17—24, ST. JOHN. 6lL   
   
 in us: that the world may believe that thou P hast sent   
   
 me. 22And the glory which thou dygavest me I have   
 given them; "that they may be one, even as we are one: neh   
 \*31 in them, and thou in me, °that they may be made , i,"   
   
 perfect in one; [avd] that the world may know that   
 thou P hast sent me, and hast loved them, as thou \* hast   
 loved me. 2+? 8 Father, I will that they also, whom thou hast P ch. xi.20:   
 given me, be with me where I am; that they may behold {{'-   
 my glory, which thou hast given me; ?t/or thou lovedst aver.s.   
   
   
 P render, didst send. 4 render, hast given.   
 T render, lovedst.   
 8 The genuine original text has here: Father, (as to) that which thou   
 hast given me, I will that they also be with me where I am.   
   
 See note.   
 t render, because.   
 —because the Spirit proceeds from the ver. 5 and note), which by virtue of His   
 Father and the Son, and ‘He that is exaltation and the unity of all believers   
 joined to the Lord, is one Spirit:’ see Him through the Spirit, has become (not,   
 ver. 11. This unity has its true and only shall be) theirs, Eph. ii. 6; Rom. viii. 30;   
 ground in faith in Christ through the Eph. i. 18; not yet fully, nor as it His.   
 Word of God as delivered by the Apostles ; but as each can receive and shew it forth.   
 and is therefore not mere outward uni- The perfection of it is spoken of, ver. 24.   
 formity, nor can such uniformity pro- We have the same recurrences of that   
 duce it. At the same time its effects as in ver. 21, and the same dependence,   
 to be real and visible, such that the world The second of them here expresses not   
 may see them. that the world may merely the similarity of their to that   
 believe] This clause is not parallel with of the Son and Father,—but the actuality   
 the former, as if the world believing meant of its subsistence, Christ abiding in them   
 the same as they all being that all may and the Father in Christ. “That the   
 be brought to believe. Nor again can the world may know”? here, parallel as is to   
 words mean that the unbelieving and con- “that the world may believe” above, can-   
 demned world, at the end, may be per- not be interpreted of a bare recognition, or   
 suaded ‘that Thou hast sent Me.’ Such of a recognition at the final judgment,—   
 a rendering would surely be repugnant to but must be taken to mean that salutary   
 the spirit of the prayer, and’ the use of knowledge by which from time to time the   
 the word believe in our Gospel. Rather is children of the world are by God called to   
 it,‘ that this their being borne become the children of light. See the   
 by them all, and in all ages, continue same words, and note, ch. xiv. 31, also ch.   
 to convince the world, so that many in the xiii. and observe that in all three places   
 world may believe,’ &c. The “be- the recognition is that of love;—in ch.   
 lieving that thou didst send me” implies xiii, of the disciples one to another ; in   
 belief in the whole Work and Office of ch. xiv. 31, of Jesus to the Father; here,   
 Christ. Here our Lord certainly prays of the Father to believers, perfected into   
 Sor the world,—see above on ver. 9. unity in the Son of His love. “Ob-   
 Seea remarkable parallel, iii. 9, serve,” says Meyer, “how the glance of   
 as Stier truly remarks, the persons spoken the Intercessor reaches in these verses   
 of are penitents. 22, 23.) Grotius to the highest aim of His work on earth,   
 and others interpret this glory to mean, when the world shall be believing, and   
 the power of working miracles, and refer Christ Himself actually the Saviour of the   
 to ch. ii. 11 and ch. xi. but wrongly : world, ch. iv. 42, cf. ch, 16.” 24.   
 —for if so, in the words I have given that which thou hast given me (see   
 them our Lord must refer to the Apostles the text in margin)] The neuter gender   
 only, whereas it is distinctly referred to has a peculiar solemnity, uniting the   
 the believers of all time. The glory is whole Church together as one gift of   
 the glory of Christ as the only-begotten the Father to the Son: see ch. vi. 39,   
 Son (ch. i. full of grace and truth (see note. Then the words that they also re-