*not abide* in Christ, becomes separate from  
Him : (1) he is *cast out* (of the vineyard,  
or of the Vine) like a branch in such a  
case: (2) he becomes *dried up*, having lost  
the supply of life-giving sap (‘quenched  
the Spirit,’ 1 Thess. v. 19): (3) he is  
gathered up with other such (Matt. xiii.  
40) by the angels at the great day: (4) is  
cast into the fire, as the result of that  
judgment; and finally (5) ‘burneth ;’ not,  
‘is burned,’ in any sense of being

*consumed ; “and must burn,”* as Luther

renders it.

**7.**] All bringing forth fruit  
is the result of answered prayer for the  
assisting grace of God: and therefore  
the answer of all prayer is here

promised to those who abide in Christ and  
have His word (Heb. vi. 5) abiding in  
them. The imperative is used by

anticipation, of the future time. This not  
having been seen, it has probably been  
altered to the future, as in the A. V.: see  
ch. xiv. 13.

**whatsoever ye will**, in  
the supposed case, is necessarily *in the way  
of God’s will*, and as tending to *bearing  
much fruit.*

**8.**] **Herein** belongs to  
the following words, not the preceding :  
as in the text.

The **much fruit** is  
not merely ‘large success in the apostolic  
mission,’ but ‘individual advance in

bringing forth the fruits of the Spirit.’

According to the reading cited in the  
margin, the Father’s glorification is

continued by another result, and **that ye may  
become My** (true) **disciples**] “It is the  
*foundation* of being a Christian, to become  
a disciple of Christ: it is the *completion*  
of being a Christian, to be a disciple of  
Christ.” Bengel.

According to the  
reading with the verb in the future, the  
actual result of what precedes is stated:  
**and so ye shall become My disciples**.

**9.**] The Love between the Father and  
Christ is compared with that between  
Christ and His disciples. ‘As the Father  
hath loved the Son, sothe Son His disciples.’

The words **my love** may be

understood as meaning *the love of Me* ;—but  
the sense is not good, and the expression  
is not parallel with the same expression in  
ver. 10; so that I prefer **my love**, *the love  
which I have towards you*; remain in it ; do  
not cast yourselves out of it. The other sense  
is *implied* in this, but not expressed.

**10.**] The way thus to remain is prescribed;  
even that way of simple obedience to *His*  
Will, which He followed to the Will of the  
Father.

On the words **my love**, see  
above.

**11. have I spoken**] Again  
anticipatory, hastening to the end of the  
discourse, and treating it as ended.

**my joy**] not ‘*joy concerning Me*,’ nor  
‘*joy derived from Me*,’ nor ‘ *My joy over  
you*,’ but **My joy**, properly speaking (see 2  
Cor. ii. 3, “*My joy is the joy of you all*”):  
“His own holy exultation, the joy of the  
Son in the consciousness of the love of  
God, of His Unity with the Father: see  
ver. 10.” (Lücke.)

**and that your  
joy might be full**] That their joy might,  
by the indwelling of that *His Joy*, he  
uplifted and ennobled even to fulness,—  
to the extreme of their capability and  
satisfaction,— and might remain so.

**12–17.**] *Union in love with one another  
enjoined on them.*

**12.**] That He  
may shew them that it is no rigid code of  
keeping commandments in the legal sense,  
ver. 11 is inserted, and now *the* command-  
ment (as including all others) is again