the winning of others to Christ:  
but that is not *the prominent* idea here.

**that your fruit should remain**] See  
2 John 8; Rev. xiv. 13.

**that whatsoever ye ask...**] This second that is  
parallel with the former one, not the  
result of it; the two, the bringing forth  
of fruit and the obtaining answer to  
prayer, being co-ordinate with each other ;  
but (vv. 7, 8) the bearing fruit to God’s  
glory is of these the greater, being the  
result and aim of the other.

**17.**] The  
expression **these things** refers (as almost  
always in John, see verses 11, 21; xvi. 1,  
25, 33; xvii. 1; xviii. 1 al.) back to what  
has gone before. ‘The object of my

enjoining these things on you is (for all since  
ver. 12 has been an expansion of the words  
*“as I loved you”*) that ye love one  
another’ (see 1 John iv. 11). Then from  
the indefiniteness of this term, **one another**,  
our Lord takes occasion to forewarn them  
that however wide their love to one  
another, they cannot bring all within  
this category; there will be still **the  
world** outside, which will hate them.

**18–27.**] *Their relation to the world:*  
and vv. 18–21, *ground of the world’s  
hatred*. On the connexion, see above.

**18.**] See ch. vii. 7.

The verb rendered  
in the A. V. “*ye know*,” is most likely

imperative, **know ye**. The *assertion* of their  
knowledge of the fact would in all

likelihood have been otherwise expressed in the  
original. See more in the note in my  
Greek Test. The great proof of this hatred  
to Him was yet to come, but is viewed as  
past. This knowledge brings comfort,  
1 Pet. iv. 12, 13.

**19.**] not only

explains this hatred, but derives additional  
comfort from it, as a sign that they were  
not (any longer) *of the world* ; but chosen  
out of it by Him, and endued with a new  
life from above.

By the result being  
expressed in the words, **would love his**  
(its) **own**, not “*would love* **you**,” we have  
the true practice of the world hinted at,  
and the false character of the world’s love,  
as a mere *self-love*, set forth. In this  
‘loving their own,’ the children of this  
world fall into hating one another.  
Meyer remarks the solemnity of **the world**  
thus repeated five times.

**20.**] Our  
Lord had said it to them in ch. xiii. 16,  
but with a different reference: the sense  
here being, ‘Remember the saying, for it  
is true in this matter also;’ see Matt. x.  
24, where it is used in the same sense.  
**They**, i.e. *the world*—the persons

constituting it.

A difficulty has been raised  
on the latter clause of this verse, because  
“*they*” did not im any sense “*keep*”  
Christ’s word, whereas they did persecute  
Him: and an attempt has been made  
to give to the word “*keep*” the sense of  
*watching* with a hostile intent, which it  
will not bear. Nor is *irony* (Lampe, Stier)  
in this latter clause at all in keeping with  
the solemnity of the discourse. There is  
no real difficulty : the words simply mean,  
‘the keeping My word and the keeping  
yours are intimately joined, and when you  
find the world or any part of the world do  
the first, you may infer the other.” The  
issue of the condition, “*If they kept My  
saying*,” was to be proved by their

rejection and killing of the Lord Jesus.

**21.**] **Howbeit** — stronger than merely