612 ST. JOHN. XVII. 26, 26.   
   
 me before the foundation of the world. °5 QO righteous   
 reh.xv, Father, ‘the world hath not known thee: but \*I \*have   
 x known thee, and ‘these ¥ have known that thou hast sent   
 26 And I have declared unto them thy name, and   
 will 2 declare it: that the love \* wherewith thou ® hast loved   
 me may be in them, and I in them.   
 xv.   
 x ch. 9   
 XVIII. 1 When Jesus had spoken these words, he went   
 a2Sam.xv-23, forth with his disciples over \*the brook > Cedron, where   
   
 U vender, knew thee not. X render, knew.   
 Y render, made known. Z render, make it known.   
 & render, lovedst.   
 D The original has of (the) cedars :   
 but the reading is somewhat uncertain.   
   
 solve it into the great multitude whom no dom of God. This promise has been in   
 man can number, and come home to the fulfilment through all the history of the   
 heart of every individual believer with in- Church. And the great result of this   
 expressibly sweet assurance of an eternity manifestation of the Father’s Name is, that   
 with Christ. I will is not like in the wonderful Love wherewith He loved   
 meaning to “we would” of ch. xii. 21 or Christ, may dwell in (not the Apostles   
 “T would” of 1 Cor. vii. 7, but more like aerely—the future tense, I will make it   
 the same word in Mark vi. 25,—an ex- known, has again thrown the meaning   
 pression of will founded on acknowledged onward to the great body of believers)   
 right: compare Luke xxii. 29. them,—i.e. the perfect, living knowledge   
 Compare also his expression with ch. v. of God in Christ, which reveals, and in fact   
 21; vi. 44. where I am] i.e. in is, this love. And this can only be by I in   
 the glorified state :—see ch. xii. 26 and them—by Christ dwelling in their hearts   
 note: also ch. xiv. 3. that they by faith, and renewing and enlightening   
 may behold my glory] This is the them by His Spirit. He does not say,   
 completion of ver. 22,—the open be- ‘Thos in them’—but “I in them,” aud   
 holding of His glory, spoken of 1 John ‘« Thou in Me :’ see ver. 23.   
 iii. 2, which shall be coincident with Cuap. XVIJI.—XX.] Fran Mant-   
 our being changed into His perfect FESTATION OF JESUS AS THE LorD, IN   
 image. This word behold includes REFERENCE TO THE NOW ACCOMPLISHED   
 behold and partake—the very case sup- REJECTION OF Him BY THE UNBELIEF   
 poses it. No mere spectator could behold oF IsRAEL, AND THE SORELY TRIED BUT   
 this glo See Rom. viii. 17 end, and EVENTUALLY CONFIRMED FAITH oF His   
 2 Cor. iii. 18. because thou lovedst own. And herein XVIII. 1—XIX. 16.]   
 me .. .] The most glorious part of this His voluntary submission of Himself to   
 sight of glory will be, behold the whole His enemies and to the unbelief of Israel.   
 mystery of redemption unfolded in the 1—11.] His betrayal and appre-   
 glory of Christ’s Person,—and to see how, hension. 1—3.] Matt. xxvi. 30-47.   
 before the being of the creature, that cter- Mark xiv. 26—43. Luke xxii. 39-53.   
 nal Love was, which gave the glory to On the omission by St. John of the conflict   
 Christ, of which all creation is but the of the Redeemer’s soul in Gethsemane, I   
 exponent. 25, 26.] The epithet right- would remind the reader of what has been   
 eous, here applied to the Father, is con- said in the Introduction, on the character   
 nected with the final clause of ver. 24. of this Gospel. The attempt to find in this   
 The Righteousness of the Father is wit- omission a discrepancy between the setting   
 nessed by the beginning of Redemption forth of the Redeemer by St. John and the   
 before the foundation of the world, and by Three Gospels, is, as usual, unsuccessful.   
 the glorification of the elect from Christ ; St. John presents us with most striking in-   
 but also by the fact the world’s not know- stances of the troubling of the human soul   
 ing the Father,—the final distinction made of Christ by the suffering which was before   
 by His Justice between the world and His. Him: sce ch. xii, xiii. 21. Compare   
 The making known, here spoken of, is notes on Matthew, ver. 36, and through-   
 carried on by the whole work and testi- out the section. 1. the brook Cedron}   
 mony of the Spirit completed in the King- The name given to this brook in the oldest