ST. JOHN.   
 XV. 1—6. 591   
   
 man. 2aEvery branch in me that beareth not fruit omatt.xv.1s.   
 he taketh away: and every branch that beareth fruit,   
 he ¢purgeth it, that it may ‘bring forth more fruit.   
   
 3>e Now are ye clean through the word which I have ver.   
 spoken unto you. 4e Abide in me, and I in you. As the xvii.   
 branch cannot bear ‘fruit of itself, except it abide in the °4%i   
 d Hos, Bs   
 vine ; no more can ye, except ye abide in me. 5I am the Phil   
 vine, ye are the branches: he that abideth in me, and I   
 in him, the same f bringcth forth much fruit: & for without   
   
 me ye can do nothing. 6Ifa man abide not in me, he is   
 x e   
 © cast forth as a branch, and is withered ; and 4 mew gather   
 © render, cleanseth. 4 render, as above, bear.   
 & render, Ye are clean already by reason of.   
 f +ender, beareth : the verb is one and the same throughout.   
 & render, because apart from me. b vender, they.   
   
 only the tiller of the land, bnt the vine- you’), which (see on ver. 2 above) would   
 planter and dresser ; He who has originated be contrary to the sense: but as a clause   
 the relation between the vine and branches dependent on the former, ‘Take care that   
 by planting the Vine in this earth (the ye abide in Me and Lin yon:’ both these   
 uature of man), and who looks for and being necessary to the bringing forth   
 ensures the bringing forth of fruit. fruit: see ver. 5, the two are simi-   
 2.] The Vine contains fruitful and un- larly bound together. Here the natu-   
 fruitful branches. Who are these unfruit- ral strictness the similitude is departed   
 ful branches? Who are the branches? from. The branch cannot sever itself from   
 Clearly, all who, adopting the parallel the vine: but, suck a case supposed, every   
 image, are made members of Christ by one will see the inevitable consequence.   
 baptism, Rom. vi. 3, 4; compare “planted Bengel says well, “This passage plainly   
 together,” ib. ver. 5, also Rom. xi. 17 ff. shews the difference between what takes   
 The Vine is the visible Church here, of place in nature and what takes place in   
 which Christ is the inclusive Head: the grace.” It is the permitted free-will of   
 Vine contains the branches; hence the the creature which makes the difference   
 unfruitful, as well as the fruitful, in between the branches in the two cases.   
 Me. Every such unfruitful branch the 5.] The interpretation of the alle-   
 Father pulls off and casts away: and every gory which each mind was forming for   
 one that beareth fruit He prunes, by itself, Lord solemnly asserts for them.   
 cleansing it of its worthless parts, and Notice the term the same—he and no   
 shortening its rank growth, that it may other: “it is he, that beareth much fruit.”   
 ripen and enlarge its fruit better. The separation indicated in the last   
 3.] clean, see ch. xiii. In Eph. v. 26, clause of the verse is more than ‘without   
 we have both the washing by reason of the Me,’ the words are best rendered apart, or   
 word, and the word itself, united. The separate from Me, from beingin Meand lin   
 word of Christ dwelling in them by Faith you. The word because has respect rather   
 (see ver. 7) is the purifying principle (ch. to the sense, than to words thems   
 xvii. 17). But the word clean here is not because union with Me is the sole etticient   
 to be taken as equivalent to cleansed, or cause of fruit being preduced, you having   
 pruned, in the sense of ver. 2. The ad- no power to do any thing, te bring any   
 verb now or already limits it to their pre- thing to perfection, do any of those things   
 sent capacities and standing. There was which belong to that which ye are, separate   
 mere pruning at hand, when the sap should from Me. 6.] This verse is a i   
 begin to flow,—when the Spirit should be portaut testimony against supra-laps   
 shed abroad; and this future handling of error, shewing us that falling from grace   
 the husbandman is indicated by the com- is possible, and pointing out the steps of   
 mand, “ Abide in me.” 4.) AndIin the fall. Observe this is not said of the   
 you must not be taken as a promise unfruitfal branch, which the Father takes   
 (“‘ Abide in me, and then I will abide in away (in judgment) : but of one who will