—because the Spirit proceeds from *the  
Father and the Son*, and ‘He that is  
joined to the Lord, is one Spirit:’ see  
ver. 11. This unity has its true and only  
*ground* in faith in Christ through the  
Word of God as delivered by the Apostles ;  
and is therefore not mere outward   
uniformity, nor can such uniformity   
produce it. At the same time its effects are  
to be real and visible, such that the world  
may see them.   
  
**that the world may  
believe**] This clause is not *parallel* with  
the former, as if *the world believing* meant  
the same as *they all being one*, that all may  
be brought to believe. Nor again can the  
words mean that the *unbelieving and   
condemned world, at the end*, may be   
persuaded ‘that Thou hast sent Me.’ Such  
a rendering would surely be repugnant to  
the spirit of the prayer, and to the use of  
the word **believe** in our Gospel. Rather is  
it,—‘ that this their testimony, being borne  
by them all, and in all ages, may continue  
to convince the world, so that many in the  
world may believe,’ &c.   
  
  
The “*believing* **that thou didst send me**” implies  
belief in the whole Work and Office of  
Christ. Here our Lord certainly *prays*  
*for the world*,—see above on ver. 9.  
  
See a remarkable parallel, Rev. iii. 9, where,  
as Stier truly remarks, the persons spoken  
of are *penitents*.   
  
**22, 23.**] {22} Grotius  
and others interpret this **glory** to mean,  
*the power of working miracles*, and refer  
to ch. ii. 11 and ch. xi. 40; but wrongly :  
—for if so, in the words **I have given  
them** our Lord must refer to *the Apostles  
only*, whereas it is distinctly referred to  
the believers *of all time*. The **glory** is  
*the glory of Christ as the only-begotten  
Son* (ch. i. 14), full of grace and truth (see  
ver. 5 and note), which by virtue of His  
exaltation and the unity of all believers in  
Him through the Spirit, has become (not,  
*shall be*) theirs, Eph. ii. 6; Rom. viii. 30;  
Eph. i. 18; not yet fully, nor *as it is His*.  
but as each can receive and shew it forth.  
The perfection of it is spoken of, ver. 24.  
  
  
We have the same recurrences of **that**  
as in ver. 21, and the same dependence.  
The second of them here expresses not  
merely the similarity of their unity to that  
of the Son and Father,—but the *actuality  
of its subsistence*, in Christ abiding in them  
and the Father in Christ.   
  
{23} “*That the world may* **know**” here, parallel as it is to  
“*that the world may* **believe**” above,   
cannot be interpreted of a bare recognition, or  
of a recognition at the final judgment,—  
but must be taken to mean that salutary  
knowledge by which from time to time the  
children of the world are by God called to  
become the children of light. See the  
same words, and note, ch. xiv. 31, also ch.  
xiii. 35, and observe that in all three places  
the recognition is that of *love*;—in ch.  
xiii, 35, of the disciples one to another ; in  
ch. xiv. 31, of Jesus to the Father; here,  
of the Father to believers, as perfected into  
unity in the Son of His love.   
  
“Observe,” says Meyer, “how the glance of  
the Intercessor reaches in these verses even  
to the highest aim of His work on earth,  
when the *world* shall be believing, and  
Christ Himself actually the Saviour *of the*  
*world*, ch. iv. 42, cf. ch. x. 16.”   
  
**24.** **that which thou hast given me** (see  
the text in margin)] The neuter gender  
has a peculiar solemnity, uniting the  
whole Church together as *one gift* of  
the Father to the Son: see ch. vi. 39,  
note. Then the words **that they also** resolve