590 ST. JOHN. XIV. 31.   
   
 hath nothing in me. 3! But that the world may know   
 that I love the Father; and 4as the Father gave me   
 ach. x.18. commandment, even so I do.   
 PhIL GL Arise, let us go hence.   
 Heb. ¥.8. XV. ! Tam the true vine, and my Father is the husband-   
   
   
 Satan :—not, Satan in Judas, but Satan bable,—that ch. xiii, happened outside   
 himself, with whom the Lord was in con- the city, and that between ch. xiv. and   
 flict during His passion: see Luke iv. 13 xv. the paschal meal takes place. Com-   
 (and note), and xxii. 53. hath nothing pare also ch. xiii. 30, which is decisive   
 in me] i.e. as Augustine, “findeth no sinin against this idea.   
 Me.” This is the only true Cuap. XV. 1-27.] Injunction to vital   
 has nothing in Me—no point of appliance union in love with Jesus and one another.   
 whereon to fasten his attack. But Meyer 1—1L.] Their relation to Him.   
 well observes, that this is rather the fact Various circumstances suggestive of this   
 to be assumed as the ground of what is similitude, of the vine and its branches,   
 here said, than the theag itself which is have been imagined ; but none of them are   
 said. Tholuck, and many others render satisfactory. The vineyards on the way to   
 it, ‘has no power over me,’ or as Euthy- Gethsemane,—the carved vine on the great   
 mius, finds nothing worthy of death. doors of the temple,—a vine trained about:   
 31.] ‘But My Death is an of voluntary the window of the guest-chamber,—are all   
 obedience, that it may be known that I fanciful, and the two first (see ch, xiv.   
 love and obey the Father—that the glory 81) inapplicable. The cup, so lately par-   
 of the Father in and by Me may be mani- taken, is certainly below. But   
 fested. The construction is elliptic: I believe that most probably the Lord did   
 supply, ‘ But (his power over Me for death not take the similitude from any outward   
 will be permitted by Me) that, &e. And suggesting occasion, but as a means of il-   
 the period should be at so I do, as in the lustrating the great subject, the inner   
 text. Meyer and others would put unity of Himself and His. Occasion   
 only a comma here, and carry on the sense, enough was furnished, by the Old Test.   
 \* But that the world may know that I love symbolisin of the vineyard and the vine,—   
 the Father, and as the Father commanded Isa. v. 1 ff; Jer. ii. 21; Ezek. xix. 10 ff.   
 me, thus I do, arise, let us go hence? I and especially Ps. lxxx. 8—19: by the in-   
 need only put it to the inner feeling of timate analogy of vegetable life (of which   
 any who have learned to appreciate the the tree bearing fruit is the highest kind,   
 majesty and calmness of our Lord’s dis- and of such trees the vine the noblest)   
 courses, whether a sentence so savouring with spiritual, and perhaps also by the   
 of theatrical effect is likely have been fruit of the vine having been so recently   
 spoken by Him. We may notwithstand- the subject of their attention and the   
 ing safely believe that the words “ Arise, Lord’s prophecy, Luke xxii. 18 and the   
 let us go hence,” without this connexion, parallel places. 1.) The Vine and   
 do undoubtedly express the holy boldness branches stand in a much nearer connexion   
 of the Lord in going to meet that which than the Shepherd and the sleep, or the   
 was to come upon Him, and are for that lord of the vineyard and the vines; and.   
 reason inserted hy St. John. Arise, answer to the Head and members in Eph.   
 let us go hence] These words imply a v. 23, 30; Col. ii. 19, together by a   
 movement from the table to depart. Pro- common organization, and informed by one   
 bably the rest of the discourse, and the and the same life. the TRUE vine]   
 prayer, ch. xvii., delivered when now not only, ‘the vine by which prophecy is   
 all were standing ready to depart. There fulfilled:’ not only, vine in which the   
 would be some little pause, in which the organism and qualities of the vine are   
 preparations for departure would be made. nobly realized,’ but, as ch. i. the true,   
 But the place is clearly the same, see i.e. the original, or archetypal: that   
 ch. xviii. “ when Jesus had spoken these which served for the pattern of all such   
 words, He went forth :’’—besides which, we afterwards. The material creations of God   
 can hardly suppose, as Grotius and others, are only inferior examples of that finer   
 discourses of a character like those in ch. spiritual life and organism, in which the   
 xv. xvi. to have been delivered to as many creature is raised up to partake of the   
 as eleven persons, while walking by the divine nature; only figures of the true,   
 way, and in a time of such publicity as Heb. ix. 24; “ patterns (i.e. representa-   
 that of the Paschal feast. Still less is tions) of things in the heavens,” ib. 23;   
 supposition of Bengel and Beausobre pro- see ch. vi. 32. the husbandman] Not