

Gazing at the Glory: Closer to the Center
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(John 17:20-24)
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When I was in first grade, I considered it a real feat to find out how many red dots were in the green pinwheels of all the 1950s-style stained glass windows on both sides of the sanctuary. Strangely enough, I'm back to counting them now when I visit my home church. I can tell you that there are five windows close to the ceiling, each with 12 red dots, which comes to a total of 60. There are four windows at eye level. Each of them has eight red dots, totaling 32. These 92 red dots inside the green pinwheels, multiplied by both walls, equal 184 red dots.

Now, I'm not quite as excited about adding them up as I was back then in first grade, but that goes without saying. Sometimes if I look around at the people sitting there in the real church, it just makes me want to count red dots.

Over there is a couple who didn't like me when I was a teenager, and they don't like me now either. (This invariable constant of Baptists disliking others in the church is as old as dirt; it's just there.) Over there is a sweet old man who taught me in Sunday school when I was a child. Now an octogenarian, he teaches the adult Sunday school class. It seems like he's gotten to be more like Jesus ever since I was a child. And that dear man has been disappointed in that neighborhood church. I think St. Francis would join the NRA and shoot the doves who came to land on him, but he gets sweeter all the time. And over here is a row of ladies who used to be in Sunday school with my late mother. They know so much about me that it makes me nervous just to sit in front of them.

Over there is a man my age who was awkward as a child and always seems to say something off-point. He was in Sunday school that day when Terry Dan Brooks took some scissors and cut my clip-on tie in two. We were both exiled to our parents' Sunday school class, which was the ultimate humiliation—having to sit there for either some kind of reformatory or retributive punishment. Over there is a man who used to be prominent in the city. Now no longer prominent, he's in trouble, and he wants to renew a friendship that we had in the drum and bugle corps of the ROTC when we were in high school.

It is far easier to love the church universal than it is to love the church local. I could get all sappy thinking about a wedgewood-blue Orthodox cathedral in St. Petersburg because it's way over there. But it's a different thing to look in the pew right around me. I can feel wonderful up in the Washington National Cathedral when I remember the great stories about that church where national events are held. It's another thing to look up and down the pew right by me.

Sometimes it's helpful to listen to the Devil when you're doing church work. Remember Screwtape, who first visited C.S. Lewis in his rooms at Magdalen College in July of 1941? You may have run into this senior demon who wrote letters to his tempter nephew Wormwood about that very problem I've described.

My dear Wormwood,

One of our great allies at present is the Church itself. Do not misunderstand me. I do not mean the Church as we see her spread but through all time and space and rooted in eternity, terrible as an army with banners. That, I confess, is the spectacle which makes even our boldest tempters uneasy. But fortunately it is quite invisible to these humans. All your patient sees is the half-finished, sham, Gothic erection on the new building estate. When he goes inside, he sees the local grocer with rather an oily expression on his face, bustling up to offer him one shiny little book containing a liturgy which neither of them understands, and one shabby little book containing corrupt texts of a number of religious lyrics, mostly bad, and in very small print. When he gets to his pew and looks around him, he sees just that selection of his neighbours whom he has hitherto avoided Let his mind flit to and fro between an expression like "the body of Christ" and the actual faces in the next pew. It matters very little, of course, what kind of people that next pew really contains Your patient, thanks to Our Father below, is a fool. Provided that any of those neighbours sing out of tune, or have boots that squeak, or double chins, or odd clothes, the patient will quite easily believe that their religious must therefore be somewhat ridiculous. At his present stage, you see, he has an idea of "Christians" in his mind which he supposes to be spiritual but which, in fact, is largely pictorial. His mind is full of togas and sandals and armour and bare legs and the mere fact that the other people in church wear modern clothes is a real—though of course an unconscious—difficulty to him. Never let it come to the surface; never let him ask what he expected them to look like. Keep everything hazy in his mind now, and you will have all eternity wherein to amuse yourself by producing in him the peculiar kind of clarity which Hell affords.

Your affectionate uncle,
Screwtape

That's the rub of it, isn't it? It's not just that we have to love the church universal; we also have to love those people in the pews around us and be a community with them.

Jesus Looks Through His Disciples and Prays for Us

We're in John 17. Maybe it's in the upper room. The firelight from the lamps causes the shadows of the eleven to play against the wall. There are still some crumbs from the Passover bread on their fingers. The tart tannins of the Passover wine may still be in their mouths. Lamb bones lay askew on their plates.

Jesus has already prayed for Himself, as well as the eleven. But now in verse 20 He says, "I'm not asking on the behalf of these alone, but those who are believing in Me through their word." He's using the present tense form of the word "believing" in the future sense, as if it is already happening.

By the firelight that is flickering in Peter's eyes, Jesus not only looks at His close disciple, but He also looks *through* him. Somehow behind the face of Peter, He sees a line of believers extending through Pentecost, Cornelius, and all the way throughout to the horizon. He says, "I'm praying for them." There's John. He looks at John, and there behind Him at that church in Ephesus and the Christians of Turkey and the Greek isles.

Somehow that line sneaks all the way out to infinity. And He says, "I'm praying for them." He looks at Thomas. If the legends are correct, behind Thomas He sees a line of swarthy faces and the indigenous church of India. Then He looks at that gap where Judas would have been, and maybe He sees Saul of Tarsus and the churches of the west. He says, "I am praying for them who are believing on Me through these."

I know we Baptists are not really comfortable with the idea of apostolic succession. And yet, in one sense we're all part of an apostolic succession, whether we acknowledge it or not. Have you ever been to that website called *ancestry.com*? You put in your name, your grandfather's name, and the date and place. If you're willing to get out your credit card, you can see where you all came from. In a sense, if we were able, there could be a *spiritualancestry.com*. We heard from somebody who heard from somebody who heard from somebody—all the way back to those eleven around that table, or the one who wasn't there, Saul of Tarsus (Paul). We can go all the way back. In a sense, Jesus in this passage is looking at *us*.

At Sacré-Coeur on Montmartre in Paris, the hill that looms over the city, there's a beautiful white basilica that was built as a pledge by two businesspersons if God would prosper them. In the apse of this church is the largest mosaic of Jesus in the world. It's an interesting study in perspective because He's always looking at you. No matter whether you look straight at Him, go to the far side aisle, walk over to the other side, or even stand at an oblique angle, He's still looking at you.

Jesus Prays That We All Might Be One

Do you ever think about what He might have been praying that night? I would have been distracted. Judas is already on his way to lead the torchlight parade of betrayal. Peter is sitting right there, hugging himself to death and saying, "I'll go to prison and death," when Jesus had already heard the curse of denial. There's Caiaphas over there, ready to step on Jesus like we'd step on a cockroach in the baptistry. Then there's Pilate, ready to hand Him over, just to get Him out of the way.

Ancient philosophies about unity

Jesus might have been distracted, but do you know what He prays? "I pray that they might be one . . . so that the world might believe that You sent Me." Now, that's not a new idea. The ancient world was at least as obsessed as we are with being one. They had theories about it. Some thought monotheism made everybody one, a philosophy that was not only espoused by the Hebrews but by people such as the Greek philosopher Plutarch: if we all believe in one God, we'll all be one.

Others thought that our shared humanity made us one. Protagoras and Alexander the Great both held this belief. Alexander the Great wanted everyone to be one so much that after he defeated them, he joined them. He started dressing like a barbarian and adopted barbarian customs, hoping that he could get everybody together and be one.

Another school of thought said that we can get everybody to be one if we could just enact perfect laws. Read Plato's *Republic*. And still others believed what somebody called a cosmological cosmopolitanism, which is almost as hard to do as it is to say. This philosophy says that the world should just be one big, happy city. Alexander and Philo shared that idea.

True unity in Christ: a reality that is out of this world

They were worried about getting together, but here comes Jesus crashing into all of that failure with something that has absolutely no analogy. He says, "I pray they might be one, just as I am in you and you are in Me and we are in them." Now, if you understand that on the first reading, you are a hermeneutical Einstein. I have to think about that: "Just as I am in you and you are in Me, we're in them." It's literally something out of this world.

When I read this verse, I think about those Russian nesting dolls designed to hold a president inside of a president or a dictator inside of a dictator. You can also get Barbie dolls inside of Barbie dolls now. That's a ridiculous thought, isn't it? But in a way it's not because that's about as close as our mere, finite human minds can get to what Jesus was talking about when He said, "The only thing that keeps God's people one is that they're somehow swept away into a reality that is literally out of this world."

Whitaker, in his commentary on John, actually takes a whole page to draw a circle—one circle inside a circle inside a circle to help us understand. Even that seems faintly short of the mark.

Modern Church Strives for Uniformity, Not Unity

Uniform organization

We try other things to make us one. We church folks think that if we can just get things organized the right way, we'll all be able to get together. That impulse runs deeply in us. Some of us think that if we can all be free churches who vote on everything, we'll be united. Others believe that if we have connectional churches that get together, we'll achieve oneness. Still others think that if we can be a monarchical church that has a magisterium, a teaching authority, it will keep us all one. Yet, that particular system hasn't really worked well at all. The two biggest denominations in the world that use it—Catholicism and Orthodoxy—have mutually anathematized one another. And even though the Pope and the Patriarch meet, they have both decreed long ago that the other one is headed straight for the netherworld.

Organization does not keep us one. Oh, we can keep things organized. I can go to Greenwood Cemetery and look down at the gravestones that are in a perfectly straight line, but everything's dead. Ice cubes coming out of an icemaker are uniform, but they're cold because they're ice.

Uniform doctrine

Jesus didn't pray that we'd all have the same doctrine so that we would be one. Some of our lives have been framed by an argument about certain doctrines, such as the way we got the Bible. We've watched lives and families and churches and communities divided over arguments about issues like that.

Uniform niceness

Niceness doesn't make us one either. Around these parts, sometimes it seems like unity is just the doctrine of niceness—"If we could all be nice, then we'll have unity." It's nice to be nice, but niceness doesn't make us one.

In fact, in a seminary community where we spend all day dealing with ultimate concerns, niceness can wear thin. We've gathered here together, and some of us have come from churches that may only be just one half-step away from Unitarianism. Others of us have come from churches where we sing, "There is power, power, wonder-working power in the blood." And we're all right here together.

If you don't think niceness can wear thin, go back to Marburg Castle during the Reformation. There's Huldrych Zwingli holding out his hand. "Here Luther, we agree on 14 things. The only thing we can't agree on is the nature of the sacrament. Luther, I'd rather be your friend and Melancthon's than anybody else in the world. Take my hand." Luther said no.

No, genuine unity is something different than that. It occurs through the mutual indwelling of the Father and the Son, and us in them, and being swept away by something that's absolutely a gift. It is not uniformity; it is unity.

Thomas Merton, writing about this in his book on contemplation and the difficulty of doing it even as a monk, says,

Christian folks' minds and judgments and their desires, their human characters and faculties . . . are all imprisoned in the slag of an inescapable egotism which pure love has not yet been able to refine. As long as we're on earth, the love that unites us will bring us suffering by our very contact with one another, because this love is a resetting of a Body of broken bones. Even saints cannot live with saints without some anguish, without some pain at the differences that come between them.

Gazing at the Glory of Christ Brings True Unity

Is this a counsel of despair? No, Jesus gives us a hint—a hint that I call, "gazing at the glory." In verse 22, they're overhearing His prayer: "The glory which you have given to Me, I have given to them." I don't know what that was, but it has something to do with John 1:14, "The Word became flesh and lived among us. We saw His glory." It has something to do with what happened at Cana, when they saved the best wine for last. The

author of the fourth Gospel says, "He showed them His glory." They got just enough glimpses of that to keep a group like them together.

Have you ever considered the group to whom He gave the keys of the Kingdom? Good night! Here's Peter—I don't have to tell you about him. Here's James and John. Why in the world do we call John the apostle of love? At one point, John said, "If they won't let You in town, Jesus, let's call down fire and burn up the whole place." Here's Thomas, who's doubted all along. Here's Philip. Everywhere Philip showed up, he was clueless. You talk about an unusual church business meeting: here's Matthew who sold out to Rome to collect taxes and Simon the Zealot, who would have liked to have slit the throats of people like Matthew.

How in the world did all of those people ever stay together, and why did He give them the keys? There's only one answer—because they kept on in spite of it all, gazing at the glory. Every one of those signs and wonderworks caused that disparate group to get closer and closer. And just like following the spokes of a wheel toward the hub, the closer you get to the center, inevitably the closer you get to one another.

But there's already a "not yet" in this passage because He looks out ahead to something else. He prays in verse 24, "Father, I desire that they also whom You've given Me may be with Me where I am, that they may behold My glory." That's the "not yet" of the "already." Looking far out beyond the horizon, He looks at those eleven and knows what they're going to face. If early church tradition is right, all of them would die for their testimony.

Do you know that we really see more things that look glorious in a sense than they ever saw? In those little house churches, they gathered by lamplight, hiding for several years. They never even saw a stained glass window of a triumphant cosmic Christ. Yet we've seen that. They never saw a steeple thrust up toward heaven with a gold cross on top of it so that 100,000 people a day driving down the freeway will look over and see it. They never had any idea that anything like that would ever happen. They never even saw a codex (a bound Bible) in that primitive church.

Jesus looked at them and saw everything that they wouldn't see. He said, "I hope someday they'll be with Me so they can see what this is all about." You might say, "Well preacher, are you telling us that we'll stay as one here in the community at Truett because we gaze at the glory? Does that mean we walk around the hallways with our eyes looking up, mumbling to one another something like a chant?" No, I can't really tell you any more than what Jesus said in John because it is literally out of this world. "I in them, You in Me, I in You." Look at it.

Some years ago I was preaching at a meeting of the European Baptist Convention, those sixty or seventy English-speaking expatriate churches from England and the rest of Europe. They know how to have church camp there. We were meeting at Interlaken in Switzerland. (That's way better than Latham Springs.) On a day that the late Woody Hendricks and I were speaking together, we decided to take the Jungfraubahn, the

world's highest train trip. There's a train that goes from Interlaken up toward the three peaks: the Jungfrau, the Mönch, and the Eiger. The station at the top, the Jungfrauoch, is the highest railway in Europe. It's a small, crowded cog railway. That day, it was hot.

Most of the way, we were going through a tunnel, and it was somewhat discouraging. There were all kinds of people there—not only Europeans. I heard five different languages, including an Asian dialect. It was tense, and not really a pleasant ride. We were jammed in there, all speaking different languages and getting on one another's nerves. But then, we came out of the tunnel at the Jungfrauoch. To this day, it's the most spectacular sight I have ever seen—alpine peaks on either side as far as the eye could see the horizon and a massive glacier punctuated by them and going on toward infinity. The strangest thing happened: Everybody got quiet. Mouths were open in astonishment, eyes were staring, hearts were pounding. All of a sudden we were gazing at the most glorious thing any of us had ever seen. And in that moment, everybody on that little cog train was one.

Our hope for unity, here and beyond here, is that we learn what it means to gaze at the glory. When we're closer to the center, we're closer to one another.

the 1990s, the number of people with a mental health problem has increased in the UK (Mental Health Act 1983, 1990).

There is a growing awareness of the need to improve the lives of people with mental health problems. The Department of Health (1999) has set out a strategy for mental health care, which includes a commitment to improve the lives of people with mental health problems. This strategy is based on the following principles:

• People with mental health problems should be treated as individuals, with their own needs and wishes.

• People with mental health problems should be given the opportunity to participate in decisions about their care and treatment.

• People with mental health problems should be given the opportunity to live in their own homes and communities.

• People with mental health problems should be given the opportunity to work and to contribute to society.

• People with mental health problems should be given the opportunity to live a full and meaningful life.

• People with mental health problems should be given the opportunity to live in a safe and secure environment.

• People with mental health problems should be given the opportunity to live in a supportive and caring environment.

• People with mental health problems should be given the opportunity to live in a community that is accepting and inclusive.

• People with mental health problems should be given the opportunity to live in a community that is safe and secure.

• People with mental health problems should be given the opportunity to live in a community that is supportive and caring.

