*from the world*, but trouble, inward  
distress, *while we are in the world*,—ch.  
xvii. 11;—a comforting sign that we are  
not *of* the world.   
  
And this latter idea  
is implied *between* the two clauses: ‘ Be of  
good cheer; for ye belong not to the world,  
but to Me, who have (anticipation again,—  
by that which is now at hand) overcome  
the world, so that it shall have no power  
over you, externally by persecution, or   
internally by temptations and   
discouragements.’ See 1 Jolin v. 4, 5.

**CHAP. XVII. 1–26.**] HIS LOVE IN  
THE GLORIFICATION OF THE SON OF  
GOD. *The parting prayer of the Lord  
Jesus*: and herein, *for Himself* (1–5):  
*for His disciples* (6–19): *for all   
believers*, *that they may be one* (20, 21),—  
*that they may be glorified in the   
completion of that unity* (22—24),—*for their  
abiding in the union of love, the perfection  
of divine knowledge* (25, 26). Bengel   
observes that this, of all chapters in Scripture,   
is the simplest in words, and the  
deepest in meaning. “ Our Lord, the Only-begotten,   
and co-eternal with the Father,  
when in the form of a servant, might,  
from this His condition of humiliation,  
have prayed in silence, if He had need of  
prayer: but it was His pleasure so to  
shew Himself as a suppliant to the Father,  
as to be mindful that He was our Teacher.  
Accordingly, the prayer which He made  
*for* us, He made known also to us: such a  
Master taught His disciples not only by  
His discourses to them, but by His prayers  
to the Father for them. And if them,  
who were to hear these words, then us  
also, who were to read them when written.”  
Augustine.   
  
**1.**] **These words**, the foregoing   
discourse.   
  
St. John very seldom depicts the gestures or looks of our  
Lord, as here. But this was an occasion  
ot which the impression was indelible, and  
the upward look could not be passed over.  
  
  
**to heaven**] Nothing hereby is   
determined as to the locality. The guest-chamber   
no doubt was the place of this  
prayer. The eyes may be lifted to heaven  
in doors, as well as out-of-doors ; *heaven* is  
not the *sky*, but that upper region, above  
our own being and thoughts, where we all  
agree in believing God to be especially present;   
and which we indicate when we  
direct our eyes or our hands upward. The  
Lord, being in all such things like as we  
are, lifted up His eyes to heaven when  
addressing the Father (not His *hands*, for  
He prays not here as a suppliant—but as  
an intercessor and a High Priest, standing  
between earth and heaven, see ver. 24,  
where he says, **I will, that.....**).

It  
is impossible to regard the following prayer  
otherwise than as the *very words of our  
Lord Himself,*—*faithfully rendered by the  
beloved Apostle in the power of the Holy  
Spirit*.   
  
**Father**] not, *Our* Father,—  
which He never could say,—nor, *My*  
Father,—which would be too great a  
separation between Himself and His for  
such a prayer (see Matt. xxv. [39,] 42,  
where He prays for Himself only)—but  
simply FATHER; that Great Name in  
which all the mystery of Redemption is  
summed up.   
  
**the hour is come**] See  
ch, xii. 23, 28; xiii. 31, 32. The Glorification   
is—the exaltation by Death and Resurrection:   
He prays in the Manhood,  
and for the exaltation of the Manhood, but  
in virtue of His Godhead, ver. 5.

**thy Son**]  
He prays first as *concerning* Himself,  
in the third person, to set the great matter  
forth in all its majesty ; then *from* Himself,  
in the first person, ver. 5, putting *Himself*  
into the place of “*thy Son*” here.  
  
  
**that thy Son also may glorify thee**] “These  
words are a proof that the Son is equal to  
the Father as touching His Godhead. What  
creature could stand before his Creator and  
say, ‘Glorify Thou me, that I may glorify  
Thee?’” Stier.   
  
This glorifying of  
the Father by the Son is, the whole great  
result of the glorification of the Son by the  
Father,—the manifestation of God to and  
in men by the Son through the Spirit.  
  
  
**2.**] ‘The causal connexion expressed  
by **according** **as** is this, that the glorification,   
the *end*, must correspond to the *beginning*,   
to the sending, the preparation,  
and office of the Son.’ (Lücke.) We must  
also bear in mind that the ‘giving of  
power’ in this verse is the *ground* and  
*source*, as well as the *type and manner*, of  
the **glorification**: see Rom. i. 28; 1 Cor. i.