here prays. ‘That which the Son has  
given to His disciples is no other than that  
which He himself has received from the  
Father, viz. the essential revelation of the  
Father.’ Luthardt. Compare Matt. x. 27.  
  
  
**that they may be one, even as we  
are**] The oneness here is not merely   
harmony of will or of love,—as some have  
interpreted it, and then tried to weaken  
the Oneness of the Godhead,—but oneness  
by the indwelling of the Spirit of Christ,  
the gift of the Covenant (1 Cor. vi. 17),  
and ultimately (as the close union implied  
by **even as** requires) oneness of nature,  
2 Pet. i. 4, where the expression “*whereby  
are* **given** *unto us exceeding great and  
precious promises*” answers to the words  
“*thy name which thou hast given me*”  
here. The Lord does not say, “that they  
may be *one with* *us*,” nor, “that *they and  
we* may be one,” but “*that they may be  
one as we are.*” Augustine.   
  
**12.**] **I  
kept them**: see ch. x. 28–30. The Lord  
here, as Cyril remarks, compares *His*  
keeping of His own, to that by *the Father*,  
—in a way only accountable by both  
Persons being of equal Power and Dignity.  
  
  
**not one of them perished, but** **. ..**]  
So that Judas was one of the number which  
were *given to Christ by the Father*,   
mentioned in ver. 9:—shewing us (1) the  
sense in which those words must be   
understood (see above); and (2) that of such  
persons it is true that there is for them no  
‘irresistible grace,’ no ‘keeping in God’s  
Name’ independently of their ‘keeping  
God’s word,’ ver. 6, which Judas did not  
do.   
  
**the son of perdition**] See 2 Thess.  
ii. 3. As the other disciples, by true keeping  
of the divine words given to them, rose  
from being natural men to be the children  
of God, so Judas, through want of the  
same, sunk from the state of the natural  
man to that of the lost—the children of  
the devil.   
  
Remark, it is not “*I lost*none, but the son of perdition.”—*Christ*  
did not lose him (compare ch. xviii. 9,  
where there is no exception), but *he lost  
himself*. It may be well to notice, for the  
English reader, that in the original, the  
noun **perdition** is the derivative of the  
verb **perished**. None perished but the one  
who *should perish* ; whose very state and  
attribute it was to perish.   
  
**the scripture**] in which this was indicated, viz. the  
passages alleged by St. Peter, Acts i. 20;  
see ch. xiii. 18.   
  
**13.**] **But now**....  
opposed to “ *While I was with them*”...  
ver. 12, implying, ‘But I shall be here to  
keep them no more. And therefore I pray  
this prayer in their hearing, that’ &c.  
  
  
On **my joy**, see ch. xv. 11; xvi.  
24; also the reference to these words in  
1 John i. 4.   
  
**14–16.**] See ver. 8.  
  
  
Ver. 14 contains the manner in  
which He **guarded them** *by giving them  
the Divine Word* ;—and the reason of the  
*keeping* prayed for, viz. because they  
would be objects of hatred to the world:  
**I** and **the** **world** being opposed.   
  
**even  
as I am not of the world**] See ch. xv. 18.  
  
  
**15. I pray not. ..**] Said mostly for  
their sakes, for whom it was necessary that  
they should abide yet in the flesh, to do