**truth, thou didst send me**, the act of  
the Father unseen by us, is more a  
matter of *pure faith*,—and is therefore  
connected with **they believed**. In the  
first, the expression **knew surely** (**truly**)  
stamps our Lord’s approval on **their** knowledge,   
and distinguishes it from such  
knowledge as the bare assumption of  
knowing (John iii. 2) by Nicodemus and  
his colleagues.   
  
  
**9.**] Stier remarks, that  
the Lord *here begins to fulfil His promise*  
Matt. x. 32.   
  
**I pray not for the world**]  
The misconceptions which have been made  
of this verse, as implying a decree of   
exclusion for the vessels of wrath, may be at  
once removed by considering the usage of  
the term **the world** in this Prayer. The  
Lord *does pray* distinctly for *the world*,  
vv. 21, 23, that they may believe and  
know that the Father hath sent Him. He  
cannot therefore mean here that He does  
not pray (absolutely) for the world, but  
that He is not *now* asking for the world,  
does not pray *this thing* for the world.  
*These* “*whom Thou gavest me” have  
already* believed and known; the prayer  
for them is therefore a different one, viz.  
that in vv. 11, 15. The mistake would be  
at once precluded for English readers by  
the paraphrase, **I am praying for them; I  
am praying not for the world....**   
  
**for  
they are thine**] in a fuller sense than  
“*they were Thine*,’ ver. 6. That was  
their *preparation* for Christ; this is their  
*abiding in* Him, which is abiding in the  
Father, see next verse.   
  
**10.**] Compare  
ch. xvi. 15 and note. “It were not so  
much if He had only said, ‘All Mine is  
Thine ;’ for that we may all say, that all  
we have is God’s. But this is a far greater  
thing, that He inverts this and says, ‘All  
Thine is Mine.’ This can no *creature* say  
before God.” Luther.   
  
The A. V.,—  
‘All Mine *are* Thine,’ &c.—gives the erroneous   
impression that *persons* only are  
meant, whereas it is *all things*, in the  
widest meaning, —*the Godhead itself* *included*,—of   
which this is asserted.   
  
  
**I  
am glorified in them**] not ‘*by their means*,’  
**but in them**; by that “*I in them*” of ver.  
23, the life of the vine in the branches; so  
that the fruit of the branches is the glory  
of the vine, by the sap of the vine living in  
the branches. All this again is anticipatory.   
  
**11.**] The *occasion*, and *substance*  
of His prayer for them.   
  
**I am no more  
in the world**] This shews us that “*the  
world*” is not said of *place* alone, for the  
Lord Jesus is still *here*; but of state, the  
*state of men in the flesh*; sometimes  
viewed on its darker side, as overcoming  
men and bringing in spiritual death,—  
sometimes, as here, used in the most  
general sense.   
  
  
**and these are. .** ] not  
*but*; it expresses the simultaneous state of  
the Lord and His, see ch. xvi. 32, and  
note.   
  
**Holy Father**] *Holy*, as applied  
to God, peculiarly expresses that   
*penetration of all His attributes by LOVE*, which  
He only who here uttered it sees through in  
its length, breadth, and height :—which  
angels (Isa. vi. 3; Rev. iv. 8) feel and   
express :—which men are privileged to utter,  
but can never worthily feel:—but which  
devils can neither feel nor worthily utter  
(see Mark i. 24). They know His Power  
and His Justice only. But His Holiness  
is especially employed in this work of  
*keeping in His name* now spoken of.  
  
  
**in thy name**] not *‘through* Thine own  
Name,’ as A. V., which yet renders the  
same expression ‘*in* Thy Name’ ver. 12  
—but **in the** NAME of verses 6 and 12; see  
below.   
  
**thy name, which thou hast  
given me**] Not only the best supported,  
but the *best* reading.   
  
The *Name* of  
God is that which was to be *in the Angel  
of the Covenant*, Exod. xxiii. 21, see also  
Isa. ix. 6; Jer. xxiii. 6.   
  
This Name,—  
not the essential Godhead, but the covenant  
name, JEHOVAH OUR RIGHTEOUSNESS,—  
the Father hath *given to Christ*, see Phil.  
ii. 9; and it is the being kept in this, the  
truth and confession of this, for which He