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THE GOSPEL ACCORDING TO
ST JOHN

AN INTRODUCTION
WITH COMMENTARY AND NOTES
ON THE GREEK TEXT

BY
C. K. BARRETT

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14.26; 20.22 with πνεῦμα). These uses, few as they are, are nevertheless important. The present verse is significant not least because whatever ἀγιάζειν means here, it can scarcely mean anything different in v. 19, where Jesus says ἀγιάζω ἑμαυτόν. At 10.36 God is said to have sanctified Jesus, clearly for his mission to the world. This is a normal and very common use of ἀγιάζειν; a person is set apart for a sacred duty. For example, Jeremiah was sanctified to be a prophet (Jer. 1.5, πρὸ τοῦ σε ἐξελθεῖν ἡγιακά σε (Ἰησηῦν), προφήτην εἰς ἔθνη τέθεικά σε); Aaron and his sons were sanctified to be priests (Ex. 28.41, καὶ ἀγιάσεις αὐτούς, ἁγιάζειν). The setting of the present verse is similar to that of 10.36; as there, the word ἀποστέλλειν is in the context. The disciples in their turn are to be set apart by God for a mission to the world. There is certainly no reason to think that they are consecrated to death.

ἐν τῇ ἀληθείᾳ. On ἀλήθεια in John see on 1.14. The article makes it difficult to translate simply "in reality", "in truth", as might otherwise be done. Here, as for example at 8.32, and as is required by the next clause, it means the saving truth revealed in the teaching and activity of Jesus. It is this truth which designates and separates the apostles for their mission.

ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. For the word of God cf. vv. 6, 14. Both λόγος and ἀλήθεια, "message" and "truth", approximate to the person of Jesus himself, who, as John emphasizes, is the Word and the Truth.

18. καθὼς ἐμὲ ἀπέστειλας . . . καὶ ἐγὼ ἀπέστειλα αὐτούς. The introduction of an apodosis by καὶ may be Semitic. For the thought see on 13.20; 20.21. Here the mission of the apostles is taken up into the supreme moment of the mission of the Son in which the task appointed him by the Father is completed. The aorist ἀπέστειλα is used of the sending of the disciples, although they are in fact not sent till 20.21 (πέμπω, present). John writes from the standpoint of his own age, but also regards the mission of the Son as virtually completed, and the mission of the Church as virtually begun, at the last supper, in which the love, obedience, and glory of Jesus are fully represented.

εἰς τὸν κόσμον. Both Jesus and the apostles have a mission to the world. This fact must be set beside the limitation of Jesus' prayer to the disciples (v. 9) and to those who believe through their word (v. 20), the emphasis upon his love for his own (13.1 *et al.*), and the command that the disciples should love one another (13.34; 15.12f.). The world is to be invited, through the witness of the Holy Spirit and of the disciples, to enter this circle of prayer and love.

19. ὑπὲρ αὐτῶν ἐγὼ (om. & W) ἀγιάζω ἑμαυτόν. See on v. 17, and on 10.36. There is nothing in the word ἀγιάζειν itself to make a reference to the death of Jesus necessary; this reference lies rather in the context, especially in the use of ὑπὲρ; cf. 11.50-52; 15.13; 10.11; cf. also 1.29 and Mark 10.45, λύτρον ἀντὶ πολλῶν. To consecrate oneself is the act of a servant of God, who makes himself ready for his divinely appointed task, and the task immediately ahead of Jesus was that of dying for his friends. The language is equally appropriate to the preparation of a priest and the preparation of a sacrifice; it is therefore doubly appropriate to Christ. Except as indicated in the note on v. 17, there is little Jewish material to illustrate the thought. The expression ἁγιάζειν ἑαυτόν ("sanctify thyself") occurs, but generally has an ethical sense. Cf. however *C.H.* 1, 32, ὁ σὸς ἄνθρωπος συναγιάζειν σοὶ βούλεται. The meaning of συναγιάζειν is not clear, but it is plain that the Hermetic prophet wishes in some sense to share the holiness of God. Dr. Festugière (in

A. D. Nock and A. J. Festugière, *Corpus Hermeticum* (1945) I, 19) translates; “. . . veut te prêter aide dans l'œuvre de sanctification”. Here apotheosis, or something of the kind, is in mind; and, though apotheosis strictly understood is foreign to John's thought, the present passage looks in the same direction. The Son who has prayed to be glorified now asks again in other terms that he may re-enter the divine life, in order that he may take his disciples with him and so, as it were, incorporate them into God.

ἐν ἀληθείᾳ. Here (contrast v. 17) there is no article, and if this verse stood alone the translation “may be truly sanctified”, “may be sanctified indeed” would be necessary. But in view of the parallel in v. 17 it seems at least possible that John is restating the same thought, though he does not express himself without ambiguity.

20. οὐ περὶ τούτων, those gathered with Jesus at supper, probably (though this is never explicitly stated) the Eleven.

ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν. John has already referred to the mission of the disciples εἰς τὸν κόσμον (v. 18). As their faith was itself the result of Jesus' mission to the world, so their mission will evoke faith. John now deliberately turns to view this process, the history of the Church. For him there is no problem in the continued existence of an earthly society after the Lord's resurrection; Jesus himself willed it and prayed for those who should join it (cf. 20.29).

εἰς ἐμέ. ΠΙΣΤΕΥΕΙΝ Εἰς is a common Johannine idiom (see on 1.12) and εἰς ἐμέ should probably be constructed with πιστευόντων. Yet it must be admitted that the order of words would make it more natural to take εἰς ἐμέ with λόγου, and this is not impossible. For the use of such a prepositional phrase with λόγος cf. 2 Cor. 1.18, ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς. If this construction is accepted the meaning will be “their word of testimony to me”.

21. ἵνα πάντες ἐν ᾧσιν. As at v. 15, ἵνα expresses the content of the request. Jesus prays that the whole Church may be one, as he has already prayed that his own disciples may be one (v. 11). Its unity however is not merely a matter of unanimity, nor does it mean that the members severally lose their identity. The unity of the Church is strictly analogous to the unity of the Father and the Son; the Father is active *in* the Son—it is the Father who does his works (14.10)—and apart from the Father the deeds of the Son are meaningless, and indeed would be impossible; the Son again is in the Father, eternally with him in the unity of the Godhead, active alike in creation and redemption. The Father and the Son are one and yet remain distinct. The believers are to be, and are to be one, in the Father and the Son, distinct from God, yet abiding in God, and themselves the sphere of God's activity (14.12).

ἐν ἡμῖν. ἐν is repeated here by $\aleph \Theta \Omega$ vg sin pesh boh, but omitted, rightly, by B D it.

ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας. The unity of the Church in God is the supreme testimony to the truth of the claim that Jesus is God's authorized emissary. The existence of such a community is a supernatural fact which can be explained only as the result of a supernatural cause. Moreover, it reveals the pattern of the divine activity which constitutes the Gospel: the Father sends the Son, and in his works the love of the Father for mankind

is manifest, because the Son lives always in the unity of love with the Father; the Son sends the Church, and in the mutual charity and humility which exist within the unity of the Church the life of the Son and of the Father is manifest. It seems to be implied here that the κόσμος as a whole will believe, and therefore be saved. With this apparent universalism contrast 16.33. John retains the customary New Testament tension between universalism and the predestination of an elect remnant. In fact, the inevitable human imperfection of the Church means inevitably an imperfect faith on the part of the world, and Church and world alike must ever remain under the judgement and mercy of God.

22. In this and the next verses the theme of unity is repeated, but with variations of expression which introduce a number of new thoughts.

τὴν δόξαν ἣν δέδωκάς μοι. It is difficult to think that this statement does not presuppose the answer to the prayer of vv. 1, 5. John looks back upon the completed work of Christ, in which the glory of God has been bestowed upon him in his return to the Father.

δέδωκα αὐτοῖς. Christ has been glorified, and he has communicated his glory to the Church, which, being in God, could not fail to share in the glory of God. This does not however teach a crude *theologia gloriae*. The glory is the glory of Christ, and the glory of Christ is acquired through, and is most completely expressed in, the crucifixion. The Church receives glory on precisely the same terms, by unity in faith with the death and resurrection of Jesus, and expresses it in obedience, and pre-eminently in humiliation, poverty, and suffering. This is certainly not a promise of visible prosperity; cf. 16.33.

ἵνα ὡσιν ἐν καθὼς ἡμεῖς ἐν. See v. 21.

23. ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί. See on v. 21. It is impossible to draw any sharp distinction between "I in them" and "they in us". It may be said with equal truth that Christ is in the Father and the Father in Christ, and the relation between the disciples and the Godhead is of a similar reciprocal kind.

ἵνα ὡσιν τετελειωμένοι εἰς ἐν, "that they may attain perfect unity". In John τελειοῦν is used at 4.34; 5.36; 17.4 of carrying out, or completing, a task; at 19.28 of the fulfilment of Scripture. No other word of the τέλειος group is used in John. There seems to be reason for thinking (see Lightfoot on Col. 1.28) that Paul sometimes used these words with the initiatory rites of the mystery religions in mind, but there is no ground for such a view with regard to John. The idea of completeness is all that is involved here. Final completeness and unity can of course be achieved only when the number of the elect is accomplished at the time of the end, but these words do not exclude the notion that the Church may be complete at every stage of its growth.

ἵνα γινώσκῃ ὁ κόσμος . . . Cf. v. 21, ἵνα ὁ κόσμος πιστεύῃ . . . On the relation between believing and knowing see Introduction, p. 68, and on 1.10; 17.3.

ἡγάπησας (*pr.*) ἡγάπησα D φ a b sin pesh. The Western text may be due simply to accident—the dropping of a ς is an easy error, especially with another ἡγάπησας at hand. But it also repeats the scheme which has appeared so often in these discourses, the equivalence of the relation between the Father and the Son and the Church. It is quite possible that John himself

intended to repeat this scheme, and possible therefore that the Western reading is original. For the love of the Father for the disciples see 16.26f.

24. πατήρ. The nominative (B) should probably be accepted, the vocative in the majority of MSS. being an assimilation to v. 1. It is however possible that πατήρ should be regarded as a form of the vocative. See Robertson, 264, 461, and cf. v. 25, where πατήρ is combined with a vocative adjective (in v. 21 it would be possible to regard πατήρ as a real nominative).

ὁ (R B D sin boh) is certainly to be preferred to οὗς. The tendency to alter the neuter into conformity with ἐκεῖνοι would be very strong, though the neuter is in fact Johannine (e.g. v. 2).

θέλω. The ordinary language of prayer breaks down because Jesus is speaking, as it were, within the Godhead. He expresses his will, but his will is identical with the Father's (4.34; 5.30; 6.38). After θέλω, ἵνα with the subjunctive is used for the infinitive to express the content of the wish; cf. the use of the same construction after ἐρωτᾶν (vv. 15, 21).

ὅπου εἰμι ἐγὼ κἀκεῖνοι ὡσιν μετ' ἐμοῦ. Contrast 13.33,36, where Jesus says that even the disciples cannot follow him, to be where he is, "now". To Peter he gives the promise, ἀκολουθήσεις δὲ ὕστερον. This prayer contemplates the time when such following becomes possible; that is, the thought of the last discourses comes finally to the eschatological hope that in the end the Church will be with Christ in God. The way to this glory lies through suffering, for if Peter is to follow Jesus it will be in suffering before it is in triumph (cf. 21.18f.). Jesus is going to the Father's glory, through death; the disciples cannot follow him now because they are to be left in the world (v. 11); but they will follow.

ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν. This means the glory of Christ within the Godhead, his glory as God. In 2 Cor. 3.18 the Christians in this life behold the heavenly glory of Christ as in a mirror (so H. Windisch, *Der Zweite Korintherbrief* (1924), H. Lietzmann and W. G. Kümmel, *An die Korinther I, II* (1949); otherwise W. L. Knox, *St Paul and the Church of the Gentiles* (1939), 121, 132), and are themselves transformed by the vision from glory to glory. But this does not seem to be John's view; he thinks of the future consummation. With ἦν δέδωκός μοι cf. v. 22.

ὅτι ἡγάπησάς με. The ultimate root of the final hope of men lies in the love of the Father for the Son, that is in the eternal relationship of love which is thus seen to be of the essence of the Holy Trinity.

πρὸ καταβολῆς κόσμου. Cf. v. 5, πρὸ τοῦ τὸν κόσμον εἶναι. The word is not used elsewhere in John, but is fairly common in the New Testament (Matt. 13.35; 25.34; Luke 11.50; Eph. 1.4; Heb. 4.3; 9.26; 1 Peter 1.20; Rev. 13.8; 17.8). The beginning and end of time are here brought together to find their meaning in the historical mission of Jesus and its results.

25. πατήρ (on this form see on v. 24) δίκαιε. Cf. v. 11, πάτερ ἅγιε. The short final section of the prayer begins. John applies the adjective δίκαιος to no other than God, and the whole group of words is of infrequent occurrence. It is significant here because it is by God's righteous judgement that the world is shown to be wrong, and Jesus and the disciples right, in their knowledge of God.

καὶ ὁ κόσμος . . . ἀπίστευτος. These words, with those of the next verse, summarize, and were no doubt intended to summarize, the substance of the

Gospel. The world (see on 1.10) does not know God. There exists however a unique reciprocal knowledge between the Father and the Son. The Son alone, who from eternity has been in the bosom of the Father, knows him, as God knows all men. The disciples do not step into the place of Christ and know God as Christ knows him; but they know that God has sent Christ, and that accordingly Christ is the authorized agent and revealer of God. Their knowledge of God is mediated through Christ; and this, so far as John knows, is the only saving knowledge of God accessible to men. This thought is developed in the next verse. In this sentence the initial *καί* is obscure. It was probably intended to co-ordinate the statement about the world and the disciples: "It is true *both* that the world did not know thee . . . *and* that these men knew . . .". This involves treating *ἐγὼ δὲ σε ἔγνων* as a parenthesis, though of course a very important one.

26. *ἐγνώρισα αὐτοῖς τὸ ὄνομά σου*. Cf. v. 6, *ἐφανέρωσα*; no difference in meaning is intended. *γνωρίζειν* is used at 15.15; not elsewhere in John. Jesus conveyed the revealed character of God to his disciples not only in his teaching but in his deeds and in his own person (14.9; 1.18).

καί γνωρίσω, in personal union, and through the work of the Holy Spirit.

ἵνα ἡ ἀγάπη . . . ἐν αὐτοῖς ᾗ. ἐν αὐτοῖς may be rendered either "within them", that is, "within each one of them", or "among them". It is impossible to draw a sharp line between the two interpretations, and it may be said that each implies the other. If we take the former it means that the love of God as an active divine principle is at work within the heart of the Christian; but if this is so the same divine love cannot fail to be the relation existing between those who are so inspired. Because the love of God is in them it must needs be among them; and *vice versa*.

ἦν ἡγάπησάς με. Cf. v. 24. The love which inspires and rules the Church, and is its life, is the essential inward love of the Godhead, the love with which the Father eternally loves the Son (the love which God is, 1 John 4.8,16). See on 15.12-17.

καὶ ἐν αὐτοῖς. Here also *ἐν* probably means both "in" and "among". That God would dwell in the midst of his people was a regular feature of the messianic hope. The only proper object of the love with which the Father loves the Son is the Son, and it is because he is in the disciples, and in their midst, that they can be said to enjoy this love. Cf. 14.20, where the double relationship *ὑμεῖς ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν*, is expressed. Cf. Matt. 28.20; the promise of the presence of Jesus is interpreted in the light of Paul's doctrine of the mutual indwelling of Christ and the believer. Jesus is leaving the world and going to the Father not that his disciples may be left solitary but in order that (*ἵνα*) he may abide in them and among them.

36. THE ARREST OF JESUS

18.1-11

The last supper ended, Jesus, accompanied by his disciples, went out, with no specified motive, to a garden (orchard, or plantation) beyond the Kedron, which was a common meeting place for them. Thither Judas the traitor led a mixed company of Roman soldiers and Jewish

police. Jesus, thus confronted with the power of this world, at once took the initiative. On his declaration of his identity his adversaries fell to the ground, and he secured the safe withdrawal of his friends. Peter, unwilling to be thus protected, struck off the right ear of a slave named Malchus, only to receive the rebuke of Jesus. Neither inward shrinking, nor outward force, nor the embarrassments of his friends could prevent him from laying down his life at his own time, in obedience to the Father and for the salvation of the world.

It was inevitable that the passion narrative should contain an account of the arrest of Jesus, especially because the arrest was bound up with the betrayal, but John in giving this account was probably dependent on the work of his predecessors, notably Mark. Detailed points of resemblance and difference between the Johannine and the earlier narratives are mentioned in the notes; here the following main tendencies in John's work may be observed.

