10—16. ST. JOHN. 609   
   
 me, \* that they may be one, "4 as we are. 12x While I was tyer-21,8¢.   
 with them [Pin the world], ¢I kept them in thy name :\* ‘h. 39:   
 those that thou gavest me I 4 have kept, and¥ & none of them is wih i   
 dost, \* but the son of perdition ; \*that the seripture f wight \*   
 13g dnd now come I to thee; and these \*acwis.   
   
 be fulfilled.   
 things I speak in the world, that they f wight have my joy »ver.s.   
 fulfilled in themselves. 14>] have given them thy word ; ech. 18,19.   
   
 eand the world [> Zath] hated them, because they are not am i   
 of the world, ‘even as I am not of the world. 151 pray”   
 not that thou shouldest take them out of the world, but f.1s!   
 1 John v.18,   
 that thou shouldest keep them from } ¢he evil. 16 ‘They fver.   
 L)   
 @ render, EVEN AS. omit,   
 © Many of our ancient authorities read, as tn the last verse, 1 kept them in   
 thy name which thou hast given me, and guarded them.   
 a render, guarded, © render, not one of them perished.   
 £ render, may. & render, But.   
 4 vender, the evil one: see note.   
   
 do. the son of perdition] See 2 Thess.   
 here prays. ‘That which the Son has ii. As the other disciples, by true   
 given to His disciples no other than that of the divine words given to them, rose   
 which He himself has received from the from being natural men to be the children   
 Father, viz. the essential revelation of the of God, so Jndas, throngh want of the   
 Father.’ Luthardt. Compare Matt. x. 27. same, sunk from the state of the natural   
 that they may be one, even as we man to that of the lost—the children of   
 are] The oneness here is not merely har- the devil. Remark, it is not “ I lost   
 mony of will or of love,—as some have none, but the son of perdition.”—Christ   
 interpreted it, and then tried to weaken did not lose him (compare ch. xviii. 9,   
 the Oneness of the Godhead,—bnt oneness where there is no exception), but he lost   
 by the indwelling of the Spirit of Christ, himself. It may be well to notice, for the   
 the gift of the Covenant (1 Cor. vi. 17), English reader, that im the original,   
 and ultimately (as the close union implied noun perdition is the derivative of the   
 by even as requires) oneness of nature, verb perished. None perished but the one   
 2 Pet. i. 4, the expression “whereby who should perish ; whose very state and   
 are given unto us exceeding great and attribute it was to perish. the scrip-   
 precious promises” answers to the words ture] in which this was indicated, viz. the   
 “thy name which thou hast given me” ges alleged by St. Peter, Acts i, 20;   
 here. The Lord does not say, “that they see eh. xiii. 18. 13.) But now....   
 may be one with us,” nor, ‘that they and opposed to “ While I was with them”...   
 we may be one,” but “that they may be ver. 12, implying, ‘But I shall be here to   
 one as we are.’ Augustine. 12.) 1 keep them no more. And therefore I pray   
 kept them: see ch. x. 283—30. The Lord this prayer in their hearing, that? &e.   
 here, as Cyril remarks, compares His On my joy, see ch. xv. 11; xvi.   
 keeping of His own, to that by the Father, 24; also the reference to these words in   
 —in a way only aceountable by both 1 John i, 4, 14—16.] See ver. 8.   
 Persons being of equal Power and Dignity. Ver. 14 contains the manner in   
 not one of them perished, but . which He guarded them by giving them   
 So that Judas was one of the number which the Divine Word ;—and the reason of the   
 were given to Christ by the Father, men- keeping prayed for, viz. because they   
 tioned in ver. 9:—shewing us (1) the would be objects of hatred to the world:   
 sense in which those words must be under- I and the world being opposed. even   
 stood (see above); and (2) that of such as I am not of the world] Sce ch. xv. 18.   
 persons it is true there is for them no 15, I pray not. ..] Said mostly for   
 ‘irresistible grace,’ ‘keeping in God’s their sakes, for whom it was necessary that   
 Name’ independently of their ‘keeping they should abide yet in the flesh, to do   
 God’s word,’ ver. 6, which Judas did not