594 ST. JOHN. 5 XV.   
   
   
 rver.7. ch. fruit should remain: that ‘whatsoever ye [Y¥ shall] ask of   
 xiv. the Father in my name, he may give it you. 17 \* These   
 8 ver.12, things I command you, that ye love one another. 18 tIf   
 1 John iii. the world #hate you, \*ye ‘now that it > hated me before   
 1B. [¥it hated] you. 19" If ye were of the world, the world   
 u 1 John 5, would love his own: but \* because ye are not of the world,   
 but I have chosen you out of the world, therefore the   
 x ch. xvii.   
   
 world hateth you. \*0Remember the word that I said   
 unto you, ¥ ¢ The servant is not greater than his lord. If   
 y Matt. 24, they [¥ 4ave] persecuted me, they will also persecute you;   
 Luke vi. if they [Yzave] kept my 4 saying, they will keep your’s   
 2 Ezek. 16, 21e But\*all these things will they do unto you for   
 a Matt.   
 xxiv.9. eh. also.   
 xvi, 3 omit. 2 render, hateth.   
 4 better imperative, know. » render, hath hated.   
 © ender, There is no servant. 4 render, word.   
   
 © render, Howbeit.   
 sarily the winning of others to Christ: plains this hatred, but derives additional   
 but that is not the prominent idea here. comfort from it, as a sign that they were   
 that your fruit should remain] See not (any longer) of the world ; but chosen   
 2 John 8; Rev. xiv. 13. that what- out of it by Him, and endued with a new   
 soever ye ask...] This second that is life from above. By the result being   
 parallel with the former one, not the expressed in the words, would love his   
 result of it; the two, the bringing forth (its) own, not “ would love you,” we have   
 of fruit and the obtaining answer to the true practice of the world hinted at,   
 prayer, being co-ordinate with each other ; and the false character of the world’s love,   
 but (vv. 7, 8) the bearing fruit to God’s asa mere self-love, set forth. In this   
 glory is of these the greater, being the ‘loving their own,’ the children of this   
 result and aim of the other. 17.) The world fall into hating one another.   
 expression these things refers (as almost. Meyer remarks the solemnity of the world   
 always in John, see verses 11, 21; xvi. 1, thus repeated five times. 20.] Our   
 25, 83; xvii. 1; xviii. 1 back to what Lord had said it to them in ch. xiti.   
 has gone before. ‘The object of my en- but with a different reference: the sense   
 joining these things on you is (for all here being, ‘Remember the saying, for it   
 ver. 12 has been an expansion of the words is true in this matter also;’ see Matt. x.   
 “as I loved you’) that ye love one 24, where it is used in the same sense.   
 another’ (see 1 John iv. 11). Then from They, i.e. the world—the persons consti-   
 the indefiniteness of term, one another, tuting it. A difficulty been raised   
 our Lord takes occasion to forewarn them on the latter clause of this verse, because   
 that however wide their love to one “they” did not im any sense “keep”   
 another, they cannot bring all within Christ’s word, whereas they did persecute   
 this category; there will be still the Him: and an attempt has been made   
 world outside, which will hate them. to give to the word “keep” the sense of   
 18—217.] Their relation to the world: watching with a hostile intent, which it   
 and vv. 18~21, ground of the world’s will not bear. Nor is irony (Lampe, Stier)   
 hatred. On the connexion, see above. in this latter clause all in keeping with   
 18.] See ch. vii. 7. The verb rendered the solemnity of the discourse. There is   
 in the A. V. “ye know,” is most likely im- no real difficulty the words simply mean,   
 perative, know ye. The assertion of their ‘the keeping My word and the keeping   
 knowledge of the fact would in all likeli- yours are intimately joined, and when you   
 hood have been otherwise expressed in the find the world or any part of the world do   
 original, See more in the note in my the first, may infer the other.” The   
 Greek Test. The great proof of this hatred issue of the condition, “ If they kept My   
 to Him was yet to come, but is viewed as saying,” was to be proved by their rejec-   
 past. This knowledge brings comfort, tion and killing of the Lord Jesus.   
 1 Pet. iv. 12, 18. 19.] not only ex- 21.] Howbeit — stronger than merely