602 ST. JOHN. XVI.   
   
   
 because her hour is come: but as soon as she is delivered   
 of the child, she remembereth no more the anguish, for   
 Qjoy that a man is born into the world. \*2y And ye now   
 yver.6.   
 therefore have sorrow: but I will see you again, and your   
 z Luke xxiv. heart shall rejoice, and your joy no man taketh from you.   
 4 ets \*3 And in that day ye shall ask me nothing. @ Verily,   
 gre.’ verily, I say unto you, \* Whatsoever ye shall ask the Father   
 in my name, he will give it you.   
 nothing in my name: ask, and ye 24 Hitherto have » ye asked   
 \*5 These things have I spoken unto you   
   
 joy may be 8 fud/.   
   
 4 render, her joy.   
 T read, with the most weighty ancient authorities, If ye shall ask the Father   
 any thing, he will give it you in my name.   
 8 render, made full, or, filled.   
   
 has the definite article, the woman. This joy brought in. 22, I will see you   
 is said by some Commentators to be in again—in the same manifold meaning as   
 allusion to the frequent use and notoriety before noticed—will see you—at My Re-   
 of the comparison. We often have it in surrection—by My Spirit—at My second   
 the O. T.,—see Isa. xxi. 3; xxvi. 17, 18; Advent. 23.) that day, in its full   
 xxavii. 3; Ixvi. 7, 8: Hos. xiii. 13, 14: meaning, cannot import the forty days :   
 Mie. iv. 9, 10. when she is in for, Acts i. 6, they did then ask the Lord   
 travail] literally, bringing forth. questions—nor this present dispensation of   
 The deeper reference of the comparison the Spirit, during which we have only the   
 hhas been well described by Olshausen : firstfruits, but not the full understand-   
 ‘Here arises the question, are we to ing so as not to need to ask any thing;   
 understand this similitude? We might (for is not prayer itself an asking ?)—but   
 perhaps think that the suffering Manhood that great completion of the Christian’s   
 of Christ was the woman in her pangs, and hope, when he shall be with his Lord, when   
 the same Christ glorified in the Resur- all doubt shall be resolved, and prayer shall   
 rection, the Man born; but the Redeemer be turned into praise. The Resurrection-   
 (ver. 22) applies the pangs to the dis- visiting, and the Pentecost-visiting them,   
 ciples: how then will the “man” who were but foretastes of this. Stier well re-   
 is born apply to them?” Then, after eon- marks, ‘The connexion of the latter part of   
 demning the shaHow and unsatisfactory this verse is,—the way to asking nothing   
 method of avoiding deep research by as- any more, is to ask and to pray the more   
 serting that the details of parables are diligently, till day comes.” It has   
 not to be interpreted, he proceeds: been supposed wrongly that the words me   
 ‘Hence the proper import of the figure and the Father are in opposition in this   
 seems to be, that the Death of Jesus yerse, and thence gathered that it is not   
 Christ was as it were an anguish of birth lawful to address prayer to Christ. But   
 belonging to all Humanity, in which the such an opposition 1s contrary to the whole   
 perfect Man was born into the world; and spirit of these discourses,—and asking the   
 in this very birth of the new man lies the Father in Christ’s name, is in fact asking   
 spring of eternal joy, never to be lost, for Hint. In the latter clause, the   
 all, inasmuch as through Him and His right reading, He will give it you in my   
 -power the renovation of the whole is ren- name, He being the element, the region, of   
 dered possible” And indeed the same is all communication between God and the   
 true of every Christian who is planted in Chureh. Compare Rom. i. 8, thanks   
 the likeness of Christ. His passing from are offered through Jesns Christ.   
 sorrow to joy—till ‘Christ be formed in 24.) It was impossible, up to the time of   
 hin,’ is this birth pain. And the whole the glorification of Jesus, to pray to the   
 Church, the Spouse of Christ,—nay, even Father in His Name. It is a fulness of   
 the whole Creation, travaileth in pain joy peculiar to the dispensation of the   
 together (Rom. viii. 23) the number of Spirit, to be able so to do, ii. 18.   
 the elect be accomplished, and the eternal ask, and ye shall receive] See Matt, vii.