(a) Topographical and other details are introduced. It is difficult to see how any theological purpose can be served by the names Kedron, Peter, and Malchus, and it may therefore be supposed either that John possessed other valuable sources of traditional material in addition to the synoptic gospels, or that with the lapse of time the earlier tradition came to be enriched with such personal details. Comparison with the apocryphal gospels (cf. e.g. Gospel of Peter 31, where the name, Petronius, of the centurion is given; Acts of Pilate 1.1) suggests that the latter is the more probable alternative.

(b) The Romans are introduced at the opening of the passion narrative. This is historically improbable (see the note on v. 3) and seems to be due to John's desire to show that the whole κόσμος was ranged against Jesus.

(c) The synoptic narrative of the agony in Gethsemane is entirely omitted, though there is a plain allusion to it in v. 11 (cf. also 12.27-30 and the notes); we cannot suppose that John was ignorant of this tradition, but it did not accord with his purpose to represent the issue as in any sense doubtful.

(d) There is throughout the narrative an emphasis upon the authority of Jesus. He, not Judas or the tribune, is in command. He goes out (v. 1) to his arrest; he interrogates his captors, and fells them to the ground with a word; he rebukes and also preserves his own disciples.

(e) Jesus thus acts in defence of his disciples, that none of them may be lost, suffering on their behalf (cf. Mark 10.45).

These points have been fully brought out here because they recur throughout the Johannine passion narrative.

1. ταῦτα εἰπὼν. By these words the passion narrative is bound to the discourses at the last supper; cf. 14.25; 16.1; 17.1; also 16.25.

ἐξῆλθεν, out of the room where the supper had been held; but see 14.31 and the note.

the 1990s, the number of people in the world who are under 15 years of age is expected to increase from 1.1 billion to 1.5 billion (United Nations 1994).

There are a number of reasons why the number of children in the world is increasing. One of the main reasons is the decline in the death rate of children under 5 years of age. In 1990, 10.6 million children under 5 years of age died, but by 2000, this number is expected to fall to 6.5 million (United Nations 1994).

Another reason is the increase in the number of children who are not being cared for by their parents. In 1990, there were 100 million children who were not being cared for by their parents, but by 2000, this number is expected to increase to 150 million (United Nations 1994).

The increase in the number of children who are not being cared for by their parents is due to a number of factors. One of the main factors is the increase in the number of children who are being abandoned by their parents. In 1990, there were 10 million children who were abandoned by their parents, but by 2000, this number is expected to increase to 20 million (United Nations 1994).

Another factor is the increase in the number of children who are being abandoned by their parents because of poverty. In 1990, there were 5 million children who were abandoned by their parents because of poverty, but by 2000, this number is expected to increase to 10 million (United Nations 1994).

The increase in the number of children who are being abandoned by their parents because of poverty is due to a number of factors. One of the main factors is the increase in the number of children who are being abandoned by their parents because of the lack of resources. In 1990, there were 5 million children who were abandoned by their parents because of the lack of resources, but by 2000, this number is expected to increase to 10 million (United Nations 1994).

Another factor is the increase in the number of children who are being abandoned by their parents because of the lack of education. In 1990, there were 5 million children who were abandoned by their parents because of the lack of education, but by 2000, this number is expected to increase to 10 million (United Nations 1994).

The increase in the number of children who are being abandoned by their parents because of the lack of education is due to a number of factors. One of the main factors is the increase in the number of children who are being abandoned by their parents because of the lack of access to education. In 1990, there were 5 million children who were abandoned by their parents because of the lack of access to education, but by 2000, this number is expected to increase to 10 million (United Nations 1994).

Another factor is the increase in the number of children who are being abandoned by their parents because of the lack of health care. In 1990, there were 5 million children who were abandoned by their parents because of the lack of health care, but by 2000, this number is expected to increase to 10 million (United Nations 1994).

The increase in the number of children who are being abandoned by their parents because of the lack of health care is due to a number of factors. One of the main factors is the increase in the number of children who are being abandoned by their parents because of the lack of access to health care. In 1990, there were 5 million children who were abandoned by their parents because of the lack of access to health care, but by 2000, this number is expected to increase to 10 million (United Nations 1994).

Another factor is the increase in the number of children who are being abandoned by their parents because of the lack of social support. In 1990, there were 5 million children who were abandoned by their parents because of the lack of social support, but by 2000, this number is expected to increase to 10 million (United Nations 1994).

The increase in the number of children who are being abandoned by their parents because of the lack of social support is due to a number of factors. One of the main factors is the increase in the number of children who are being abandoned by their parents because of the lack of access to social support. In 1990, there were 5 million children who were abandoned by their parents because of the lack of access to social support, but by 2000, this number is expected to increase to 10 million (United Nations 1994).

Another factor is the increase in the number of children who are being abandoned by their parents because of the lack of economic resources. In 1990, there were 5 million children who were abandoned by their parents because of the lack of economic resources, but by 2000, this number is expected to increase to 10 million (United Nations 1994).

THE INTERNATIONAL CRITICAL COMMENTARY

A CRITICAL AND EXEGETICAL
COMMENTARY

ON THE

GOSPEL ACCORDING TO ST. JOHN

BY

ARCHBISHOP J. H. BERNARD

VOLUME II

20. Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, 21. ἵνα πάντες ἐν ᾧσιν, καθὼς σὺ,

so in Heb. 10¹⁰ we find the confession, "We have been consecrated through the offering of the Body of Jesus Christ." In a sense, He is the consecrator of all such: "He that consecrates and they that are being consecrated are all of one" (ἐξ ἐνός, Heb. 2¹¹), a thoroughly Johannine statement, although it does not appear in Jn.

ἵνα ᾧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ. Cf. v. 17 for truth, the Divine λόγος, the full revelation of the Father, as the medium of consecration to the Christian life.

The prayer of Jesus for all future disciples (vv. 20-26)

20. We now reach the third division of the Prayer of Jesus, which passes from the thought of the apostles to the thought of all those who should reach discipleship through their ministry.

ἀλλὰ καὶ περὶ τῶν πιστευόντων κτλ. πιστευόντων is a proleptic or anticipatory present participle, with the force of a future, *qui credituri sunt* (Vulg.). Some minuscules, which the rec. text follows, through misunderstanding, have adopted πιστευσόντων.

διὰ τοῦ λόγου αὐτῶν. The "word" of the evangelical preachers was the message of God in Christ which they brought, such preaching being an essential preliminary to faith. Cf. Rom. 10¹⁴.

εἰς ἐμέ. For πιστεύειν εἰς . . ., see on 1¹².

21. As the Church grew, so would the risk of disunion among its members be intensified. Jesus had already prayed that His apostles might be united in will and purpose even as the Father and the Son are united (v. 11, ἵνα ᾧσιν ἐν καθὼς ἡμεῖς). He now repeats this petition for all future disciples, ἵνα πάντες ἐν ᾧσιν, stating more fully what the nature of this ideal unity was to be.

There is no suggestion of a unity of *organisation*, such as that which appears in Paul's conception of the Church as one body with many members, each performing its appropriate function (Rom. 12^{4f.}, 1 Cor. 12^{12f.}). No biological analogy is offered here to assist us in comprehending the sense in which Christians are intended to be *one*. Jesus had said already that His sheep would ultimately be One Flock, even as they had One Shepherd (10¹⁶). But the mystical phrases used in this passage transcend even that thought. For He prays that the unity of His disciples may be realised in the spiritual life, after the pattern of that highest form of unity, in which the Father is

Πάτερ, ἐν ἐμοὶ καὶ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας. 22. καὶ γὰρ τὴν δόξαν ἣν δέδωκάς μοι

“in” the Son and the Son “in” the Father. This unity, however, as appertaining to Christian discipleship, is not invisible; it is to be such as will convince the world of the Divine mission of the common Master of Christians. And He has already explained that the badge of this unity is love, the love of Christian for Christian which all men may see (13³⁵).

ἵνα πάντες ἐν ὧσιν. For the use of the neuter singular here, see on 10³⁰; and cf. ἵνα τὰ τέκνα τοῦ θεοῦ . . . συναγάγῃ εἰς ἐν (11⁵²).

καθὼς σύ, Πάτερ, ἐν ἐμοὶ (cf. 14^{10. 20}) καὶ ἐν σοί (cf. 14¹¹). That men might come to acknowledge this central assertion of His claim had been the immediate object of His mission (see on 10³⁸).

Jn. always expresses the voc. by πάτερ. In this passage πατήρ is read by BDW, and by AB at vv. 24, 25. See Abbott, *Diat.* 2052, and cf. note on [8]¹⁰.

ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν. Before ὦσιν the rec. text inserts ἐν, with \aleph AC³LN Θ , but BC*DW *a b c e* om. ἐν. It has probably come in from the earlier clause ἵνα πάντες ἐν ὧσιν.

The ideal is that all Christians may be ἐν ἡμῖν. “Abide in me” was the counsel of 15⁴ (cf. 1 Jn. 3²⁴ 5²⁰), but rightly obeyed this implies abiding in God; the use of the plural ἡμῖν here, recalling the plural verbs at 14²³. Cf. 1 Jn. 1³, ἡ κοινωνία ἣ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. To be “in Christ” is to be “in God.” Those who are thus “in God” share the Divine life in common, and are therefore *one*, ἐν καθὼς ἡμεῖς (v. 11); it being always remembered that καθὼς in such passages is only suggestive of a partial, not a complete, analogy (see on v. 18 above, and cf. 6⁵⁷).

Ignatius has some sentences reminiscent of these thoughts, where he approves the Ephesian Christians for being closely joined with the bishop: “as the Church is with Jesus Christ, and as Jesus Christ is with the Father, that all things may be harmonious in unity (ἵνα πάντα ἐν ἐνότητι σύμφωνα ἦ, *Eph.* 5).

ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας. The consequence of the spiritual unity of Christians, as indicated by their common love for each other, is that the world will be at last convinced (cf. 16⁸) that the mission of Jesus was divine, and that He is “the Saviour of the world” (4⁴²). For such forecasts of universal homage, cf. Rev. 3⁹ and 1 Cor. 15²⁸. See v. 23 below.

πιστεύῃ. So \aleph *BC*W, but the rec., with \aleph ^cADLN Θ ,

δέδωκα αὐτοῖς, ἵνα ὦσιν ἐν καθὼς ἡμεῖς ἐν· 23. ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἐν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με

has the inferior reading πιστεύσῃ. πιστεύῃ indicates the gradual growth of faith, "may come to believe."

22. κἀγὼ τὴν δόξαν κτλ. "And I, even I, have given to them the glory which Thou hast given to me." *Quanta maiestas Christianorum!* is Bengel's penetrating comment. But what is this δόξα? It is not the glory of the *Eternal* Word, spoken of in v. 24. *That* a faithful disciple may hope to see, but not to share (although 1 Pet. 5¹ seems to claim more than is suggested in Jn.). It is rather the glory of the *Incarnate* Word (see on 1¹⁴), which Jesus exhibited in His earthly ministry (2¹¹), the manifestation of the Divine Nature in man. His disciples were the branches of which He was the Vine (15⁵), or, as it is expressed in 2 Pet. 1⁴, they had become θείας κοινωνοὶ φύσεως, "partakers of the Divine Nature." See on 8⁵⁴ for the "glorification" of the Son by the Father; and for the "glorification" of believers, cf. Rom. 8³⁰.

For δέδωκας (NBCLΓΔ), ADNWΘ have ἔδωκας; and for δέδωκα (BCDLWΓΔ), ANΘ have ἔδωκα. See on v. 4 for similar variants.

ἵνα ὦσιν ἐν καθὼς ἡμεῖς ἐν. The rec. (Θ) adds ἐσμεν, but om. BC*DLW. The consequence of the imparting of His Incarnate δόξα to His disciples by Jesus would be that, sharing this in common with Him and with each other, they would be spiritually united, and thus be *one*, even as the Father and the Son are *one*.

23. ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, the nature of the unity of believers being once again illustrated by that highest pattern of Unity, the Unity of the Godhead. "I in them"; so He had spoken before (14²⁰), and the idea of Christ being "in" the believer is as familiar a thought to Paul as it is to Jn.; cf. Rom. 8¹⁰, 2 Cor. 13⁵, Gal. 2²⁰ 4¹⁹.

ἵνα ὦσιν τετελειωμένοι εἰς ἐν. The imparting of His δόξα to the disciples of Jesus would not only tend to unite them, but it would at last completely unite them, "that they may be perfected (cf. for τελειοῦσθαι used thus, 1 Jn. 2⁵ 4¹². 17. 18; cf. Phil. 3¹²) into one." With τετ. εἰς ἐν, cf. συναγάγῃ εἰς ἐν (11⁵²).

ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας. Here is the final consequence of the impartation of the "glory" of Jesus to His disciples, viz. that the world might come to be assured of His Divine mission; the phrase being repeated from v. 21, γινώσκῃ being substituted for πιστεύῃ. Cf. the concluding words of the Farewell Discourse, ἵνα γινῶ ὁ κόσμος . . . (14³¹). This is Jesus' ideal of the world's future.

ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας. 24. Πάτερ, ὁ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κάκεινοι ὣσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι ὅτι ἠγάπησάς με πρὸ

καὶ ἠγάπησας αὐτοὺς καθὼς κτλ. For thus will the world be led to the knowledge that God loved it (αὐτοῖς) with the same kind of love as that with which He loved His Son (5²⁰); and that therefore He had sent His Son. These are the thoughts of the "comfortable word" of 3¹⁶, which are here expressed as a prayer.

For ἠγάπησας there is a Western reading, ἠγάπησα (D a b, etc.), which is a mistaken correction (introduced from 15⁹), the connexion of the passage with 3¹⁶ having been missed.

24. There follows the thought of those who have been "perfected into one" on earth, sharing the fellowship of their common Lord in heaven, as they behold His eternal glory.

πάτερ. See on v. 11.

ὁ δέδωκάς μοι. ὁ is for οὓς (cf. v. 12), the neuter singular suggesting their unity, as at 6³⁷⁻³⁹, where see note.

θέλω. He does not now say ἐρωτῶ (v. 20 and see on 11²²), but θέλω, "I wish." He has said repeatedly that He did not come to do His own will (θέλημα), but the will of the Father (4³⁴ 5³⁰ 6³⁸⁻⁴⁰); and in the Agony at Gethsemane He distinguishes His human will from the Father's (οὐ τί ἐγὼ θέλω, ἀλλὰ τί σὺ, Mk. 14³⁶). But at this moment of spiritual exaltation, the climax of His consecration of Himself to death, He realises the perfect coincidence of His will with the Father's, and so can say θέλω (cf. ὁ υἱὸς οὓς θέλει ζωοποιεῖ, 5²¹). The use of θέλω at 21²² is different, for there it is the θέλω of authority which the master may address to a disciple.

ἵνα ὅπου εἰμὶ ἐγὼ κάκεινοι ὣσιν μετ' ἐμοῦ, sc. hereafter in glory. See 12²⁶ 13³⁶ 14³ for the thought of the spiritual fellowship of His disciples with Christ continuing after death. Cf. 2 Tim. 2^{11, 12}, Rom. 8¹⁷.

ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν. This is not the glory of the Incarnate Christ. That they had been permitted to see with the eyes of the body, ἰθεασάμεθα τὴν δόξαν αὐτοῦ (see on 1¹⁴). θεωρεῖν is used here of spiritual perception (cf. 12¹⁶, and see on 2²³). The δόξα, of which the vision is to be the portion of the saints, is the glory of the Eternal Logos, which He had with the Father "before the world was" (v. 5). They are to see Him "as He is" (1 Jn. 3²).

ἣν δέδωκάς μοι. The rec. has ἔδωκας with BNTΔΘ, but κ ACDLW have δέδωκας (see on v. 4), which is accepted by Westcott-Hort against the testimony of B.

Against the interpretation of δόξα here as referring to the

καταβολῆς κόσμου. 25. Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας· 26. καὶ

glory of the *Eternal* Word, several exegetes have urged that a "giving" of glory by the Father to the Son *before* the Incarnation is not explicitly mentioned elsewhere in the N.T. But there is no other passage which refers to the eternal relationships inherent in Deity with the same boldness and confidence of vision that appear in this Last Prayer of Christ. These are unique utterances (cf. also v. 5); and a clear distinction seems to be indicated between the δόξα of v. 22 which had been given to the disciples, and the δόξα of v. 24 which they might hope to contemplate hereafter, but which was given only to Christ.

ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου. This, in fact, is the δόξα of the Eternal Word. Eternal Love *is* Eternal Glory; even as *Eternal Love* and *Eternal Glory* may be regarded as respectively the subjective and objective aspects of *Eternal Life*.

