608 ST. JOHN. XVII.   
   
 pigobnv.i. them, PI tt pray not for the world, but for them which   
   
 thou hast given me; for they are thine. And all   
 mine are thine, and 4 thine are mine ; and I am glorified in   
 them. lt And [¥aow] Iam no more in the world, ¥ dué   
   
 these are in the world, and I come to thee. Holy Father,   
 51 Pet.i.5. szkeen through thine own name those whom thou hast given   
 Jude 1.   
 tt or, am praying: see note.   
 2 vender, all things that are mine: the gender is neuter.   
   
 omit: not in the original. Y render, and.   
 2 read, keep them in thy name, whieh thou hast given me.   
   
 truth, thou didst send me, the act of eluded,—of which this is asserted. I   
 the Father unseen by us, is more a am glorified in them] not ‘by their means,   
 matter of pure faith,—and is therefore but in them; by that “ Zin them” of ver.   
 connected with they believed. In the 23, the life of the viné in the branches; so   
 first, the expression knew surely (truly) that the fruit of the branches is the glory   
 stamps our Lord’s approval on their know- of the vine, by the sap of the vine living in   
 ledge, and distinguishes it from such the branches. All this again is anticipa-   
 Imowledge as the bare assumption of tory. 1L.] The oecaséon, and substance   
 knowing (John iii. 2) by Nicodemus and of His prayer for them. Iam no more   
 his colleagues. 9.) Stier remarks, that in the world] This shews us that “the   
 the Lord here begins to fulfil His promise world” is not said of place alone, for the   
 Matt. x. 32. I pray not for the world] Lord Jesus is still but of state, the   
 The misconceptions which have been made state of men in the flesh; sometimes   
 of this verse, as implying a decree of ex- viewed on its darker side, as overcoming   
 clusion for the vessels wrath, may be at men and bringing in spiritual death,—   
 once removed by considering the usage of sometimes, as here, used in the most   
 the term the world in this Prayer. The general sense. and these are. . ] not   
 Lord does pray distinetly for the world, but; it expresses the simultaneous state of   
 vy. 21, 23, that they may believe and the Lord and His, see ch. xvi. 32, and   
 know that the Father hath sent Him. He note. Holy Father] Holy, as applied   
 cannot therefore mean here that He does to God, peculiarly expresses that penetra-   
 not pray (absolutely) for the world, but tion of all His attributes by Love, which   
 that He is not now asking for the world, He only who here uttered it sees through in   
 does not pray this thing for the world. its length, breadth, and height :—which   
 These “whom Thou gavest me” have angels (Isa. vi. 3; Rev. iv. feel and ex-   
 already believed and known; the prayer press :—which men are privileged to utter,   
 for them is therefore a different one, viz. but can never worthily feel:—but which   
 that in vy. 11, 15. The mistake would be devils can neither feel nor worthily utter   
 at onee preeluded for English readers by (see Mark i. 24). They know His Power   
 the paraphrase, Iam praying for them; I and His Justice only. But His Holiness   
 am praying not for the world.... —\_for is especially employed in this work of   
 they are thine] in a fuller sense than keeping in His name now spoken of.   
 “they were Thine,’ ver. 6. That was in thy name] not ‘through Thine own   
 their preparation for Christ; this is their Name,’ as A. V., which yet renders the   
 abiding in Him, which is abiding in the same expression ‘én Thy Name’ ver. 12   
 Father, see next verse. 10.] Compare —but in the Name of verses6and 12; see   
 ch. xvi. 15 and note. ‘It were not so below. thy name, which thou hast   
 much if He had only said, ‘All Mine is given me] Not only the best supported,   
 Thine ;’ for that we may all say, that all but the best reading. The Name of   
 we have is God’s, But this is a far greater God is that which was to be in the Angel   
 thing, that He inverts this and says, ‘All of the Covenant, Exod. xxiii. 21, sce also   
 Thine is Mine.’ This ean no ereature say Isa. ix. 6; Jer. xxiii. 6. This Name,—   
 before God.” Luther. The A. V..— not the essential Godhead, but the covenant   
 «All Mine are Thine,’ &c.—gives the erro- name, JEHOVAH OUR RIGHTEOUSNESS,—   
 neous impression that persons only are the Father hath given to Christ, see Phil.   
 meant, whereas it is all things, in the ii. 9; and it is the being kept in this, the   
 widest meaning, —the Godhead itself in- truth and confession of this, for which He