **loveth you**; why?  
**Because ye love and believe on Me**.  
  
  
The whole mind of the Father towards  
mankind is *Love*: both in Redemption  
itself (ch. iii. 16),— and then in an especial  
manner by drawing those who come to  
Christ (vi. 44),—and again by this fuller  
manifestation of His love to those who believe   
on and love Christ. The aim of this  
saying is, to shew them that His intercession   
(which is still going on under the dispensation   
of the Spirit, 1 John ii. 1) does  
not imply their *exclusion from access* to  
the Father, but rather *ensures that access*,  
by the especial love which the Father bears  
to them who believe in and love His Son:  
CHRIST being still the efficient cause of  
the Father’s love to them, and the channel   
of that Love. No stress must be  
laid (Lücke) on *ye* **have loved** here coming  
before *ye* **have believed**, as to Faith coming  
after Love: probably “*ye have loved*” is  
placed first as corresponding to the word  
“*loveth*” just before :—and it might be