Satan :—not, Satan in Judas, but *Satan  
himself*, with whom the Lord was in

conflict during His passion: see Luke iv. 13  
(and note), and xxii. 53.

**hath nothing  
in me**] i.e. as Augustine, “*findeth no sin in  
Me.*” This is the only true interpretation:  
**has nothing in Me**—no point of appliance  
whereon to fasten his attack. But Meyer  
well observes, that this is rather *the fact  
to be assumed* as the *ground* of what is  
here said, than the *thing itself* which is  
said. Tholuck, and many others render  
it, ‘*has no power over me*,’ or as

Euthymius, *finds nothing worthy of death*.

**31.**] ‘But My Death is an act of voluntary  
obedience, that it may be known that I  
love and obey the Father—that the glory  
of the Father in and by Me may be

manifested.’ The construction is elliptic:  
supply, ‘ But (his power over Me for death  
will be permitted by Me) that,’ &c. And  
the period should be at **so I do**, as in the  
text.

Meyer and others would put  
only a comma here, and carry on the sense,  
‘*But that the world may know that I love  
the Father, and as the Father commanded  
me, thus I do, arise, let us go hence*.’ I  
need only put it to the inner feeling of  
any who have learned to appreciate the  
majesty and calmness of our Lord’s

discourses, whether a sentence so savouring  
of theatrical effect is likely to have been  
spoken by Him. We may notwithstanding

safely believe that the words “ *Arise,  
let us go hence,” without this connexion*,  
do undoubtedly express the holy boldness  
of the Lord in going to meet that which  
was to come upon Him, and are for that  
reason inserted hy St. John.

**Arise,  
let us go hence**] These words imply a  
movement from the table to depart.

Probably the rest of the discourse, and the  
prayer, ch. xvii., were delivered when now  
all were standing ready to depart. There  
would be some little pause, in which the  
preparations for departure would be made.  
But the *place* is clearly the same, see  
ch. xviii. 1, “ *when Jesus had spoken these  
words, He went forth* :”—besides which, we  
can hardly suppose, as Grotius and others,  
discourses of a character like those in ch.  
xv. xvi. to have been delivered to as many  
as eleven persons, while *walking by the  
way*, and in a time of such publicity as  
that of the Paschal feast. Still less is the  
supposition of Bengel and Beausobre

probable,—that ch. xiii. xiv. happened outside  
the city, and that between ch. xiv. and  
xv. the paschal meal takes place.

Compare also ch. xiii. 30, which is decisive  
against this idea.

**CHAP. XV. 1–27.**] *Injunction to vital  
union in love with Jesus and one another.*

1–11.] *Their relation to Him.*  
Various circumstances suggestive of this  
similitude, of the *vine and its branches*,  
have been imagined ; but none of them are  
satisfactory. The vineyards on the way to  
Gethsemane,—the carved vine on the great  
doors of the temple,—a vine trained about  
the window of the guest-chamber,—are all  
fanciful, and the two first (see on ch, xiv.  
31) inapplicable. The *cup*, so lately

partaken, is certainly nearer,—see below. But  
I believe that most probably the Lord did  
not take the similitude from any outward  
suggesting occasion, but as a means of

illustrating the great subject, *the inner  
unity of Himself and His.* Occasion  
enough was furnished, by the Old Test.  
symbolism of the vineyard and the vine,—  
Isa. v. 1 ff.; Jer. ii. 21; Ezek. xix. 10 ff.,  
and especially Ps. lxxx. 8–19: by the

intimate analogy of vegetable life (of which  
the tree bearing fruit is the highest kind,  
and of such trees the vine the noblest)  
with spiritual, and perhaps also by the  
**fruit of the vine** having been so recently  
the subject of their attention and the  
Lord’s prophecy, Luke xxii. 18 and the  
parallel places.

**1.**] The Vine and  
branches stand in a much nearer connexion  
than the Shepherd and the sheep, or the  
lord of the vineyard and the vines; and  
answer to the Head and members in Eph.  
v. 23, 30; Col. ii. 19, linked together by a  
common organization, and informed by one  
and the same life.

**the TRUE vine**]  
not only, ‘the vine by which prophecy is  
fulfilled:’ not only, ‘the vine in which the  
organism and qualities of the vine are most  
nobly realized,’ but, as in ch. i. 9, the **true**,  
i.e. the **original**, or *archetypal*: that  
which served for the pattern of all such  
afterwards. The material creations of God  
are only inferior examples of that finer  
spiritual life and organism, in which the  
creature is raised up to partake of the  
divine nature; only *figures of the true*,  
Heb. ix. 24; “ *patterns* (i.e.

*representations*) *of things in the heavens*,” ib. 23;  
see ch. vi. 32.

**the husbandman**] Not