XVIL 1, 2. ST. JOHN.   
   
   
 XVII. ! These words spake Jesus, and lifted up his eyes ach.   
 to heaven, and said, Father, \* the hour is come; glorify >¥   
 thy Son, that thy Son also may glorify thee: 2” as thou   
 hast given him power over all flesh, that » he should give   
   
   
 & render, according as.   
 h render, whatsoever thou hast given him, to them he should give   
 eternal life.   
   
 eution from the world, but trouble, inward agree in believing God to be especially pre-   
 distress, while we are in the world,—eh. sent; and which we indicate when we   
 xvii. 11;—a comforting sign that we are direct our eyes or onr hands upward. The   
 not of the world. And this latter idea Lord, being in all such things like as we   
 is implied etween the two clauses: ‘ Be of are, lifted up His eyes to heaven when   
 good cheer; for ye belong not to the world, addressing the Father (not His hands, for   
 but to Me, who have (anticipation again,— He prays not here as a suppliant—but as   
 by that which is now at hand) overcome an intercessor and a High Priest, standing   
 the world, so that it shall have no power between earth and heaven, see ver. 24,   
 over you, externally by persecution, or in- where he says, I will, It   
 ternally by temptations and diseourage- is impossible to regard the following prayer   
 ments.’ See 1 Jolin v. 4, 5. otherwise than as the very words of our   
 Cuap. XVII. 1-26.] His Love IN Lord Himself,—faithfully rendered by the   
 THE GLORIFICATION OF THE SON OF beloved Apostle in the power of the Holy   
 Gop. The parting prayer of the Lord Spirit. Father) not, Our Father,—   
 Jesus: and herein, for Himself (1—5): which He never could say,—nor, Jfy   
 for His disviples (6-19): for ali be. Father,—which would be too great a   
 lievers, that they may be one (20, 21),— separation between Himself and His for   
 that they may be glorified in the comple- such a prayer (see Matt. xxv. [39,] 42,   
 tion of that unity (22—24),—for their where He prays for Himself only)—but   
 abiding in the union of love, the perfection simply Farner; that Great Name in   
 of divine knowledge (25, 26). Bengel ob- which all the mystery of Redemption is   
 serves that this, of all in Serip- summed up. the hour is come] See   
 ture, is the simplest in words, and the ch, xii. 23, 28; xiii. 32. The Glorifica-   
 deepest in meaning. Our Lord, the Only- tion is—the exaltation by Death and Re-   
 begotten, and co-eternal with the Father, surrection: He prays in the Manhood,   
 when in the form of a servant, might, and for the exaltation of the Manhood, but   
 from this His condition of humiliation, in virtue of His Godhead, ver. 5. thy   
 have prayed in silence, if He had need of al He prays first as concerning Himself,   
 prayer: but it was His pleasure so to in the third person, to set the great matter   
 shew Himself as a suppliant to the Father, forth in all majesty ; then from Himself,   
 as to be mindful that He was our Teacher. in the first person, ver. putting Himself   
 Accordingly, the prayer which He made into the place of “thy Son’? here.   
 Jor us, He made known also to us: such a that thy Son also may glorify thee} “These   
 Master taught His disciples not only by words are a proof that the Son is equal to   
 His discourses to them, but by His prayers the Father as touching His Godhead. What   
 to the Father for them. And if them, creature could stand before his Creator and   
 who were to hear these words, then us say, ‘Glorify Thon me, that I may glorify   
 also, who were to read them when written.” Thee ?’” Stier. This glorifying of   
 Augustine. 1.] These words, the fore- the Father by the Son is, the whole great   
 going discourse. St. John very sel- result of the glorification the Son by the   
 dom depicts the gestnres or looks of our Father,—the manifestation of God to and   
 lord, as here. But this was an oceasion in men by the Son through the Spirit.   
 ot which the impression was indelible, and 2.] «The causal connexion expressed   
 the upward look could not be passed over. by according as is this, that the glorifica-   
 to heaven] Nothing hereby is de- tion, the end, must correspond to the Le-   
 termined as to the locality. The guest: ginning, to the sending, the preparation,   
 chamber no doubt was the place of this and office the Son.’ (Liicke.) We must   
 prayer. The eyes may be lifted to heaven also bear in mind that the ‘giving of   
 in doors, as well as ; heaven is power’ in this verse is the ground and   
 not the sky, but that upper region, above source, as well as the type and manner, of   
 our own being and thoughts, where we all the glorification: sce Rom. i. 28; 1 Cor. i.