it into the great multitude whom no  
man can number, and come home to the  
heart of every individual believer with   
inexpressibly sweet assurance of an eternity  
with Christ.   
  
**I will** is not like in  
meaning to “we would” of ch. xii. 21 or  
“*I would*” of 1 Cor. vii. 7, but more like  
the same word in Mark vi. 25,—an   
expression of will founded on acknowledged  
right: compare Luke xxii. 29.  
  
  
Compare also his expression with ch. v.  
21; vi. 44.   
  
**where I am**] i.e. in  
the glorified state :—see ch. xii. 26 and  
note: also ch. xiv. 3.   
  
**that they  
may behold my glory**] This is the  
completion of ver. 22,—the open   
beholding of His glory, spoken of 1 John  
iii. 2, which shall be coincident with  
our being changed into His perfect  
image.   
  
This word **behold** includes  
*behold* and *partake*—the very case   
supposes it. No *mere spectator could behold*this glory. See Rom. viii. 17 end, and  
2 Cor. iii. 18.   
  
**because thou lovedst  
me**…] The most glorious part of this  
sight of glory will be, to behold the whole  
mystery of redemption unfolded in the  
glory of Christ’s Person,—and to see how,  
before the being of the creature, that   
eternal Love was, which gave the glory to  
Christ, of which all creation is but the exponent.

**25, 26.**] {25} The epithet   
**righteous**, here applied to the Father, is   
connected with the final clause of ver. 24.  
The Righteousness of the Father is   
witnessed by the beginning of Redemption  
before the foundation of the world, and by  
the glorification of the elect from Christ;  
but also by the fact of *the world’s not   
knowing the Father*,—the final distinction made  
by His Justice between the world and His.  
{26} The **making known**, here spoken of, is  
carried on by the whole work and   
testimony of the Spirit completed in the   
Kingdom of God. This promise has been in  
fulfilment through all the history of the  
Church. And the great result of this  
manifestation of the Father’s Name is, that  
the wonderful Love wherewith He loved  
Christ, may dwell in (not the Apostles  
merely—the future tense, **I will make it  
known**, has again thrown the meaning  
onward to the great body of believers)  
them,—i.e. the perfect, living knowledge  
of God in Christ, which reveals, and in fact  
is, this love. And this can only be by **I in  
them**—by Christ dwelling in their hearts  
by faith, and renewing and enlightening  
them by His Spirit. He does not say,  
‘*Thou* in them’—but “**I in them**,” aud  
‘*Thou in Me* :’ see ver. 23.  
  
  
**CHAP. XVIII.—XX.**] FINAL   
MANIFESTATION OF JESUS AS THE LORD, IN  
REFERENCE TO THE NOW ACCOMPLISHED  
REJECTION OF HIM BY THE UNBELIEF  
OF ISRAEL, AND THE SORELY TRIED BUT  
EVENTUALLY CONFIRMED FAITH OF HIS  
OWN. And herein   
  
**XVIII. 1–XIX. 16.**]  
*His voluntary submission of Himself to  
His enemies and to the unbelief of Israel*.  
  
  
**1—11.**] *His betrayal and   
apprehension*.   
  
**1–3.**] Matt. xxvi. 30–47.  
Mark xiv. 26–43. Luke xxii. 39-53.  
On the omission by St. John of the conflict  
of the Redeemer’s soul in Gethsemane, I  
would remind the reader of what has been  
said in the Introduction, on the character  
of this Gospel. The attempt to find in this  
omission a discrepancy between the setting  
forth of the Redeemer by St. John and the  
Three Gospels, is, as usual, unsuccessful.  
St. John presents us with most striking   
instances of the troubling of the human soul  
of Christ by the suffering which was before  
Him: see ch. xii, 23–27; xiii. 21. Compare  
notes on Matthew, ver. 36, and   
throughout the section.   
  
**1. the brook Cedron**]  
The name given to this brook in the oldest