πρὸ καταβολῆς κόσμου. καταβολή occurs only once in the LXX (2 Macc. 2²⁹, of the *foundation* of a house), and eleven times in the N.T., in nine of which it is followed by κόσμου (ἀπὸ κατ. κόσμ., Mt. 25³⁴, Lk. 11⁵⁰, Heb. 4³ 9²⁶, Rev. 13⁸ 17⁸). We find πρὸ καταβολῆς κόσμου, as here, at Eph. 1⁴, 1 Pet. 1²⁰. The phrase also occurs in the *Assumption of Moses*, a first-century work, in a passage of which the Greek has been preserved (i. 13, 14, ed. Charles). The sentence "in that Thou hast loved me before the foundation of the world," suggests the idea of *predestination*, so frequently appearing in Jn. (see on 2⁴).

25. Πάτερ δίκαιε. That God is *righteous* is fundamental in the Jewish religion (cf. Jer. 12¹, Ps. 116⁵ 119¹³⁷), and fundamental, too, in Christianity (Rom. 3²⁶, Rev. 16⁵, 1 Jn. 1⁹). The appeal at this point of the Prayer is to the *justice* of God, that He may distinguish between those who accept the Divine mission of Jesus, and the hostile world which rejects Him. For the former, Jesus has made the request that they may be with Him, hereafter (v. 24).

καί, before ὁ κόσμος, "is intended to keep the reader in suspense, aware that the meaning is incomplete" (Abbott, *Diat.* 2164). It is omitted by D

ὁ κόσμος σε οὐκ ἔγνω. See on 8⁵⁵.

ἐγὼ δέ σε ἔγνω. This is a parenthetical sentence, the real antithesis to "the world knew Thee not" being "but these knew," which follows. Jesus, as Incarnate, habitually claims a unique knowledge of God (7²⁹ 8⁵⁵ 10¹⁵).

καὶ οὗτοι ἔγνωσαν κτλ. "But these knew that Thou didst

ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἢ καὶ ἐν αὐτοῖς.

send me," this being the important thing to be assured of, viz. that God had sent Jesus, this refrain occurring for the last time (see on v. 8). The thought of Jesus returns from the Church of the future to the disciples in whose company He offered a last prayer. Its final clauses have to do with them. οὗτοι, *these*, knew this much at least, that the mission of Jesus was divine.

The contrast with the failure of "the world" to recognise Him is brought up by καί, used here adversatively, as often in Jn. (see on 3¹¹): "but these knew."

26. καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, repeated in slightly different form from v. 6, where see note. For γνωρίζειν, cf. 15¹⁶.

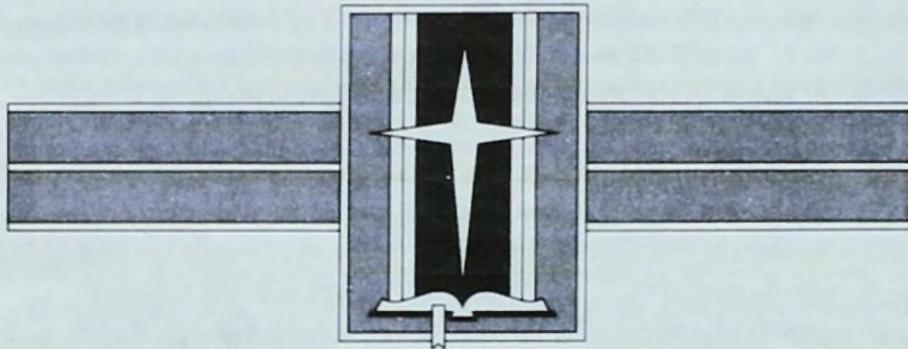
καὶ γνωρίσω, *sc.* in the Church of the future, by the Spirit which is to come (16^{12. 25}).

ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἢ. This is not a prayer that God may love Christian disciples with the same kind of love as that with which He loved Christ. Already, at v. 23, we have seen that even "the world"—in its alienation and hostility—was thus loved by God, although the world did not recognise it. But the prayer is that the love of God for all Christian disciples, similar as it is to the love of God for Christ, may be "in them," that is, their sense of it may become vivid and efficacious; so that they may recognise, in Paul's words, "that the love of God has been shed abroad in their hearts, through the Holy Spirit" (Rom. 5⁵).

For ἣν after ἀγάπη D substitutes the more usual ἧ, *qua*; but there is an exact parallel to the true reading at Eph. 2⁴: διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς (cf. 7³⁹ for a similar constr.).

καὶ ἐν αὐτοῖς. "I in them." This has already been proclaimed as the ideal condition of the disciples of Christ (v. 23, where see note). Here the thought is, as in the preceding clause, of a growing sense of Christ's presence in the believer's heart. It is this for which the last petition is offered, "ut cor ipsorum theatrum sit et palaestra huius amoris" (Bengel). *Ego in ipsis* is the last aspiration of Jesus for His own, before He goes forth to meet death.

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JOHN 12-21

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Nashville, Tennessee

clauses in the parallelism argue for the point that oneness is to be understood as directed to "believing" or "knowing" by the world to which "you sent me" (17:21,23) because you love "me" and "them." This is the message that the disciples both then and now are to present to the hostile world. God sent Jesus. And Jesus sent us to the world.

With these important introductory remarks in mind, attention is directed briefly to the verses in this fifth petition.

17:20 The thrust of Jesus' prayer is that disciples are to communicate the saving message to those who would come after them ("believe in me through their word"—*logos*). The good news was not intended to be held exclusively (*monon*, "alone") by the first disciples. It was to be shared with succeeding generations of disciples. The prayer therefore is also a mandate to mission and to making new disciples (cf. Matt 28:19).

17:21 The divided and hostile world desperately needs the unifying power of the good news of love (cf. 3:16; 13:34; 17:26). Oneness in the community of believers is modeled on the interrelationship of the Father and the Son ("you are in me and I am in you").³⁹⁰

The fifth petition in this verse once again employs the distinctive address *pater* ("Father") and is a prayer for the unity of believers. Beasley-Murray suggests that the evangelist may have had the Qumran community's concept of "unity" in mind and may have been polemicizing against their concept of a unity with the heavenly host.³⁹¹ Whatever may have been their idea, it is clear that the idea of unity here is modeled on the unique interrelationship of the Father and Son (Word) vividly portrayed in both the *pros ton theon* ("toward God") and the *theos ēn ho logos* ("the Word was God") of the Prologue (1:1-3).

But what becomes exceedingly striking here is the significant clause in the petition *hina kai autoi en hymin ōsin* ("may they also be in us"). The petition thus suggests that the oneness of the community is predicated on a direct relationship of the believers with the Godhead.

The oneness or unity here in this fifth petition is rooted in the idea of "indwelling" in the Godhead and calls to mind the major focus of the indwelling pictured in the vine and branches core text of the Farewell Cycle (15:1-11). The world is certainly a hostile place in which Christians live (cf. 15:18-25). Yet they are still called to be fruitful in this environment (cf. 15:5) because they are sent on mission to this world (cf. 15:20), which hates them as it hated Jesus (cf. 15:18).

³⁹⁰ M. Appold, *The Oneness Motif in the Fourth Gospel: Motif Analysis and Exegetical Probe into the Theology of John* (Tübingen: Mohr, 1976), 157-93.

³⁹¹ See Beasley-Murray, *John*, 302; Cf. M. Boismard, "The Epistle of John and the Writings of Qumran," in *John and the Dead Sea Scrolls* (New York: Crossroad, 1991), 160-61.

This oneness with the Godhead is not to be viewed as a mystical flight of the hermit to be alone with God or to be mystically absorbed into the divine. Nor is this relationship to be understood as an individualized self-centered salvation that has developed in many churches as a result of the subjective individualistic philosophies of the nineteenth and twentieth centuries. This relationship of believers with God is premised on a community who together experience a oneness with God.

This oneness of the community of believers with God is to be viewed as a kerygmatic vehicle in the context of a divided world. When the world sees the church in harmony with God and with each other, the point of Jesus' petition may be realized, namely, "that the world may believe that you have sent me." Does this petition of Jesus not judge our church disputes as detrimental to the task of mission? The ancient Romans had a classic maxim that they used in teaching. It is *verbum sap sapietia* ("a word to the wise is sufficient").

17:22 The surprise continues, for the next aspect of this fifth petition suggests that Jesus gave the disciples his "glory." The meaning of this text has created a good deal of debate. Bultmann linked this idea to the name of God (v. 6) and the words of God (v. 8).³⁹² Schnackenburg favors a view that is related to the future glory yet to be experienced³⁹³ and also links it with the cross and resurrection, as in Barrett.³⁹⁴

Although the meaning is not totally clear here and commentators have struggled to make sense of the words, several ideas seem to be fairly certain. The disciples' glory must be understood as derivative of the glory of the Godhead. This glory is not something innate in them. That is the reason the petition continues to assert that "they may be one as we are one." Moreover, Morris is probably correct in pointing to the contrast of the little band that seemed insignificant to the world;³⁹⁵ yet in following the pattern of the cross, which Jesus continually holds up as the way to glory, the disciples would in their humility find the reality of Jesus' gift of glory (cf. Phil 2:6-11). This verse would seem, therefore, to be proleptic or forward looking in its meaning and include not merely the early disciples but also later Christians who were to come after them (John 17:20). John, therefore, saw in these words of Jesus the great postresurrection perspective that has been evident throughout the Gospel since 2:22.³⁹⁶

³⁹² See Bultmann, *John*, 515.

³⁹³ See Schnackenburg, *St. John*, 3.191-92.

³⁹⁴ See Barrett, *St. John*, 428.

³⁹⁵ See Morris, *John*, 650.

³⁹⁶ See Borchert, *John 1-11*, 166 and "The Resurrection Perspective in John: An Evangelical Summons," *RevExp* 85 (1988): 501-13.

17:23 This fifth petition concludes with a strategic step-ladder statement concerning this indwelling of Jesus in the disciples and the parallel indwelling of the Father in Jesus. The point of this indwelling is that the disciples might be brought to "complete oneness." The Greek construction here produces an emphatic statement that the NLT renders as "all being perfected into one" and the NIV renders as "may they be brought to complete unity."

But unity is neither self-generated in the disciples nor their ultimate goal. Oneness is a means to enable the world to realize what God has been doing. The marvelous message is that God sent Jesus on an important mission to the world and that he not only loved his beloved Son but that he also loved the train of disciples who are fulfilling that continuing mission to the world. Accordingly, this verse reflects the significance love plays in the Farewell Cycle (cf. 13:34–35) and particularly in the core at 15:12–17.

THE SIXTH PETITION: PRAYER FOR THE DISCIPLES TO REACH THEIR DESTINY (17:24). **17:24** The word *pater* ("Father") again initiates the sixth petition. In this petition Jesus expresses his heart longing (*thelō*, "I want").³⁹⁷ That longing is for the disciples, those whom (the Greek is a singular collective) the Father gave him, to witness firsthand the ultimate reality of who Jesus is. To do that, the disciples would also have to reach their ultimate destiny of being where Jesus would be and now is since the resurrection. That destiny, which was described elsewhere in the Farewell Cycle at 14:2 as the Father's house, is the destiny Jesus is said to be preparing for his followers.

Although it is here referred to as a place where Jesus is (*eimi egō*), the focus of this verse is actually on the experience of seeing the glory of Jesus. This Jesus of the petitions was not one of those periodic Jewish messianic figures like Bar Kochba (Son of the Star) who appeared and gained a following of Jewish loyalists and then passed off the scene. Instead, when the disciples would reach their destiny, they would realize more completely the incredible nature of this person they had been following. His "star" would not fall like a messianic pretender because his glory was linked to the Father's love before creation (cf. 17:5). This glory of Jesus, which is already apparent in some of its unveiled splendor, as Paul began to envisage it after the resurrection, will later be even more magnificently transformative of mere human beings (cf. 2 Cor 3:18) because in that ultimate encounter, when we will be "like him," we will behold him "as he is" (1 John 3:2).

³⁹⁷ Although one could translate this verb as "I wish," there is not the least hint that Jesus' desire is a mere wish or that the will of Jesus is unrelated to the will of the Father. Throughout this Gospel, Jesus' will has been one with the will of the Father (cf. 4:34; 5:30; 6:38; etc.).

Unlike the postresurrection Paul, who could at least glimpse a little of the reality of this ultimate destiny as in a dim reflective mirror (cf. 1 Cor 13:12), the disciples in this Farewell Cycle were in a fog. As a result they debated with Jesus where he was going and how he was related to the Father (John 14:5–8). But when he penned this petition, John recognized that the fogginess would lift after the resurrection, and he understood that the followers of Jesus would one day see him in his divine glory (not the veiled glory of the incarnation, cf. 1:14). The birth pangs of the Messiah (cf. 16:21) would then have given way to a very different reality, and the disciples would behold him in his full glory.³⁹⁸

THE SEVENTH AND FINAL PETITION: A REALITY PRAYER (17:25–26). The address *pater dikaie* (“Righteous Father”) announces the seventh and final petition in this magnificent prayer. Morris, however, is representative of scholars who seem bewildered by this segment. Indeed, he thinks “there is no petition in” these verses but they are merely “something of a retrospect.”³⁹⁹ There is a reason for this confusion because the petition is more implied than it is stated. The evangelist has supplied the introductory form for the petition in the use of the vocative *pater*. Moreover, he has also supplied Jesus’ logic for the petition in these verses. Our task then is to infer the sense of the petition.

Note that the modifying adjective in this address is “righteous.” It is crucial in this discussion to recognize that while Paul employs the “righteousness” family of words (*dikaioi/dikaion*, etc.) frequently, this evangelist uses this family of words only twice in the entire Gospel: here and in only one other place in the Farewell Cycle (16:8).

I have tried in brief to point out how the various segments of the prayer are tied to the various sections of the Gospel. In this third major segment of the prayer, petitions five and six can easily be linked to the Farewell Cycle. It seems quite natural, therefore, to find that this seventh petition would likewise be so linked.

What then is the focus of this final implied petition? It seems rather obvious that it is a reality prayer. The use of “righteous” here reminds the reader that the role of the Paraclete in the life of the disciples was meant to provide the standard of righteousness by which the world would be judged. But how was that about to happen? It would be accomplished

³⁹⁸ While Bultmann (*John*, 519–21) and others struggle to give an existential focus to this passage, it seems clear to me that not only does the evangelist look back to Jesus’ glory before creation but also to an eschatological glory that is beyond this world. Cf. Beasley-Murray, *John*, 304 and Carson, *John*, 569–70.

³⁹⁹ See Morris, *John*, 652.

when the disciples would represent their self-giving, loving Lord in a satisfactory manner. Hostility in the world would be the context of mission. Self-giving love would be the righteous means God would continue to use in achieving his goal. The way of Jesus would therefore have to be the way of the disciples. But that is no surprise because that has been the focus of this entire segment of the prayer. The disciples are to be derivatively in parallel with Jesus. To put it another way: as Jesus lived and acted, so he prayed the disciples might live and act.

17:25 This verse spells out clearly the context of the disciples' future mission. It is a fallen world, one that has turned its back on God (cf. Rom 1:18), so it does not really know either God or his will. And since it does not know God, it hardly could know that God sent Jesus as his agent in salvation. But this verse makes clear that Jesus knew the Father intimately (cf. John 1:18; 14:10) and that the disciples recognized that Jesus was on a mission directly ordered by God.⁴⁰⁰ Although they may not have fully understood the implications of that mission, they soon would (cf. 14:20; 15:15).

17:26 As this prayer draws to a close, Jesus' concern becomes quite clear. He has given the disciples a divine revelation; he has made the name (*onoma*, the NIV omits this important idea) of God known to them (cf. 17:6,11; cf. also 5:43; 10:25; 12:28).⁴⁰¹ In a time when the Jews had adopted a remote and highly transcendent view of God and likewise had been avoiding the name of God for fear of taking it in vain, Jesus reintroduced the necessity of direct encounter with God and reverently referring to God as Father, not some mysterious unapproachable deity.

But Jesus has also made known to the disciples the nature of God as a caring God of love. The God of Jesus was actually the same God as the God of the Old Testament who, although he demanded obedience, time after time showed the erring people of Israel his gentle forgiveness and loving kindness and offered comfort to them in their brokenness (cf. Isa 40:1-11).

Now Jesus was coming to the end of his time with them. The prayer was drawing to a close. The Farewell Cycle was ending. The next chapter was to begin the death story of Jesus. What was left to say? The heart of Jesus has been opened by John. What impression was to be left? What was the point?

