explained (see ch. xiii. 34) to he, *mutual  
love*,—and that, after His example of  
Love to them.

**13**.] A difficulty has  
been unnecessarily found in this verse,  
because St. Paul, Rom. v. 6 ff, cites it as  
a nobler instance of love, that Christ died  
for us *when we were enemies*. But manifestly *here* the example is from common  
life, in which if a man did Jay down his  
life, it would naturally be for his friends;  
and would be, and is cited as, the greatest  
example of love. Nor again is there any  
doctrinal difficulty: our Lord does not  
assert of himself, that He laid down his  
life *only* for his friends (as defined in the  
next verse), but puts forward *this side* of  
his Love as a great and a practical example for his followers. His own great  
Sacrifice of Himself lies in the background of this verse; but only in the  
background, and with but one side of it  
seen, viz. his Love *to them*. See 1 Tim.  
iv. 10, and compare 1 John iii. 16.

**14**.] parallel to ver. 10,—and like it,  
guarded, in vv. 15, 16, 17, from legal  
misinterpretation.

**15**.] Spoken, by  
anticipation, of the state in which He  
would place them under the Spirit. Nor  
is there any discrepancy with eh. xiii. 13,  
16, and ver. 20 here, which are also  
spoken of their future condition: for in  
that sense both relations subsist together.  
It is the *lower sense* of the word rendered  
**servant** (signifying both *servant* and *slave*),  
which is brought out in this verse. The  
anticipatory character of the saying is  
clearly shewn in the words, “ *Knoweth not  
what his lord doeth*;” for this was precisely their *present* condition, but was  
after His Ascension changed into light and  
knowledge.

**I made known unto you**]  
Here again the allusion must be (see chi.  
xvi. 12) to their future state under the  
dispensation of the Spirit: nay, even to  
the fulness and completion of *it*, as Augustine remarks; compare the confession of  
one of the greatest. Apostles, 1 Cor.  
10. “As we look for immortality of the  
flesh and salvation of the soul in the future,  
although, having received the pledge of  
both, we are said to be already saved: so  
we should hope for in the future the  
knowledge of all things which the Only-  
begotten has heard from the Father,  
although Christ says He has already made  
them known to us.” Augustine.

**16**.] See 1 John iv.10, 19. Further proof  
of His love, in his choosing His, when they  
had not chosen Him.

**appointed**] See  
Acts xili, 47: 1 Thess. v. 9, and reff.  
Chrysostom and others explain it as meaning “ *planted*,” in reference to the similitude of the *vine*. But the parable seems  
to be no further returned to than in the  
allusion implied in *bearing fruit*. “ *Ordained*,” in A, V., is objectionable, as conveying a wrong idea, that of *appointing to  
the Ministry*, which is not here present.

**that ye should go and bear fruit**]  
The word go probably merely expresses  
(see Matt. xvili. 15; xix. 21, and Luke  
viii. 14) the activity of living and developing principle; not the missionary  
journeys of the Apostles, as some have  
explained it. The fruit is not the Church,  
to be founded by the Apostles, and endure ;—this is evident, for here the fruit  
is spoken of with reference to *themselves*,  
ard their ripening into the full stature of  
Christ. Much of their fruit will be necessarily