can hardly retain these indefinite past  
tenses. They admit with us of another  
meaning, seeming to refer to a period far  
removed, and not to one just completed.  
Wherever they *can* be retained in their  
proper force, I have done so.   
  
**the  
work which thou gavest me to do** is not  
only the ministerial life of our Lord, but  
the *whole* Life, with all its appointed manifestations   
of humility and purity ;—the  
perfect righteousness which by that life  
He has planted in our nature,—and His  
prophetic and declarative office, terminated  
by His Passion and Death.

**5. glorify  
thou me**] Notice the relation between **I**  
*have glorified* **Thee** before and *glorify* **Thou  
Me** now. The same Person who had with  
the Father glory before the world, also  
glorified the Father in the world, and prays  
to be again received into that glory. *A  
decisive proof of the unity of the Person  
of Christ*, in His three estates of eternal  
pre-existence in glory, humiliation in the  
flesh, and glorification in the Resurrection  
Body.   
  
  
This direct testimony to the  
eternal præ-existence of the Son of God  
lias been evaded by the Socinian and also  
the Arminian interpreters, by explaining  
the word **had** to mean, “*possessed by Thy  
decree which destined it for Me*.” On the  
identity of the glory in ver. 22 with this  
glory, see note there.   
  
**before the  
world was**] i. e. ‘before all creation.’  
  
  
**with thee**] See ch. i. 1, 18.  
  
**6-19.**] *He prays for His disciples*.  
  
  
**6.**] This verse particularizes ver. 4, and  
forms the transition to the intercessory  
prayer.   
  
**thy name**] Thy Name of  
FATHER, which was so constantly on the  
lips of our Lord ;—and which derived its  
living meaning and power from His teaching;  
see Exod. xxiii. 21.  
  
**the men  
which thou gavest me**] The Father gave  
them to Christ, by *leading* them to Christ,  
see ch. vi. 37, 44, 45.   
  
**thine they  
were** — *Israelites* —*Thy people before* :—  
not only outwardly, but Israelites indeed,  
see ch. i, 48, and thus prepared to receive  
Christ. And thus the expression **out of  
the world** answers to the *taking to Himself   
a nation out of another nation*, Deut.  
iv. 34. But see the fuller sense below, on  
ver. 9.   
  
**they have kept thy word**—  
walked in the path of Thy commandments ;  
—see ch. viii. 51, 52; xiv. 23.  
  
  
Stier understands their walking in the Old  
Test. ordinances blameless, as Luke i. 6,  
—and thus (compare ch. i. 42, 46)   
recognizing Christ as the Messiah when He  
came. But this is perhaps hardly likely  
to have been set at the *end* of the sentence,   
*after* “ *Thou hast given them Me*.”  
  
  
**7.**] **all things whatsoever thou hast  
given me**, ‘My whole words and works.’  
  
  
On this their conviction, which however   
had not reached its ripeness yet, see  
ch. xvi. 30.   
  
**8.**] **I have given unto them  
the words...**, and the similar sayings  
ch. xv. 15 al., seem to be a reference to  
Deut. xviii. 18, 19, where it is said that  
the Prophet ‘shall speak unto them all  
that I shall command Him.’ The imparting   
to them of these “*words*” was the  
efficient cause of their faith :—see their  
confession ch. vi. 68, 69, where “*we have  
believed and know*” are connected as here.  
  
  
On the two last clauses we may  
notice, that our Lord’s **coming forth from  
the Father** is with them more a matter of  
*conviction from inference*, and is therefore  
connected with **they knew** (see eh. iii. 2):  
—whereas the other side of the same