716. ST. JOHN.   
   
 another, as I [have] loved you. 18 ™Greater love hath   
 no man than this, that a man lay down his life for his   
 142Ye are my friends, if ye do whatsoever 1\*   
 friends. 3 p Henceforth I call you not servants ;   
 command the servant knoweth not what his lord doeth : but   
 have called you friends; ™°for alt things that I have heard we   
 J once Gen.   
 xviii. 17.   
 of my Father I have made known yr P   
 unto you. WP Ye 8 have   
 not chosen me, but I t have chosen you, and 9% ordained you, q Nithexx   
 that ye should go and dring forth fruit, and that your lark   
   
 P render, No more do I eall you.   
 © omit. unto you all things that I heard   
 render, because.   
 T render, because I made known   
 from my Father.   
 8 render, did not choose. t render, chose.   
 U render, appointed. X render, bear.   
   
 explained (see ch. xiii. 34) to he, mutual knowledge. I made known unto you}   
 love,—and that, after His example of Here again the allusion must be (see chi.   
 Love to them. 13.] A difficulty xvi. 12) to their future state under the   
 been unnecessarily found in this verse, dispensation of the Spirit: nay, even to   
 beeause St. Paul, Rom. v. 6 ff, cites it as the fulness and completion of it, Augus-   
 a nobler instance of love, that Christ died tine remarks; eompare the confession of   
 for us when we were enemies. But mani- one of the greatest. Apostles, 1 Cor.   
 festly here the example is from common 10. “As we look for immortality of the   
 life, which if a man did Jay down his flesh and salvation the soul in the future,   
 life, would naturally be for his friends; although, having received the pledge of   
 and would be, and is eited as, the greatest both, we are said to be already saved: so   
 example of love. Nor again is there any we should hope for in the future the   
 doctrinal difficulty: our Lord does not knowledge of all things which the Only-   
 assert of himself, that He laid down his begotten has heard from the Father,   
 life only for his friends (as defined in the although Christ says He has already made   
 next verse), but puts forward this side of them known to us.” Augustine.   
 his Love as a great and a practical exam- 16.] See 1 John iv.10, 19. Further proof   
 ple for his followers. His own great of His in his choosing His, when they   
 Sacrifice of Himself lies in the back- had not chosen Him, appointed | See   
 ground of this verse; but only in the Acts xili, 47: 1 Thess. v. 9, and reff.   
 background, and with but one side of it Chrysostom and others explain it as mean-   
 seen, viz. his Love to them. See 1 Tim. ing “ planted,” in reference to the simili-   
 iv. 10, and compare 1 John iii. 16. tude of the vine. But the parable seems   
 14.] parallel to ver. 10,—and like it, to be no further returned to than in the   
 guarded, in vv. 15, 16, 17, from legal allusion implied in bearing fruit. “ Or-   
 misinterpretation. 15.] Spoken, by dained,” in A, V., is objectionable, con-   
 anticipation, of the state in whieh He veying a wrong idea, that of appointing to   
 would place them under the Spirit. Nor the Ministry, which is not here present.   
 is there any diserepancy with eh. xiii. 13, that ye should go and bear fruit]   
 16, and ver. 20 here, which are also The word go probably merely expresses   
 spoken of their future condition: for in (see Matt. xvili. 15; xix. 21, and Luke   
 that sense both relations subsist together. viii. 14) the activity of living and de-   
 It is the lower sense of the word rendered veloping principle; not the missionary   
 servant (signifying both servant and slave), journeys of the Apostles, as some have   
 which is brought out in this verse. The explained it. The fruit is not the Church,   
 anticipatory character of the saying is to be founded by the Apostles, and en-   
 clearly shewn in the words, “ Knoweth not dure ;—this is evident, for here the fruit   
 what his lord doeth;” for this was pre- is spoken of with reference to themselves,   
 cisely their present condition, but was ard their ripening into the full stature   
 after His Ascension changed into light and Christ. Much of their fruit will neecs-