The world is a hostile place, and the disciples were now to be sent to that world. With what spirit should they go? And what would be their model and resource? Those questions are answered in the concluding

⁴⁰⁰ The construction is a little unusual here, but the NIV probably is correct in rendering it "though the world ..., I know ... and they know ..."

⁴⁰¹ Cf. Untergassmair, "Im Namen Jesu," 70-81.

words of the prayer, which are both an affirmation and a petition. The spirit of the disciples was to be that of love, not the love of which the world speaks but the kind of love God had for the Son. May that kind of love be in us! And the model and resource of the disciples? Surely not the power structures of the world. It must be Jesus himself. Jesus would act in them after the resurrection through the agency of the Paraclete. That is the reason he breathed on them as God breathed on Adam (cf. John 20:22; Gen 2:7). Jesus himself through the Spirit would be the focal resource of Christians, even though such a resource may seem foolish and weak to the world (cf. 1 Cor 1:22-25). The way of God in Christ Jesus is neither foolish nor weak because, as Pilate would learn, ultimate power is not in the world. It is from above (John 19:11).

the 1990s, the number of people who have been employed in the public sector has increased in all countries. The increase in public sector employment has been particularly rapid in the United Kingdom, where the public sector has grown from 10.5% of the total labour force in 1980 to 16.5% in 1997 (see Figure 1).

There are a number of reasons for the increase in public sector employment. One reason is that the public sector has become a more important part of the economy. In many countries, the public sector has become a major employer, particularly in the service sector. Another reason is that the public sector has become more efficient. In many countries, the public sector has been able to provide services more efficiently than the private sector, which has led to an increase in public sector employment.

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The Gospel of JOHN

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down on my own" (10:18). The "Lamb of God" of John's prophecy (1:29, 36) has become both Shepherd⁶² and High Priest, offering himself to the Father so that his disciples "might be consecrated in truth" (v. 19).⁶³ It is unclear how far the priestly imagery should be pressed. Are the disciples "consecrated" as a priesthood (see, for example, 1 Pet 2:5, 9), or perhaps as sacrificial victims facing the prospect of eventual martyrdom? Or are they simply set apart for a mission, without specific reflection on what that mission will entail? Probably the latter, although the precedent of 6:53-58 and 16:2 suggests that martyrdom remains a very real threat. Jesus' awareness of such a possibility has been evident already in his prayer "not that you take them out of the world but that you keep them from the Evil One" (v. 15). Yet the emphasis is not so much on a priestly role for the disciples or on the prospect of martyrdom as it is on "truth," that is, the word of God with which they are entrusted (see v. 17).

20-21 Jesus now looks beyond the small group of disciples whose feet he had washed after the meal to a larger group: "And not for these alone do I ask, but also for those who believe⁶⁴ in me through their word, so that all might be one, just as you, Father, are in me and I in you, that these too might be in us,⁶⁵ so that the world might believe that you sent me" (vv. 20-21). This broader awareness corresponds to his words much earlier about the "other sheep I have, which are not from this courtyard. Those too I must bring, and they will hear my voice, and they will become one flock, one Shepherd" (10:16). Even the form of the pronouncement ("not for these alone . . . but also") corresponds to the principle that Jesus dies "not for the nation alone, but also in order that the children of God who are scattered might be gathered into one" (11:52). Jesus' prayer now reveals just how these "other sheep," or "children of God," will be brought in. It will be "through their word," that is, through the message proclaimed by Jesus' disciples, the very "word" of the Father (v. 17) by which they have been consecrated in answer to Jesus' prayer. Here, as in the other two passages, the accent is not on futurity — that

62. Interestingly, in the book of Revelation as well, "the Lamb" (τὸ ἀρνίον) takes on the role of "shepherding" the people of God (Rev 7:17).

63. Gr. ἡγιασμένοι ἐν ἀληθείᾳ. The thought is not unlike that of Hebrews 2:11, "For the one who consecrates [ὁ ἀγιάζων] and those who are consecrated [οἱ ἀγιαζόμενοι] are all of one family" (ἐξ ἑνός).

64. Gr. περὶ τῶν πιστεύοντων.

65. Instead of "might be in us" (ἵνα . . . ἐν ἡμῖν ᾧσιν) some ancient witnesses (including \aleph , A, L, Θ , and the majority of later manuscripts) have "might be one in us" (ἵνα . . . ἐν ἡμῖν ἕν ᾧσιν), but the better-attested reading (with P⁶⁶, B, C, W, and the old Latin, Syriac, and Coptic versions) lacks the redundant repetition of ἕν, or "one," and is to be preferred (see Metzger, *Textual Commentary*, 250). The accent is not merely on unity or oneness, but also on dwelling "in us," that is, in the Father and the Son.

is, that these "others" necessarily belong to a later generation — but simply on the fact that the "word" reaches them not directly from Jesus, but indirectly through his disciples. Just as in 10:16 he could say, "other sheep I have," as if they were already his, and in 11:52 they were already called "children of God," so here they are "those who believe," whenever and wherever that might be, not "those who will believe" at some unstated time in the future.⁶⁶ As in the two earlier passages, the end and goal of the process is unity. Just as he had said, "they will become one flock, one Shepherd" (10:16), and just as his death would be "in order that the children of God who are scattered might also be gathered into one" (11:52), so here his prayer is that "all might be one, just as you, Father, are in me and I in you, that these too might be in us" (v. 21a; compare v. 11). Because the accent is not on futurity, the point of the prayer for unity is not that later generations of believers should bond with earlier generations by holding fast to the apostolic tradition, but simply that all believers everywhere should be united with each other in their commitment to Jesus and to the Father.

Jesus goes beyond the earlier passages (10:16 and 11:52) in two ways. The first is that he grounds the unity of all believers in the unity of the Father and the Son, as the preceding discourse might have led us to expect (see 14:20, "In that day, you will come to know that I am in my Father, and you in me, and I in you"). Here his use of direct address, almost redundantly ("just as you, Father, are in me, and I in you") accents the intimacy between Father and Son. The second is that he adds an additional object and purpose to his prayer — perhaps its ultimate purpose: "so that the world might believe⁶⁷ that you sent me" (v. 21b). This abrupt enlargement of the scope of the prayer (going beyond v. 11 as well) qualifies the earlier disclaimer that "I do not ask on behalf of the world, but on behalf of those you have given me" (v. 9). Even though Jesus' prayer is not for the world, the whole world is within his horizons. He views the unity of the disciples and their mission to the world as inseparable. His vision is that their unity with one another will send a message to the world that will bring people to faith in him and in the Father. He builds here on 13:35 ("By this they all will come to know that you are my disciples,

66. The participle "those who believe" is present ($\tau\acute{\omega}\nu \mu\iota\sigma\tau\epsilon\upsilon\acute{\omicron}\nu\tau\omega\nu$), according to the earliest and best manuscripts, even though some witnesses (including a corrector of D and some Latin and Coptic versions) have changed the participle to the future ($\tau\acute{\omega}\nu \mu\iota\sigma\tau\epsilon\upsilon\sigma\acute{\omicron}\nu\tau\omega\nu$).

67. Gr. $\dot{\iota}\nu\alpha \delta\acute{\omicron} \kappa\acute{\omicron}\sigma\mu\omicron\varsigma \mu\iota\sigma\tau\epsilon\upsilon\eta$. Once again there is variation in the manuscript tradition between the present and the aorist subjunctive (that is, between $\mu\iota\sigma\tau\epsilon\upsilon\eta$, "to be convinced," with P⁶⁶, \aleph , B, C, W, and others, and $\mu\iota\sigma\tau\epsilon\upsilon\sigma\eta$, "to come to faith," with P⁶⁰, A, D, L, and correctors of \aleph and C). The weight of manuscript evidence favors the former, suggesting that the emphasis is not on the world coming to faith, but simply on it being convinced of what is true.

if you have love for each other”), implying that the unity of which he speaks must be something visible to the outside world, visible, for example, in love shown to each other. Going even beyond 13:35, his intent is that many who now belong to “the world” will recognize not only that the disciples belong to Jesus but that Jesus belongs to the Father and comes from the Father. In this way he reveals at last the implication of his announcements early on that “God so loved the world” (3:16), or that he himself came to “save” the world (3:17; 12:47). God’s plan for the world will come to realization not through Jesus during his limited time on earth, but through the band of disciples he has gathered around him. Moreover, the promise held out to the world is very carefully worded here (as it is in 3:16). The negative verdict that “the world did not know him” (1:10) and “his own did not receive him” (1:11) is not rescinded. Jesus does not say that the whole world will believe *in* him (that is, that everyone will become his disciple), or even that he intends this. His intent is only that the world might believe, or recognize, *that* he was sent from God, whom he calls Father.⁶⁸ This could mean either that the world will come to faith, as the disciples have done (16:30), and in that sense cease to be “the world,” or that Jesus and his mission from the Father will be vindicated before the world, and the world consequently proven wrong (see 16:8-11). In that event, the world becomes simply a theater for the vindication of Jesus’ followers as those chosen and beloved of God.

Jesus’ petition thus holds out hope for the world, but nothing approaching certainty. It is not a prophecy of what must happen, but simply a generalized expression of divine intent comparable to 3:17 (“For God sent his Son into the world not to judge the world, but so that the world might be saved through him”) or 12:47 (“I did not come to judge the world but to save the world”). Readers of the Gospel in every generation have known that the outcome of the disciples’ mission to the world remains undecided. In any event, the focus is not on the question of whether or not “the world” will be saved, but on the disciples themselves, and on the nature of their unity in the Father and the Son. The point is that it must be a visible unity, a “sign” to the world, testifying not only to their relationships with each other but to their relationship with Jesus and to the Father. Implicit in the notion of unity — in itself a very abstract concept — is the concrete imperative of loving one another (as in 13:34-35; 15:12, 17), and obeying Jesus’ commands (as in 14:15 and 15:10). Those are things even “the world” can see, and those things, he implies, are the heart and soul of the disciples’ mission to the world — consequently the world’s only hope

22-23 “And I, the glory that you have given me I have given to

68. The word order, *ὅτι σὺ με ἀπέστειλας*, tends to bear this out, accenting both the second- and first-person pronouns: “that *you* sent *me*.”

them," Jesus continues (v. 22a). What is this "glory" that the Father has given him? What does it mean for him to give it to his disciples? And when did he confer on them this glory? Was it during the course of his ministry when, as he said, "I revealed your name to the men you gave me out of the world" (v. 6), and passed on to them "the words that you gave me" (v. 8)? Or was it just now, in the course of the prayer itself, when he asked the Father, "Consecrate them in the truth" (v. 17), and consecrated himself on their behalf (v. 19)?⁶⁹ It is tempting to place it during the ministry because of the structural parallel between "the words that you gave me I have given to them" (v. 8), and "the glory that you have given me I have given to them" (v. 22). But this is unlikely because during Jesus' ministry, as described in this Gospel, the "glory" seems to have been his and his alone, something the disciples can see (1:14; 2:11; 11:4, 40), but in which they do not share. Even though he can say "I am glorified in them" (v. 10), the glory is still his and not yet theirs. His "glorification," moreover, is repeatedly linked to his impending death (see 7:39; 11:4; 12:23; 13:31-32; 17:1, 5).⁷⁰ It is therefore more plausible that he has conferred his "glory" on the disciples at this very moment, in the act of "consecrating" himself as a sacrifice "so that they too might be consecrated in truth" (v. 19).⁷¹ The "glory" he gives them is the mission on which he has just now "sent them" (v. 18), continuing his own revelatory mission as those "consecrated" to that task.

The purpose of consecrating the disciples, or giving them glory, is indistinguishable from the purpose of the prayer itself: "so that they might be one just as we are one — I in them and you in me — so that they might be perfected into one, so that the world might know that you sent me and loved them just as you loved me" (vv. 22b-23). Here he repeats almost verbatim, with three slight elaborations, verse 21 ("so that all might be one, just as you,

69. Many commentators do not clearly distinguish between these two alternatives (see, for example, Bultmann, 515-16; Schnackenburg, 3.192).

70. So Barrett: "The glory is the glory of Christ, and the glory of Christ is acquired through, and is most completely expressed in, the crucifixion. The church received glory on precisely the same terms, by unity in faith with the death and resurrection of Jesus, and expresses it in obedience, and pre-eminently in humiliation, poverty, and suffering" (513). Brown cites v. 1, "Glorify your Son, that the Son might glorify you," suggesting "that glory will be given after the exaltation of Jesus, since the Son glorifies the Father through the disciples. Consequently the tenses in 22 seem to be from the standpoint of the time in which the Johannine writer is living" (2.771). While this may be true, the event is seen as already accomplished in principle by Jesus' prayer, which effectively confers on the disciples the "glory" of which it speaks.

71. As we have seen, Jesus' prayer, "Father, glorify your name" (δόξασόν σου τὸ ὄνομα, 12:28) can be read as the equivalent of the beginning of the Lukan version of the Lord's Prayer, "Father, hallowed [or consecrated] be your name" (ἀγιασθήτω τὸ ὄνομά σου, Lk 11:2).

Father, are in me and I in you, that these too might be in us, so that the world might believe that you sent me"). The first elaboration is that becoming "one" (v. 21a) is defined as being "perfected into one"⁷² (v. 23), recalling the "gathering into one" of the "children of God" (11:52). The second is that the world's "believing" (v. 21b) is defined as "knowing" or recognizing⁷³ (v. 23). The third is that what the world is intended to "know" is not just "that you sent me" (v. 21), but "that you sent me and loved them as you loved me" (v. 23). Jesus has not spoken of the love of God so far in the prayer itself, but the Father's love is by now a major theme of the Gospel, whether for the Son (3:35; 5:20; 10:17; 15:9) or for the disciples (14:21, 23; 16:27).

The modest changes are interrelated. The notion of being "perfected" is less characteristic of John's Gospel than of the "priestly" Epistle to the Hebrews, where "by one offering" Jesus is said to have "perfected forever those who are being consecrated" (Heb 10:14; also Heb 2:10-11). But more in keeping with the theology of John's Gospel is the notion that the "perfecting into one" of Jesus' disciples means first of all having the love of God "perfected" or brought to realization in their love for one another.⁷⁴ This was evident in the preceding discourse, where "dwelling" in Jesus (15:4) was defined as dwelling in his love (15:9-10) by extending his love to one another (15:12, 17). In 1 John, this relationship is explicitly characterized as having the love of God "perfected"⁷⁵ in us (1 Jn 4:12; also 2:5; 4:17-18), and this is likely implied here by the phrase "perfected into one."

With these subtle changes, the implicit link to 13:35 ("By this they all will know that you are my disciples, if you have love for each other") becomes almost explicit. The world cannot see, or "know," a merely "spiritual" unity or indwelling of the disciples in each other, or in the Father and the Son, but it can recognize the love believers have for each other as a sign of God's love for them. On that recognition, and on that alone, rests the possibility "that the world might believe" (v. 21). Perhaps surprisingly, nothing is said here of the world recognizing the Father's love for the world itself (see 3:16). Possibly this is because Jesus has been addressing God as "Father" (vv. 1, 5, 11), and will immediately do so again (vv. 24, 25). While God in-

72. Gr. τετελειωμένοι εἰς ἓν.

73. Gr. ἵνα γινώσκῃ.

74. The verb τελειοῦν, to "perfect" or "complete," is used differently here from its previous occurrences in the Gospel, where it had to do with Jesus "completing" or simply finishing the work he was given to do (see 4:34; 5:36; 17:4). Here, as in 1 John, it comes closer to "make perfect" (see BDAG, 996), not in the sense of an abstract perfectionism, but in the sense of a relationship of love or unity becoming all that it can be. Closer in meaning, perhaps, is 19:28, where all Scripture "comes true" or comes to a realization of its purpose in Jesus' death on the cross.

75. Gr. τετελειωμένη.

deed "loves" the world (3:16), he does not love it in the same way that he loves Jesus and the disciples — that is, as a father loves a child.

