3—9. ST. JOHN. 607   
   
 glorify thou me with thine own self with the glory \* which #5»,   
 I had with thee before the world was. °!I have mani- bn   
 fested thy name unto the men ™ which thou ™gavest me ver   
 out of the world: thine they were, and thou ™ gavest them "ani   
 me; and they have kept thy word. 7 Now they » have .   
   
   
 known that all things whatsoever thou hast given me are   
 ° of thee. 8p For I have given unto them the words   
 4 which thou gavest me; and they [4 /ave] received them, acr   
 and t fave known surely that I 8 came out from thee, and .2 9. xiv.   
   
 [4 they have] believed that thou didst send me. 9 I \* pray for xvi. 90.   
 © render, from.   
 N vender, know. @ omit.   
 P render, Because. 8 render, came forth.   
 T render, knew. ing; see Exod. xxiii. 21. the men   
   
 t or, am praying: see note.   
 2 c=}   
 can hardly retain these indefinite past   
 tenses. They admit with us of another which thou gavest me] The Father gave   
 meaning, seeming to refer to a period far them to Christ, by Zeading them to Christ,   
 removed, and not to one just eompleted. see eh. vi. 37, 44, 45. thine they   
 Wherever they can he retained in their were—Israelites—Thy people before :—   
 proper foree, I have done so. the not only outwardly, but Israclites indeed,   
 work which thou gavest me to do is not see ch. i, 48, and thus prepared to receive   
 only the ministerial life of our Lord, but Christ. And thus the expression out of   
 the whole Life, with all its mani- the world answers to the ¢aking to Him-   
 festations of humility and purity ;—the self a nation out of another nation, Dent.   
 perfect righteousness which by that life iv. 34. But see the fuller sense below, on   
 He has planted in our nature,—and His ver. 9, they have kept thy word—   
 prophetic and declarative office, walked in the path of Thy commandments ;   
 by His Passion and Death. 5. glorify —see ch. vili. 51, 52; xiv. 23.   
 thou me] Notice the relation between I Stier understands their walking in the Old   
 have glorified Thee heforeand glorify Thon Test. ordinances blameless, as Luke i. 6,   
 Me now. The same Person who had with —and thus (compare eh. i. 42, 46) re-   
 the Father glory before the world, also cognizing Christ as the Messiah when He   
 glorified the Father in the world, and prays. came. But this is perhaps hardly likely   
 to he again received into that glory. 4 to have been set at the end of the sen-   
 decisive proof of the unity of the Person tence, after “ Thou hast given them Me.”   
 of Christ, in His three estates of eternal 7.) all things whatsoever thou hast   
 pre-existenee in glory, humiliation in the given me, ‘My whole words and works.’   
 flesh, and glorification the Resurrection On this their conviction, which how-   
 Body. This direct testimony to, the ever had not reached its ripeness yet, see   
 eternal pra-existence of the Son of God ch. xvi. 30. 8.] Lhave given unto them   
 lias been evaded by the Socinian and also the words..., and the similar sayings   
 the Arminian interpreters, by explaining ch, xv. 15 al., seem to be a reference to   
 the word had to mean, “possessed by Thy Deut. xviii. 18, 19, where it is said that   
 decree which destined it for Me.” On the the Prophet ‘shall speak unto them all   
 identity of the glory in ver. 22 with this that I shall command Him.’ ‘The im-   
 glory, see note there. before the parting to them of these “words” was the   
 world was] i. e. ‘hefore all creation.’ efficient eause of their faith :—see their   
 with thee] Sce ch. i. 1, 18. eonfession ch. vi. 68, 69, where “we have   
 6-19.] He prays for His disciples. believed and know” are connceted as here.   
 6.] This verse particularizes ver. 4, and On the two last clauses we may   
 forms the transition to the intereessory notice, that our Lord’s coming forth from.   
 prayer. thy name] Thy Name of the Father is with them more a matter of   
 Farner, which was so constautly on the conviction from inference, and is therefore   
 lips of our Lord ;—and which derived its connected with they knew (see eh. iii.   
 living meaning and power from His teach- —whereas the other side of the same