

7. My words abide in you. In the memory and in the heart. **Ye shall ask what ye will.** "One who abides in Christ and has his words abiding in him cannot ask amiss."—*Plummer*. **It shall be done.** A Christian to whom God had intrusted wealth gave to his pastor blank checks, signed, saying, "Fill one of these out when you find a case of need." So God lets his people draw what they will on the bank of his promises. (6) *Let us come boldly to the throne of grace.*

8. Herein is my Father glorified. The growth and usefulness of the disciple shed glory upon the God whom he serves.

9. As the Father hath loved me. A measurement great beyond all finite comprehension. **Continue ye in my love.** Not merely, continue loving Christ, but abide forever in the atmosphere of Christ's love toward you.

10. If ye keep. Love and loyalty are inextricably intertwined. **I have kept my Father's commandments.** "Looking back over a life of thirty years Jesus says, 'I have kept the Father's commandments.' Would the best man that ever lived, if only a man, dare to make such a statement?"—*Plummer*.

11. That my joy might remain in you. Not "that I might continue to take delight in you," but "that my delightful experience of fellowship with the Father might be shared by you." One hour, and comes the agony of the garden; ten hours, and Jesus Christ dies on the cross; these agonies he clearly foresees, yet speaks of his joy. **Your joy might be full.** The Christian's joy may be so deep that no sorrow can disturb it.

12. This verse connects closely with verse 10. **Love one another.** "A day or two before our Lord had taught that all the law and the prophets

hang on the two great commands, 'Love God with all thy heart,' and 'Love thy neighbor as thyself.' The second really implies the first (1 John 4 20)."—*Watkins*. Christians cannot overestimate the duty of loving each other. (7) *Without unity of spirit among his followers Christ's cause is enfeebled.*

13. Greater love hath no man. As the example for their love to one another let them see the measure of it in himself already in spirit dying for his own. **Lay down his life.** Just as in a few hours he was to lay down his life upon the cross, not by compulsion, but voluntarily, for his friends. (8) *Scholar, remember that you are one for whom Christ died.*

14, 15. Do. Obedience is the best token of faith and test of love. **Henceforth I call you not servants.** This means not merely that under the Mosaic law the highest attainment was as a servant of God. Jesus had heretofore implied that his disciples were servants (John 12 26; 13 13-16); now he is about to take them into much closer relations. **The servant knoweth not.** The servant may watch his master, but is not taken into his counsels. **Friends.** "He who wills to do his will as a servant shall know of the doctrine as a friend."—*Plummer*.

16. Ye have not chosen me, but I have chosen you. They were not a band of thirteen reformers, who had chosen the noblest of their number to be their leader, but he was God's Anointed, who had chosen them to be his twelve apostles. **Ordained you.** "Appointed you" is better, for the reference is not to any priestly ordination. **Your fruit should remain.** "Should abide." No honest work for Christ is ever in vain. The echo of every word spoken for him rings through a thousand years.

CAMBRIDGE NOTES.

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According to W.'s most probable conjecture, the parable which opens this chapter was suggested by the great golden vine which hung over the gate of Herod's temple. The last verse of chapter 14 indicates that they left the upper room. The traitor was on his way to Hanan and Caiaphas; perhaps, indeed, they were already preparing for the arrest. Jesus determined to have two or three more precious hours with his disciples, and withdrew with them to the temple, which, during passover week, was left open during part of the night. In the silent courts, no longer profaned by the presence of those who were just preparing to destroy their true Temple, Jesus spoke these last words of counsel, and uttered his high-priestly prayer. Then they went down, crossed Kidron, and went up into Gethsemane.

Verse 1. True. See note on chap. 1. 9. That

which is "true" is the heavenly ideal of which the earthly counterpart is but the imperfect shadow and parable. **Vine.** The ideas of unity in multiplicity of fruit-bearing made possible through vital connection with a central source of life are shown in the material world by the vine, and the spiritual realization of these truths, extending upward into a higher sphere, are shown in the "True Vine." A more important reason for this choice of an illustration is the constant appearance of the vine in the Old Testament as a parable of the Church of God. The Old Testament Church had failed in its mission as Jehovah's servant, and the true Church is the Lord Jesus himself. Not the Lord and his followers, but the Lord alone with his followers in him. The Father planted the vine by sending his Son in the flesh.

2. That beareth not. Literally, "if it bear