24 The prayer so far has been punctuated with the address, "Father" (vv. 1, 5), framing Jesus' petitions for his own glorification, "Holy Father" (v. 11), beginning a series of petitions for his disciples, and "Father" again (v. 21), highlighting the last and arguably most important of his petitions. Now he uses it again: "Father, that which you have given me, I want them to be with me where I am" (v. 24a). This time it introduces something more than a petition, a forthright declaration to the Father of what "I want."⁷⁶ The contrast with his prayer in the garden of Gethsemane in other Gospels is striking, for there he is represented as praying, "Not what I want,⁷⁷ but what you want" (Mk 14:36; also Mt 26:39 and Lk 22:42). He is more assertive here, in keeping with his invitation to the disciples to ask "whatever you want,⁷⁸ and it will be done for you" (15:7). There, as we saw, the sweeping promise was given on the condition that "you make your dwelling in me and my words come to dwell in you," and if the promise was valid for the disciples, it is all the more so for Jesus himself.⁷⁹

Obviously, what he "wants" is far different here from what it was at Gethsemane in the synoptic accounts. What he wanted there was to be spared the "cup" of suffering and death, something to which he has already consecrated himself here (see v. 19). What he wants rather is for his disciples "to be with me where I am," something he has already promised them (14:3 and 12:26), and he is not afraid to make his wants known boldly.⁸⁰ In characteristic fashion (as in 6:37, 39; 10:29; 17:2) he speaks of his disciples corporately as "that which you have given me." The phrase focuses on the disciples ("Twelve" according to 6:70) who accompanied Jesus during his ministry, but implicitly at least it refers as well to others who believed during his ministry (such as the Samaritans at Sychar, the man born blind, and Martha), and be-

76. Gr. *θέλω*. Ernst Käsemann notices this (5), although his comment that the "majestic 'I desire' dominates the whole chapter" is an exaggeration. He adds that "This is not a supplication, but a proclamation directed to the Father in such manner that his disciples can hear it also. The speaker is not a needy petitioner, but the divine revealer and therefore the prayer moves over into being an address, admonition, consolation and prophecy. Its content shows that this chapter, just like the rest of the farewell discourse, is part of the instruction of the disciples." If not instruction of the disciples, one can agree that it is at least instruction of the reader.

77. Gr. *οὐ τί ἐγὼ θέλω*.

78. Gr. *ὃ ἐὰν θέλητε*.

79. As Barrett puts it, "He expresses his will, but his will is identical with the Father's" (514).

80. See 5:21, where he claims to give life to "those he wants" (*οὓς θέλει*), and 21:22, where he "wants" (*θέλω*) to decide whether or not the disciple whom he loves shall "remain until I come."

yond that to those who would "believe in me through their word" (v. 20). Jesus has just envisioned them all as "one," after all (vv. 21, 23), and the presumption all along has been that even those who do not yet believe nevertheless belong to him in some sense already.⁸¹ But what does it mean for them to be, as he says, "with me where I am"? The phrase "where I am"⁸² echoes 12:26 and 14:3 verbatim. Clearly, he is not referring to the present moment but to the disciples' presence with him in the Father's presence *after* he has gone away and come back, and taken them to himself (as in 14:3). The promise is further explained in light of the prayer's opening paragraph, in particular his petition to the Father to "glorify me in your own presence, with the glory I had in your presence before the world was" (v. 5). That petition, we now learn, was more than just a private transaction between the Father and the Son that had nothing to do with the disciples. Already in those opening lines, Jesus was in some sense praying on their behalf as much as for himself, for he now adds, "so that they might see my glory, which you have given me because you loved me before the foundation of the world" (v. 24b). His future glorification with the Father, resuming the glory he had "before the world was" (v. 5), or "before the foundation of the world"⁸³ (v. 24), is for their benefit no less than his own.

In what way will Jesus' disciples "see" the glory that will be his on his return to the Father, and in what way will that vision of future glory go beyond what they have "seen" already in the course of his ministry (1:14; 2:11)? At one level, it is impossible to say. How does one quantify "glory"? The best answer, perhaps, is that the glory Jesus had "before the world was" (v. 5), and will have again on his return to the Father, is the measure of the Father's love for him. The Son's glory is that "which you have given me because you loved me before the foundation of the world." What he wants the disciples to "see" is the full extent of that love. The measure of Jesus' love for his disciples is clear: he gives his life for them. But the measure of the Father's love for the Son is more difficult to comprehend. It has come to expression in certain pronouncements earlier in the Gospel — for example, John's testimony that because the Father loves the Son he has "given all things in his hand" (3:35), and Jesus' testimony to the Jews that the Father loves the Son and "shows him everything that he himself is doing" (5:20). Yet it is not something the disciples will fully comprehend short of that future day when they will stand with Jesus in the Father's presence, and see for themselves the "glory" of the Father's love for Jesus, and consequently for them, the same love they in turn have displayed to the world by their love for one another (see vv. 21, 23).

25-26 Again Jesus punctuates the prayer with an address, this time

81. See 10:16, "other sheep *I have*," and 11:52, "children of God."

82. Gr. ὅπου εἰμι ἐγώ.

83. Gr. πρὸ καταβολῆς κόσμου.

"Righteous Father,"⁸⁴ setting the last two verses off as a distinct unit summarizing the prayer in its entirety: "Righteous Father, and yet the world did not know you, but I knew you, and these men knew that you sent me. And I made known to them your name, and I will make known, so that the love with which you loved me might be in them, and I in them" (vv. 25-26). While "Righteous Father" has much the same rhetorical effect as "Holy Father" (v. 11), the vocabulary of "righteous" and "righteousness" has been used very sparingly in this Gospel. Jesus has attributed "righteousness" or "justice" to God by telling the Jewish leaders that "my judgment is right, because I am not seeking my will but the will of the One who sent me" (5:30), and by telling his disciples that the Advocate will convict the world "of justice, because I am going to the Father" (16:10). Here his point is simply that those who know the Father (Jesus and his disciples) are "right" and those in "the world" who do not are wrong.

The "and" which immediately follows the direct address is puzzling, but should probably be assigned an adversative force: "and yet."⁸⁵ That is, despite what Jesus has just said about the world's potential belief and knowledge (vv. 21 and 23), and about the disciples' future vision of Jesus' "glory" (v. 24), he can still say to the Father, "the world did not know you." The verdict stated from the beginning that "the world did not know him" (1:10) still stands, repeated now almost verbatim. Jesus, in contrast to the world, has known the Father (see 10:15; Mt 11:27), and so too, he adds, have his disciples, for he adds, "these men knew that you sent me" (v. 25b).⁸⁶ As in verse 6-8, he is referring here primarily to those who had said, "By this we believe that you came forth

84. Gr. *πάτερ δίκαιε*. Some witnesses (including A, B, and N) have instead *πατήρ δίκαιε*, combining a nominative with a vocative (a nominative used as a vocative normally has the definite article). While it could be argued that this ungrammatical construction is a more "difficult" reading and therefore possibly original, similar constructions are attested in certain early papyri (see BDAG, 786). It could therefore just as easily be the correction of a scribe. The better-attested vocative *πατέρ* should be retained.

85. See BDF, §442(1). Abbott (*Johannine Grammar*, 148) offers an alternate view, in which *καί* is coordinate with a second *καί* in the next line (see BDF, §444). Thus, on the one hand, the world did not know the Father (*καὶ ὁ κόσμος σε οὐκ ἔγνω*, v. 25a), but on the other the disciples did know (*καὶ οὗτοι ἔγνωσαν*, v. 25b). On this reading, the intervening clause, "but I knew you" (*ἐγὼ δέ σε ἔγνω*), is taken as parenthetical (so also Barrett, 515). But such a reading is oversubtle and difficult to sustain because "the world did not know you, but I knew you" creates a symmetrical contrast, with the same object, "you" (*σε*), while Abbott's proposed contrast between not knowing "you" (*σε*) and knowing "that [ὅτι] you sent me" is awkward and asymmetrical.

86. The translation "these men" (for *οὗτοι*; compare *τοῖς ἀνθρώποις*, "the men," v. 6) is intended not to call attention to gender *per se* but to help distinguish between the (presumably male) group already identified as "what the Father has given" to Jesus, and the much larger group (obviously not all male) of those who would, he said, eventually "believe in me through their word" (v. 20).

from God" (16:30). He has said of them once, "they came to know truly that I came forth from you, and they believed that you sent me" (v. 8), and now he commends their knowledge once again. They already know what he wants "the world" to know (see v. 23, "that you sent me"). How do they know? Because he has revealed to them the Father's "name" (v. 6), that is, who God is in relation to Jesus — "'the Father' who sent him."

Now he speaks again of what he has revealed to them, not for the Father's benefit, but for the reader's: "And I made known to them your name, and I will make known, so that the love with which you loved me might be in them, and I in them" (v. 26). "I made known"⁸⁷ to them your name" (v. 26a) recalls what he told them two chapters earlier, that "everything I heard from my Father I made known to you" (15:15), and at the same time his report to the Father that "I revealed your name to the men you gave me out of the world" (v. 6), both referring to his now-completed ministry on earth. "I will make known,"⁸⁸ by contrast, looks to the future. For the first time in the prayer, we learn that the revelation Jesus brought will continue after his departure. Nothing has been said in the prayer of the ministry of the Advocate, but here it is clearly presupposed. What he "will make known" will be known through the Advocate, for the benefit both of those whom the Father has already given him and those others "who believe in me through their word" (v. 20). He has said, "I have still much more to say to you" (16:12), and implied that he will say it in the person of the Advocate (16:13-15). Now, in the presence of the Father, he confirms that the revelation will continue. More important, he confirms that the content of the revelation is, above all, the Father's "name," that is, the Father's identity as "Father," in relation to Jesus as Son, and by extension to all those whom the Father has given to the Son (see 20:17, "my Father and your Father"). Finally, this relationship is again defined in very characteristically Johannine terms as a relationship of love: "so that the love with which you loved me might be in them, and I in them."

Jesus' final pastoral and priestly prayer thus ends with a triple affirmation of the love with which all other love begins (vv. 23, 24, 26), the love with which, he tells the Father, "you loved me"⁸⁹ (v. 26b; see also v. 23, "just as you loved me," and v. 24, "because you loved me"). From the Father's love for the Son (15:9) comes the Son's love for the disciples (13:34; 15:12) and their love for one another (13:34-35; 15:12, 17). His prayer is that the Father's love for him might be "in them" as well, and in that sense, consequently, he can add "and I in them," for (as we have seen throughout the farewell discourse) the concrete expression of "indwelling" (14:20; 15:1-8) is love.

87. Gr. ἐγνώρισα.

88. Gr. γνωρίσω.

89. Gr. ἡ ἀγάπη ἣν ἠγάπησάς με.

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XVI.

CHRIST'S INTERCESSORY PRAYER.

THIS prayer of Christ is in some respects the most precious relic of the past. We have here the words which Christ addressed to God in the critical hour of His life—the words in which He uttered the deepest feeling and thought of His Spirit, clarified and concentrated by the prospect of death. What a revelation it would be to us had we Christ's prayers from His boyhood onwards ! what a liturgy and promptuary of devotion if we knew what He had desired from His early years—what He had feared, what He had prayed against, what He had never ceased to hope for ; the things that one by one dropped out of His prayers, the things that gradually grew into them ; the persons He commended to the Father and the manner of this commendation ; His prayers for His mother, for John, for Peter, for Lazarus, for Judas ! But here we have a prayer which, if it does not so abundantly satisfy pardonable curiosity, does at least bring us into as sacred a presence. For even among the prayers of Christ this stands by itself as that in which He gathered up the retrospect of His past and surveyed the future of His Church ; in which, as if already dying, He solemnly presented to the Father Himself, His work, and His people. Recognising the grandeur of the occasion, we may be disposed to agree with Melanchthon, who, when

giving his last lecture shortly before His death, said: "There is no voice which has ever been heard, either in heaven or in earth, more exalted, more holy, more fruitful, more sublime, than this prayer offered up by the Son of God Himself."

The prayer was the natural conclusion to the conversation which Jesus and the disciples had been carrying on. And as the Eleven saw Him lifting His eyes to heaven, as if the Father He addressed were visible, they no doubt felt a security which had not been imparted by all His promises. And when in after-life they spoke of Christ's intercession, this instance of it must always have risen in memory and have formed all their ideas of that part of the Redeemer's work. It has always been believed that those who have loved and cared for us while on earth continue to do so when through death they have passed nearer to the Source of all love and goodness; this lively interest in us is supposed to continue because it formed so material an element in their life here below; and it was impossible that those who heard our Lord thus awfully commending them to the Father should ever forget this earnest consideration of their state or should ever come to fancy that they were forgotten.

Beginning with prayer for Himself, our Lord passes at the sixth verse into prayer for His disciples, and at the twentieth verse the prayer expands still more widely and embraces the world, all those who should believe on Him.

First, Jesus prays for Himself; and His prayer is, "Father, glorify Thy Son; glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." The work for which He came into the world was done: "I have finished the work which

Thou gavest Me to do." There remains no more reason why He should stay longer on earth; "the hour is come," the hour for closing His earthly career and opening to Him a new period and sphere. He does not wish and does not need a prolongation of life. He has found time enough in less than a half of three-score years and ten to do all He can do on earth. It is character, not time, we need to do our work. To make a deep and abiding impression it is not longer life we need, but intensity. Jesus did not find Himself cramped, limited, or too soon hurried out of life. He viewed death as the suitable timely step, and took it with self-command and in order to pass to something better than earthly life.

How immeasurably beneath this level is the vaunted equanimity of the thinker who says, "Death can be no evil because it is universal"! How immeasurably beneath it is the habit of most of us! Which of us can stand in that clear air on that high point which separates life from what is beyond and can say, "I have finished the work which Thou gavest Me to do"? A broken column is the fit monument of our life, unfinished, frustrated, useless. Wasted energy, ill-repaired blunders, unfulfilled purposes, fruitless years, much that is positively evil, much that was done mechanically and carelessly and for the day; plans ill conceived and worse executed; imperfect ideals of life imperfectly realised; pursuits dictated by uneducated tastes, unchastened whims, accidental circumstances,—such is the retrospect which most of us have as we look back over life. Few men even recognise the reality of life as part of an eternal order, and, of the few who do so, still fewer seriously and persistently aim at fitting in their life as a solid part of that order.

Before we know whether we have finished the work given us to do we must know what that work is. At the outset of his account of Christ's work John gives us his conception of it. "The Word was made flesh, and dwelt among us; and *we beheld His glory*, the glory as of the Only begotten of the Father." This work was now accomplished, and Jesus can say, "I have glorified Thee on the earth"; "I have manifested Thy name unto the men which Thou gavest Me out of the world." We may all add our humble responsive "Amen" to this account of His finished work. John has carried us through the scenes in which Jesus manifested the glory of the Father and showed the full meaning of that name, displaying the Father's love in His self-sacrificing interest in men, the Father's holiness and supremacy in His devoted filial obedience. Never again can men separate the idea of the true God from the life of Jesus Christ; it is in that life we come to know God, and through that life His glory shines. This many a man has felt is the true Divine glory; this God yearning over His lost and wretched children, coming down and sharing in their wretchedness to win them to Himself and blessedness—this is the God for us. This alone is glory such as we bow before and own to be infinitely worthy of trust and adoration, almightiness applying itself to the necessities and fears of the weak, perfect purity winning to itself the impure and the outcast, love showing itself to be Divine by its patience, its humility, its absolute sacrifice. It is Christ who has found entrance for these conceptions of God once for all into the human mind; it is to Christ we owe it that we know a God we can entirely love and increasingly worship. With the most assured truth He could say, "I have finished the work which

Thou gavest Me to do; I have glorified Thee on the earth; I have manifested Thy name unto the men which Thou gavest Me out of the world."

But Christ recognises a work which ran parallel with this, a work which continually resulted from His manifestation of the Father. By His manifesting the Father He gave eternal life to those who accepted and believed His revelation. The power to reveal the Father which Christ had received He had not on His own account, but that He might give eternal life to men. For "this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Eternal life is not merely life indefinitely prolonged. It is rather life under new conditions and fed from different sources. It can be entered upon now, but a full understanding of it is now impossible. The grub might as well try to understand the life of the butterfly, or the chick in the shell the life of the bird. To know what Christ revealed, this is the birth to life eternal. To know that love and holiness are the governing powers in conformity with which all things are carried onward to their end; to know what God is, that He is a Father who cannot leave us His children of earth behind and pass on to His own great works and purposes in the universe, but stoops to our littleness and delays that He may carry every one of us with Him,—this is life eternal. This it is that subdues the human heart and cleanses it from pride, self-seeking, and lust, and that inclines it to bow before the holy and loving God, and to choose Him and life in Him. This it is that turns it from the brief joys and imperfect meanings of time and gives it a home in eternity—that severs it in disposition and in destiny from the changing, passing world and gives it an eternal

inheritance as God's child. To as many as believed Christ, to them He gave power to become the sons of God. To believe Him and to accept the God He reveals is to become a son of God and is to enter into life eternal. To be conquered by the Divine love shown us; to feel that not in worldly ambition or any self-seeking, but only in devotion to interests that are spiritual and general, is the true life for us; to yield ourselves to the Spirit of Christ and seek to be animated and possessed by that Spirit,—this is to throw in our lot with God, to be satisfied in Him, to have eternal life.

