22—27. ST. JOHN. 603   
   
 in t proverbs : [4 but] \* the time cometh, when I shall no   
 more speak unto you in tproverds, but I shall ¥ shew you   
 plainly of the Father. 26 ¢ At that day ye shall ask in my cver.2s.   
   
 name: and I say not unto you, that I will pray the Father   
 for you: ®7 4 for the Father himself loveth you, because ye dch. xiv.   
 have loved me, and have believed that I 4 came out from “i   
   
   
 t render, parables. 1 omit.   
 render, the hour, or, an hour.   
 ¥ render, tell you plainly concerning.   
 Z render, as in next verse, came forth.   
   
 7, and mark the difference between the more knowledge, the more prayer in the   
 command then and now,—that in my name of Jesus,’ Liicke. ‘ Knowledge be-   
 name is added. gets prayer, Bengel. The approaching   
 25—83.] Their present real weakness the Father throngh Him shall be a cha-   
 and imperfection, though fancied strength : racteristic of their higher state under the   
 their future high blessedness and share in dispensation of the Spi I say not   
 His triumph, though in tribulation in the unto you ....] This has variously   
 world. 25.] The word used here sig- under: i rendering, “ I pass   
 nifies Ziteradly, rendered in A. V., a pro- by this, as a lesser thing than that which   
 verb: but it is better for the English Tam about to mention,’ comes I believe   
 reader to render it parable, because pro- the nearest to the truth, though it does   
 verb has the technical appropriated sense not express the whole meaning. The Lord   
 of a short pithy saying of concentrated is now describing the fulness of their state   
 wisdom, whereas this implies generally FS, ion with Himself.and the Father   
 something dark and enigmatical—deep : is setting the strongest   
 truth wrapped up in words, as in a parable. BE ion and access to the   
 This is true of the whole discourse ‘ather. He therefore says, Ye shall ask   
 —and of the discourses of the Lord in the Father in My name: and I do not   
 general, as they must then have seemed to now say to you,—I do not now state it in   
 them, before the Holy Spirit furnished the this form,—that I will ask the Father for   
 key to their meaning. the hour you—as if there were no relation of love   
 cometh] viz. the same as that indicated in and mercy between the Father and your-   
 vv. 16 and 23;—but here again, not one selves :—(27) for the Father Himse/f (i.e.   
 hour only exclusive of all others, but to be of His own accord) loveth you; why?   
 understood of the several steps of Because ye love and believe on Me.   
 knowledge. Olshansen finely remarks, The whole mind of the Father towards   
 that all human language is a parable, or mankind is Love: both in Redemption   
 dark saying, only able to hint at, not to itself (ch. 16),— and then in an especial   
 express fully, the things of God; and that: manner by drawing those who come to   
 the Lord contrasts the use of this weak Christ (vi. 44),—and again by this fuller   
 and insufficient medium, with the inward manifestation of His love to those who be-   
 teaching of the Holy Spirit. This inward lieve on and love Christ. ‘The aim of this   
 teaching, because it is a real of saying is, to shew them that His interces-   
 the divine Nature and Life, brings with it sion (which is still on under the dis-   
 not only prayer in the name of Jesus, but pensation of the Spirit, 1 John ii. 1) does   
 a free access to the Father Himself. This not imply their erclusion from access to   
 speaking plainly however, he continues, is the Father, but rather ensures that access,   
 described here by the Lord in its ideal by the especial love which the Father bears   
 fection (as it hereafter be) : and is only to them who believe in and love His Son:   
 approximated to on earth; for, as long as Curist being still the efficient of   
 the old man yet lives in us, require sti the Father’s love to them, and the chan-   
 the Lord’s intercessory prayer (ch. xvii. nel of that Love. No stress must be   
 15), daily washing from the pollution of laid (Litcke) on ye have loved here coming   
 the world; by which Intercession alone the before ye have believed, as to Faith coming   
 faithful man, notwithstanding his imper- after Love: probably “ye have loved” is   
 fection, can enjoy in peace the grace of placed first as corresponding to the word   
 God youchsafed to him. 26.] ‘The “lovelh” just before :—and it might bo