God’s work, and (ver. 17) to be sanctified  
by God’s truth.   
  
Not *‘from the evil*,’  
as A. V.; but **from the evil one**: see the  
usage of our Apostle in 1 John ii. 13, 14,  
y. 18, and compare iii. 12.   
  
**16.**] repeated, as the ground both of the *not  
praying* that they might be taken out of  
the world; for they are already not of the  
world, above the world, so that they need  
not be *removed from it* in order to   
distinction from it;—and of the *praying*, that  
they might be kept from the evil one,—for  
they are clean (ch. xiii. 10); ‘Keep them  
from the polluter.’ This leads on to  
  
  
**17—19.**] *the process of sanctification  
through the knowledge of the truth   
imparted to them by Christ, and expanded  
in them by the Spirit*.   
  
The word  
**sanctify**, here and in ver. 19, carries the  
meaning, which unites the two uses, of  
*consecration to God*. (1) In *them*, this  
setting apart for Him was a long and  
gradual process, to be accomplished by  
conflicts, and the deeper sinking in of the  
Truth by the blows of affliction, and the  
purifying fire of the Spirit: in *them* it was  
strictly *sanctification*, the *making holy*:  
but (2) in HIM it was that pure and entire  
self-consecration by His submission to the  
Father’s holy will, the entire possession of  
His sinless Humanity with the living and  
speaking Truth of God, which should be at  
the same time the efficient cause of their  
sanctification and their Pattern. Such an  
High Priest *became us* (see Heb. vii. 26),  
who are to be ourselves priests unto God.  
Rev. xx. 6.   
  
The A. V. is wrong in  
rendering **through** *Thy truth*; it should  
be, **in** *Thy truth*; see on ver. 11. The  
truth is the *element in which* the   
*sanctification* takes place.   
  
**thy word**] Compare  
Acts xx. 32. Thy word, in its inner power  
on the heart.   
  
Ver. 18. is anticipatory,  
—and received its fulfilment ch. xx. 21,  
He does not merely *leave* them in the  
world, but *sends* them into it, to witness  
to this same truth of God; see ch. xv. 16.  
  
**19.**] See above on ver. 17. It is  
clear against all Socinian inferences from  
this verse, that all that part of the  
sanctification of the Son of God implied in  
ch. x. 36 is here excluded: and only that  
intended, which is expressed Heb. ii. 10  
by *making perfect through sufferings*. Of  
this, His Death was the crowning act, and  
was also the one to which the   
expression **for their sakes** most directly applies ;  
but the whole is included. The confining  
the meaning to *His sacrifice*, and the   
purpose stated, **that they also**... to *their*  
*martyrdom*, or their spiritual *self-offering*,  
Rom. xii. 1, is insufficient for the depth of  
the words.   
  
**sanctified in truth**:  
*what* truth, is evident from ver. 17, viz.  
God’s word and will, which is Truth, and  
*the* Truth.   
  
**20.**] The connexion is with  
the words “*I sent them into the world*,”  
ver. 18. The description, **them which believe**   
(not, “that *shall believe*,” as in  
A. V.) expresses the *state* of faith in which  
all believers are found; the future would  
refer more to the act of belief by which  
that state is begun. But perhaps it is best to  
take the present tense as anticipatory.  
It is strikingly set forth here, that *all*   
subsequent belief on Christ would take place  
through the apostolic word: see Rom. x.  
16, 17.   
  
**21.**] The word that here  
hardly can regard the *subject-matter* of  
the prayer, ver. 20, but rather we should  
understand it as expressing the *object of  
the prayer* respecting both. The *subject-matter*   
of the prayer is, that they may be  
kept in God’s name and sanctified in God’s  
truth; and if this be so, their unity  
with the Son and the Father follows,  
1 John i. 3. But here it is not merely  
‘with,’ but in, the Son and the Father;