The earthly work of Christ, then, being finished, He asks the Father to glorify Him with His own self, with the glory He had with Him before the world was. It seems to me vain to deny that this petition implies on Christ's part a consciousness of a life which He had before He appeared on earth. His mind turns from the present hour, from His earthly life, to eternity, to those regions beyond time into which no created intelligence can follow Him, and in which God alone exists, and in that Divine solitude He claims a place for Himself. If He merely meant that from eternity God had conceived of Him, the ideal man, and if the existence and glory He speaks of were merely existence in God's mind, but not actual, His words do not convey His meaning. The glory which He prayed for now was a conscious, living glory; He did not wish to become extinct or to be absorbed in the Divine being; He meant to continue and did continue in actual, personal, living existence. This was the glory He prayed for, and this therefore must also have been the glory He had before the world was. It was a glory of which it was proper to say, "*I had it,*" and not merely God

conceived it: it was enjoyed by Christ before the worlds were, and was not only in the mind of God.

What that glory was, who can tell? We know it was a glory not of position only, but of character—a glory which disposed and prepared Him to sympathize with suffering and to give Himself to the actual needs of men. From that glory He came to share with men in their humiliation, to expose Himself to their scorn and abuse, to win them to eternal life and to some true participation in His glory.

But Christ's removal from the earthly and visible life involved a great change in the condition of the disciples. Hitherto He had been present with them day by day, always exhibiting to them spiritual glory, and attracting them to it in His own person. So long as they saw God's glory in so attractive and friendly a form it was not difficult for them to resist the world's temptations. "While I was with them in the world, I kept them in Thy name"—that is, by revealing the Father to them; but "now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me. Sanctify them through Thy truth: Thy word is truth." Christ had been the Word Incarnate, the utterance of God to men; in Him men recognised what God is and what God wills. And this sanctified them; this marvellous revelation of God and His love for men drew men to Him: they felt how Divine and overcoming a love this was; they adored the name Father which Christ the Son made known to them; they felt themselves akin to God and claimed by Him, and spurned the world; they recognised in themselves that which could understand and be appealed to

by such a love as God's. Their glory was to be God's children.

But now the visible image, the Incarnate Word, is withdrawn, and Christ commits to the Father those whom He leaves on earth. "Holy Father," Thou whose holiness moves Thee to keep men separate to Thyself from every evil contagion, "keep through Thine own name those whom Thou hast given Me." It is still by the recognition of God in Christ that we are to be kept from evil, by contemplating and penetrating this great manifestation of God to us, by listening humbly and patiently to this Incarnate Word. Knowledge of the God whose the world and all existence is, knowledge of Him in whom we live and whose holiness is silently judging and ruling all things, knowledge that He who rules all and who is above all gives Himself to us with a love that thinks no sacrifice too great—it is this knowledge of the truth that saves us from the world. It is the knowledge of those abiding realities which Christ revealed, of those great and loving purposes of God to man, and of the certainty of their fulfilment, which recalls us to holiness and to God. There is reality here; all else is empty and delusive.

But these realities are obscured and thrust aside by a thousand pretentious frivolities which claim our immediate attention and interest. We are in the world, and day by day the world insists that we shall consider it the great reality. Christ had conquered it and was leaving it. Why, then, did He not take with Him all whom He had won to Himself out of the world? He did not do so because they had a work to accomplish which could only be accomplished in the world. As He had consecrated Himself to the work

of making known the Father, so must they consecrate themselves to the same work. As Christ in His own person and life had brought clear before their minds the presence of the Father, so must they by their person and life manifest in the world the existence and the grace of Christ. They must make permanent and universal the revelation He had brought, that all the world might believe that He was the true representative of God. Christ had lighted them, and with their light they were to kindle all men, till the world was full of light. A share in this work is given to each of us. We are permitted to mediate between God and men, to carry to some the knowledge which gives life eternal. It is made possible to us to be benefactors in the highest kind, to give to this man and that a God. To parents it is made possible to fill the opening and hungry mind of their child with a sense of God which will awe, restrain, encourage, gladden him all his life through. To relieve the wants of to-day, to refresh any human spirit by kindness, and to forward the interests of any struggler in life is much; but it is little compared with the joy and solid utility of disclosing to a human soul that which he at last recognises as Divine, and before which at last he bows in spontaneous adoration and absolute trust. To the man who has long questioned whether there is a God, who has doubted whether there is any morally perfect Being, any Spirit existent greater and purer than man, you have but to show Christ, and through His unconquerable love and untemptable holiness reveal to him a God.

But as it was not by telling men about God that Christ convinced men that somewhere there existed a holy God who cared for them, but by showing God's holiness and love present to them in His own person, so our

words may fail to accomplish much if our life does not reveal a presence men cannot but recognise as Divine. It was by being one with the Father Christ revealed Him ; it was the Father's will His life exhibited. And the extension of this to the whole world of men is the utmost of Christ's desire. All will be accomplished when all men are one, even as Christ and the Father are already one.

This text is often cited by those who seek to promote the union of churches. But we find it belongs to a very different category and much higher region. That all churches should be under similar government, should adopt the same creed, should use the same forms of worship, even if possible, is not supremely desirable ; but real unity of sentiment towards Christ and of zeal to promote His will is supremely desirable. Christ's will is all-embracing ; the purposes of God are wide as the universe, and can be fulfilled only by endless varieties of dispositions, functions, organisations, labours. We must expect that, as time goes on, men, so far from being contracted into a narrow and monotonous uniformity, will exhibit increasing diversities of thought and of method, and will be more and more differentiated in all outward respects. If the infinitely comprehensive purposes of God are to be fulfilled, it must be so. But also, if these purposes are to be fulfilled, all intelligent agents must be at one with God, and must be so profoundly in sympathy with God's mind as revealed in Christ that, however different one man's work or methods may be from another's, God's will shall alike be carried out by both. If this will can be more freely carried out by separate churches, then outward separation is no great calamity. Only when outward separation leads one church to despise

or rival or hate another is it a calamity. But whether churches abide separate or are incorporated in outward unity, the desirable thing is that they be one in Christ, that they have the same eagerness in His service, that they be as regiments of one army fighting a common foe and supporting one another, diverse in outward appearance, in method, in function, as artillery, infantry, cavalry, engineers, or even as the army and navy of the same country, but fighting for one flag and one cause, and their very diversity more vividly exhibiting their real unity.

But why should unity be the ultimate desire of Christ, the highest point to which the Saviour's wishes for mankind can reach? Because spirit is that which rules; and if we be one with God in spirit the future is ours. This mighty universe in which we find ourselves, apparently governed by forces compared to which the most powerful of human engines are weak as the moth—forces which keep this earth, and orbs immeasurably larger, suspended in space,—this universe is controlled by spirit, is designed for spiritual ends, for ends of the highest kind and which concern conscious and moral beings.

It is as yet only by glimpses we can see the happiness of those who are one with God; it is only by inadequate comparisons and with mental effort we can attain to even a rudimentary conception of the future that awaits those who are thus eternally blessed. Of them well may Paul say, "All things are yours; for ye are Christ's, and Christ is God's." It is for Christ all things are governed by God; to be in Him is to be above the reach of catastrophe—to be, as Christ Himself expresses it, beside Himself on the throne, from which all things are ruled. Having been attracted

by His character, by what He is and does, and having sought here on earth to promote His will, we shall be His agents hereafter, but in a life in which spiritual glory irradiates everything, and in which an ecstasy and strength which this frail body could not contain will be the normal and constant index of the life of God in us. To do good, to utter by word or deed the love and power that are in us, is the permanent joy of man. With what alacrity does the surgeon approach the operation he knows will be successful! with what pleasure does the painter put on canvas the idea which fills his mind and which he knows will appeal to every one who sees it! And whoever learns to do good by partaking of God's spirit of communicative goodness will find everlasting joy in imparting what he has and can. He will do so, not with the feeble and hesitating mind and hand which here make almost every good action partly painful, but with a spontaneity and sense of power which will be wholly pleasure; he will know that being one with God he can do good, can accomplish and effect some solid and needful work. Slowly, very slowly, is this arrived at; but time is of no consequence in work that is eternal, so long only as we are sure we do not idly miss present opportunities of learning, so long only as we know that our faces are turned in the right direction, and that a right spirit is in us.

If there lingers in our minds a feeling that the end Christ proposes and utters as His last prayer for men does not draw us with irresistible force, it might be enough to say to our own heart that this is our weakness, that certainly in this prayer we do touch the very central significance of human life, and that however dimly human words may be able to convey thoughts

regarding eternity, we have here in Christ's words sufficient indication of the one abiding end and aim of all wisely directed human life. Whatever the future of man is to be, whatever joy *life* is to become, in whatever far-reaching and prolonged experiences we are to learn the fruitfulness and efficacy of God's love, whatever new sources and conditions of happiness we may in future worlds be introduced to, whatever higher energies and richer affections are to be opened in us, all this can only be by our becoming one with God, in whose will the future now lies. And it may also be said, if we think this the prayer of One who was not in the full current of actual human life, and had little understanding of men's ways, that this prayer is fulfilled in very many who are deeply involved and busily occupied in this world. They give their mind to their employment, but their heart goes to higher aims and more enduring results. To do good is to them of greater consequence than to make money. To see the number of Christ's sincere followers increasing is to them truer joy than to see their own business extending. In the midst of their greatest prosperity they recognise that there is something far better than worldly prosperity, and that is, to be kept from the evil that is in the world and to extend the knowledge of God. They feel in common with all men that it is not always easy to remember that great spiritual kingdom with its mighty but unobtrusive interests, but they are kept by the Father's name, and they do on the whole live under the influence of God and hoping in His salvation. And it would help us all to do so were we to believe that Christ's interest in us is such as this prayer reveals, and that the great subject of His intercession is, that we be kept from the evil that is in the world and be

helpful in the great and enduring work of bringing into truer fellowship men's lives and God's goodness. Alongside of all our profitless labour and unworthiness of aim there runs this lofty aim of Chr'st for us ; and while we are greedily following after pleasure, or thoughtlessly throwing ourselves into mere worldliness, our Lord is praying the Father that we be lifted into harmony with Him and be used as channels of His grace to others.

XVII.

THE ARREST.

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“When Jesus had spoken these words, He went forth with His disciples over the brook Kidron, where was a garden, into the which He entered, Himself and His disciples. Now Judas also, which betrayed Him, knew the place: for Jesus oftentimes resorted thither with His disciples. Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all the things that were coming upon Him, went forth, and saith unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, was standing with them. When therefore He said unto them, I am He, they went backward, and fell to the ground. Again therefore He asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I told you that I am He: if therefore ye seek Me, let these go their way: that the word might be fulfilled which He spake, Of those whom Thou hast given Me I lost not one. Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. Jesus therefore said unto Peter, Put up the sword into the sheath; the cup which the Father hath given Me, shall I not drink it? So the band and the chief captain, and the officers of the Jews, seized Jesus and bound Him, and led Him to Annas first; for he was father-in-law to Caiaphas, which was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.”—JOHN xviii. 1-14.

OUR LORD PRAYS
FOR
HIS OWN

Thoughts on John 17

By
MARCUS RAINSFORD



WITH A BIOGRAPHICAL INTRODUCTION
BY S. MAXWELL CODER



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CHAPTER XXXV

"THAT THEY ALL MAY BE ONE; AS THOU, FATHER, ART IN ME, AND I IN THEE, THAT THEY ALSO MAY BE ONE IN US; THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME."

—John 17:21

OUR BLESSED LORD'S prayer, here, is concerning those who had believed on Him, and all who shall to the end of time believe on Him through the words which He had given to His apostles, even the Word of God, "that all may be one," by which He evidently means, as indeed He most fully expresses, not only that all His believing people shall be united *one to another*, whether believers in Old Testament time or in New Testament days; whether Jew or Gentile; whether believers in the past, the present, or the future; whether they had their home in heaven now, or were still wandering upon the earth, that all should be united as children of the same heavenly family, of which He Himself is the Firstborn; all having the same Father, all to enjoy the same portion, all to be gathered into the same home, all to partake of the same joys, and having kindred sympathies, that all should be one—united together as members of the same mystical Body, of which He Himself was the Head. Members various, it may be, in their degrees of strength, and knowledge, and beauty, and usefulness, but each member in its place, each member having the proper proportion and growth, so as to carry out the symmetry of the whole Body; each member ministering to the other, caring for the other, necessary to the other; each member interested in the prosperity

of the other,—making one beauteous whole, of which the Lord Himself was to be the risen Head and crown.

He would have all united together as living stones in the same spiritual temple, of which He Himself is the foundation and the top-stone; stones gathered from different quarries, not uniform in size, or shape, or even in material, but gathered together and cemented in love; the Builder of the temple, and the Maker of it, God; the Light of it, Himself; and the anthems, the praises of a redeemed people.

He would have all one, as branches of the same living vine, of which He Himself is the Root, evermore and through all eternity putting forth, through them, and by them, His beauty, His fragrance, and His fruitfulness. He would have all united together; the smallest spray in all that living tree is necessary to its beauty and symmetry, and united to the root as truly and as closely as any of the main branches; and there God Himself will rest in His love, and sit down under its shadow with great delight.

But our Lord evidently means *more* than this, because He says, "that they all may be one," and not only so, but one "as thou, Father, art in me, and I in thee, that they also may be one *in us*," possessing the same nature, the same affections, the same will, the same character, and enjoying the same fullness. These are wonderful words, they are

"As high as heaven; what canst thou do? deeper than hell; what canst thou know?" (Job 11:8).

Nothing remained, after this request, but that He should say, as He does in verse 24,

"Father, I will that they also, whom thou hast given me, be with me where I am."

We need to be reminded that our Lord's prayer is not the origin of the union of which He speaks, or the cause of it; but the fruit and result of it. He is not praying that a union might

be established between Himself and His people which hitherto had not existed, but that the union which was always in the mind and purpose and heart of God, and on the ground of which Christ came down to be the Saviour, and the Holy Ghost to be the Comforter, *should be enjoyed* and manifested by His believing people. He would by His words scatter heavenly light round about them, and within them, that they might walk in the light as He Himself was in the light, and as the beloved apostle teaches us in his First Epistle that thus we might have

"Fellowship . . . with the Father, and with his Son Jesus Christ" (I John 1:3).

Our Lord leads us in prayer to the fountain-head and source of fellowship with God in those mysterious words, "that they also may be one *in us*." I need not tell those who are acquainted with their Bibles that the Lord is using scriptural language, and that He is referring directly to the familiar mode of expression by which the Persons in the Godhead are frequently described. You have it first in Genesis 1:26,

"And God said, Let *us* make man in our image, after our likeness";

in 3:22,

"The Lord God said, Behold, the man is become as one of *us*";

in 11:7,

"Let *us* go down, and there confound their language."

See also in Isaiah 6:8-10, in the record of the vision which the prophet had of the manifestation of the glory of the Lord:

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for *us*? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat . . ."

It is very interesting to trace the quotations of this passage from the Old Testament, in the New, and thus learn who are meant by "us." The prophet Isaiah tells us (6:1), "Jehovah sitting upon a throne" and (v. 8), "*I heard the voice of Jehovah saying, Whom shall I send, and who will go for us?*" In John 12:39-41, the passage is quoted as referring to Christ:

"Therefore they could not believe [on Christ], because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. *These things said Esaias when he saw his glory, and spake of him,*"

evidently the Lord Jesus Christ. And again, in Acts 28:25, 26, the apostle Paul quotes the same in reference to the Holy Ghost:

"*Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing, ye shall see, and not perceive.*"

Observe the beautiful proof here of the existence and union of *three Persons* in the Godhead, the "us" of our Lord's Prayer,—Jehovah the Father, Jehovah the Son, and Jehovah the Holy Ghost.

Now here our Lord prays that His people may also be one, using the same language, you perceive, "*one in us!*" The union of the mystical Body of believers to their Head is personal union, their souls and bodies are united to the soul and the body of the Lord Jesus Christ—our souls to His soul, our bodies to His body, our spirits to His Spirit; thus our whole persons are united to His whole person, even as His whole person God-man is united to the Godhead, His manhood united to the Son, who is one in the Father, and His Spirit united to and dwelling in His people—that thus we might be truly one, and, not only

one with each other, but also "*one in us*"—as truly, as effectually, as eternally, as beneficially, as mutually, "one, as we are"—"*one in us.*"

These words express and imply consequences and communion with God throughout eternity, in the contemplation of which one can scarcely breathe. Deity itself—the fountainhead from whence the Spirit-soul and the body of the believer are to draw; Christ in our nature, the Days-man between the Godhead and the sinner, laying His hand upon both—and Himself the channel through which all unctions and blessings are to flow; the fullness of the Godhead dwelling in Him bodily, our supply; the indwelling power of the Holy Ghost the Comforter, in the believer, our power; that fullness flowing in, until in the unspeakable language of the apostle, we are "filled with all the fulness of God."

Let us, for our own souls' profit, consider some few of the practical conclusions to which truth like this naturally leads us. First, we have revealed to our faith and hope here the highest blessing and source of blessing that even God Himself can bestow upon us. It is union with Himself; and this is more than all things else. Union with God in Christ is more than *all grace* and more than *all glory*, because all grace in time and all glory in eternity shall flow from this. We read in verse 22 a passage which, I conceive, contains one of the deepest of the many deep sayings of Christ: "And the glory which thou gavest me I have given them; *that they may be one, even as we are one.*" Evidently, this union is more than the glory given, which is but a means to it. It is a divine reality; and by-and-by, when it shall be fully manifested, Jesus shall "see of the travail of his soul, and shall be satisfied." Meantime, faith may take its highest range, hope may soar to its loftiest flight, and love embrace its fullest portion; yet nothing that faith can reach, or hope aspire to, nothing that love itself is able to comprehend, can possibly exceed what this union with God secures—"That

they also may be one *in us*" forevermore. Wonderful! wonderful! the believer's union with God in Christ! It is the foundation gospel truth of revelation; and it is well adapted to fill our thoughts, hearts, hopes, and affections with Christ, by whom "God dwelleth in us and we in God," and who thus introduces it in His prayer that we, listening to Him by faith, may be lifted out of the things of time, and that our desires may soar away unto the things of eternity. Oh, how humbly ought we to walk with our God—how loosely to the things of earth! What manner of persons ought we to be, in all holy conversation and godliness! And if the apostle could say, "Pass the time of your sojourning here in fear; forasmuch as ye know that ye were not *redeemed* with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot"; and if the Holy Ghost could say that "God will be sanctified in those who draw *near* to him," how much more in those who are not only "redeemed by the blood" of Jesus, not only made near to God, but are one with Him in God.

"As thou, Father, art in me, and I in thee, that they also may be one in us."

It is in the reception into our hearts by faith of truths like these the power of practical consecration consists, and we are sanctified as we apprehend, through the teaching of the Holy Ghost, the high position into which the love of God has called us.

Now if, as believers, we are

"In God the Father and in our Lord Jesus Christ" (I Thess. 1:1),

and if our Lord prayed that *all* who believe on Him should be so, truly the blessing is secure, and the answer certain;—let us then avail ourselves of our position. Our welfare here is not more our own concern, than it is His. Hath He not said,

"He that toucheth you toucheth the apple of mine eye?"
(Zech. 2:8).

Have we cares?

"Cast all your care upon him; for he careth for you" (I Peter 5:7).

Have we need? Bring all your need to Him. Are we weak? Help has been laid on One that is mighty.

We may go to God at all times, and under all circumstances; for if He has united us with Himself, He has opened a way of access to Himself *for His own sake*. Even for His own sake He will not neglect us or refuse us.

If all believers are in God, then are we related one to the other in Christ, by a far closer and more lasting tie than any earthly relationship. Mere earthly relationships shall be severed by-and-by; death will do it for time, and the day of judgment will do it for eternity; but those who are related in God can never part, can never meet for the last time, can never say farewell forever.

If indeed we are in God, we are brothers and sisters in Christ Jesus; "let us love one another"; let us "bear . . . one another's burdens, and so fulfil the law of Christ"; let us sympathize with one another; let us remember He has promised to acknowledge from His throne,

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

Let us not wrong or misjudge our brethren; and, above all, let us take heed that we offend not one of the little ones who believe in Jesus;

"[For] in heaven their angels do always behold the face of my Father which is in heaven."

If we be in God, let us live on God; let us not live on a miserable daily pittance when we have the fullness of God for

our portion. Let us live on God, that we may live for God; and forsaking all other lords, all other loves, all other portions, let us "walk worthy of our calling," as those who are "not their own, but are bought with a price." And let us evermore pray "that God may be glorified in us, and we in Him"; that He may shed abroad His love more and more in our hearts; that He may communicate to us His joy and peace; that He may manifest Himself in us more and more by the Holy Ghost; that He may increase our knowledge of Himself; that we may be "renewed in knowledge day by day," and be established in the communion of the Holy Spirit, till we are

"Able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge" (Eph. 3:18, 19).

And let us return love to Him for love. The only thing we can give to God is our love. Everything else we have belongs to Him, but our hearts are our own, and He delights in our love. "We love him because he first loved us."

And let us love one another more, and not be disheartened when we see apparent divisions between the people of God; there is a much closer union between them, than any of us suspect, or than the world has the least idea of. It is true, misconceptions, misconstructions, and prejudices tend to divide the children of God one from another, pity that it is so. Yet they are truly united.

Ask them what about sin! They will *all* tell you, with one voice, "It is the abominable thing we hate."

Ask them of Jesus! They will *all* tell you His "name is as ointment poured forth."

Ask them of His blood! They *all* agree about it! that it is "*the precious blood,*" and that it has spoken peace to their consciences; to that blood they all fly in every time of difficulty, and sorrow, and danger, and fear.

Ask them of righteousness! They know no righteousness but "his righteousness only."

Ask them of love! They tell you of the "love that passeth knowledge"—*His love.*

Ask them of rest! They all tell you they expect no rest till they rest in Him. Surely this is *true* union. Wherever you find a child of God over the whole earth, "Jew or Gentile, barbarian, Scythian, bondman or freeman, male or female," you will find they are all at one in these, the only and all-essential principles of gospel light and truth. Pity it is that with so much to unite them, very trifles are so often allowed to separate them. "*An enemy hath done this.*"

The Lord's prayer shall be fully answered by-and-by, and there shall be the fullest manifestation of this union. "I in them, and thou in me, that they also may be one in us."

CHAPTER XXXVI

"THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME."—John 17:21

IT WAS TO BE EXPECTED that a prayer in which our Lord evidently opens out all His heart, and pleads all His Father's covenant engagements with Him, should contain more or less reference to every matter which the purposes and promises of Jehovah had pledged Him to; and that all the dispensations of divine grace would be embraced, and comprehended in His petitions. Our Lord was now pleading, with His hands as it were upon the sacrifice on the altar, and claiming upon the ground of His own infinite merit, all that the love of God in Christ had intended and prepared for His creatures.

There are unspeakable promises and dignities of grace and glory attaching to the Lord Jesus Christ in connection with His titles and royalties. I may remind you of *four* principal ones, into which all the others merge.

Jesus Christ is "*the Son of God*," and as the Son of God He is the Firstborn, the "King of Saints," and the Head and the Husband of His Body the Church. This is His highest title, and prerogative.

But He is also "*the Son of Abraham*," and as the Son of Abraham He is by birthright "the King of the Jews," and shall be "the glory of his people Israel."

But He is also "*the Son of David*," and as the Son of David He is "King of kings and Lord of lords," "the desire of all nations," and the "light to lighten the Gentiles."

But He is also "*the Son of man*," and as Son of Man He shall

yet be "the King of all the earth," and the Creator and Head of "a new heaven and a new earth, in which dwelleth righteousness."

Our Lord had prayed for His believing people of all times and ages, all those who should believe on Him through the gospel—confining His prayer to believers in the gospel; He prayed for them that they might be united to one another, and to Himself, according to the divine pattern, "As thou, Father, art in me, and I in thee, that they also may be one in us." Now He further contemplates *a result to the universe* from their union one with another, and with Himself, "that the world may believe that thou hast sent me."

The promise made by God to Christ as Son of God contained a great deal more than that He should be the Head of His Church, and Head over all things to His Church, though that was the chief promise, the fruition of which was His chief object in coming down from heaven to die. But we find, in Psalm 2:7-9, Jehovah thus addressing His Son,—

"I will declare the decree . . . Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Again, promise was made to Christ as the Seed of Abraham; the apostle, in Galatians 3:16 teaches that when the promise was made to Abraham, and to his seed,

"He saith not, And to seeds, as of many; but as of one. And to thy seed, *which is Christ*":

therefore the promise to the seed of Abraham was in reality a promise to Christ; and it was on this wise,

"In thy seed shall all the families of the earth be blessed"
(Gen. 12:3).

Accordingly, in Romans 4:13, this promise is interpreted by the Holy Ghost,

"That he [Abraham] should be the heir of the world."

This was secured to him in his seed, Christ: therefore Christ is the heir of the world.

Again, as Son of David, there is a promise of a somewhat similar character made to Christ, to which the psalmist alludes very distinctly in Psalm 72: "Give the King thy judgments, O God, and thy righteousness unto the king's Son" (v. 1). Verses 8, 9—

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust."

Verses 11, 17-20—

"Yea, all kings shall fall down before him; all nations shall serve him . . . His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory."

And so it shall be,

"Amen, and Amen. The prayers of David the son of Jesse are ended" (Ps. 72:19, 20).

Again, promise is made to the Lord Jesus, as the Son of Man (see Dan. 7:13, 14):

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This kingdom in which Christ's people are to reign as kings and priests with Him, is associated with, and results from,

the sacrifice of Himself! In Psalm 22 this is very clearly brought out. The well-known quotation of this Psalm by our blessed Lord upon the cross, "My God, my God, why hast thou forsaken me," proves Him to be the person speaking, or spoken to throughout it. In verses 27, 28, we read,

"All the ends of the world shall remember and turn unto the Lord: all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations."

Evidently this was part of the covenant arrangement, on the understanding of which the Lord Jesus Christ came down from heaven to be the Mediator between God and man, and the Saviour of sinners. Nor is this teaching peculiar to the Old Testament. In Philippians 2, we have the exaltation of our Lord Jesus Christ to universal dominion associated with, and resulting from, His great sacrifice.

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Again, see Revelation 5:13, where we have a chorus of the whole creation when Jesus takes the throne,

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be with him that sitteth upon the throne, and unto the Lamb for ever and ever."

And in Revelation 11:15, we have the accomplishment of the mystery of God.

"The seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the

kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

It is hardly necessary to seek further evidence that the Lord must have had these promises and performances in His mind, and in His heart also, when He prayed "that the world may believe that thou hast sent me."

Sometimes the world is put for all those who are saved out of mankind, by union with the Lord Jesus Christ,—His elect people; as, for instance, in II Corinthians 5:19: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." There *the world* means the family of the blessed in Christ,—of whom the psalmist says,

"Blessed is he whose transgressions are forgiven; whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity" (Ps. 32:1, 2).

The blessed ones of God are there called *the world*. Sometimes *the world* is used to define and describe willful unbelievers, rejecters, and neglecters of the Lord Jesus Christ:

"The whole world lieth in wickedness [*i.e.*, in the wicked one]" (I John 5:19).

"If any man will be a friend of the world, he is the enemy of God" (James 4:4).

Sometimes by *the world* the Spirit of God means the *Gentiles*, as contrasted with the *Jews* (Rom. 11:12); sometimes the heathen who have not heard of His fame or seen His glory (Isa. 66:19).

What, then, does our Lord mean when He prays "that *the world* may believe that thou hast sent me"? He evidently does *not* mean His disciples; He had already prayed for them. He does *not* mean those who shall believe on Him through their word; He had prayed for them:

"Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one;

as thou, Father, art in me, and I in thee, that they also may be one in us."

Evidently, believers are a peculiar people, and a high calling and a peculiar privilege is theirs! Union in one Body of which He Himself is the Head, even as He and His Father are united, "*that they also may be one in us.*"

Again, He does *not* mean the willfully unbelieving world, rejecting Christ:

"He that believeth not is condemned already . . . he that believeth not . . . the wrath of God abideth on him,"

is the testimony in John 3:18 and 36. Well, then, to whom does He allude as the world? As I understand Scripture, I conceive He alludes to both Jews and Gentiles in general, and in their national character; first to "Israel, to whom blindness in part has happened till the fulness of the Gentiles be come in"; and then to the Gentiles, who, through the Jews, being brought to the knowledge of the Lord, are also to be gathered in, "as doves to their windows": for

"If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" (Rom. 11:12).

You remember a beautiful promise to this effect in Isaiah 49:6, 7:

"It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee."

Observe, He does not ask that the world may be one with Himself; that prayer is limited and confined to those who did believe, and who shall believe on Him through the Word. But He now prays in reference to the result and influence which the manifested glory of His people shall yet have upon the world, "that the world may believe that thou hast sent me."

Again observe, and this is also very important, the means by which the world is to be brought to this true sense and conviction of Jehovah having sent His Son to be the Saviour of the world, is not the preaching of the gospel, but the manifested union of the Church of God with one another, and with Christ in the Father. Not faith, but vision; not the preached Word, but the effects of the preached Word in the children of the Lord God Almighty, united in one. Even "as thou, Father, art in me, and I in thee, and they also one in us." In the vision of the union of the Church of God with its Head, in the apprehension of our happiness, and in the light of our glory, the world shall be convicted or convinced. And this is but half the truth; for see Ephesians 3:8-11,

"Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that [not only the world may believe, but that] now unto *the principalities and powers in heavenly places* might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

The Church of Jesus Christ, washed in His blood, clothed in His beauty and in His glory, united to Himself as Head, and in Him as Head to the Father, and manifested to the universe, is to be the everlasting monument of the love of God, upon which not only the world shall read that God sent His Christ, but on which the angels and principalities and powers in heav-

enly places shall contemplate and be made acquainted with the manifold wisdom of God. Christ is to be glorified in His saints and admired in all those that believe, and Jehovah will summon all the universe to behold His redeemed in Jesus and to admire and worship Him for what His love could do, what His grace could do, what His blood could do.

Thus it is written, Revelation 3:12,

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

The world shall see and admire and believe the love which passeth knowledge; and angels, and principalities, and powers in heavenly places shall behold and admire also. In Revelation 21:23, 24, we have the same truth in figure; it is written of that city of which we have been speaking:

"The glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it"—

"That the world may believe that thou hast sent me." And in verse 23, "That the world may *know* that thou hast sent me, and hast loved them, as thou hast loved me." Observe the distinction still maintained between His own,—the members of His Body, and the world, which beholds their beauty and happiness, their unity and their glory.

The prophetic order in which all this is to take place seems to be: First, the fulfillment of the immediate hope of the Church, the return of our Lord, as we read in I Thessalonians 4:15-17; then afterwards His returning with them, II Thessalonians 1:7-10,

"To be glorified in his saints, and to be admired in all them that believe."

Thus the saints of God will be the medium in, and through whom the Lord Jesus' beauty and glory shall so shine forth as to be admired, "admired in all them that believe." Then the glory and restoration of Israel. See Isaiah 60, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee"; "and the Gentiles shall come to thy light, and kings to the brightness of thy rising." See also Isaiah 19:22-25:

"The Lord shall smite Egypt; he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them. In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria,"

the two great enemies of Israel, all through her history, were Egypt and Assyria; she was in bondage in Egypt, and led captive into Assyria,—

"In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

"That the world may believe that thou hast sent me."

"He must reign, till he hath put all enemies under his feet" (I Cor. 15:25). And all who do not bow to the scepter of His grace shall be trodden down under the rod of His power.

"As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. 14:11).

Very interesting it is to observe the two agencies mentioned in this Gospel; whose testimony and witness in the earth are to result in the conversion, or the conviction of all mankind. One is the Holy Ghost. In John 16:8-11, we read,

"When he is come, he will convict [such is the original] the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

And the other shall be the glorified people of Christ as in our text: "they also may be one in us: that the world may believe that thou hast sent me." Yes, every tongue shall confess it, either to their everlasting confusion, "Behold, ye despisers, and wonder, and perish," or to the everlasting happiness of those

"Who have fled for refuge to lay hold upon the hope set before them" (Heb. 6:18),

even to Him who

"Shall have put down all rule and all authority and power . . . till he hath put all enemies under his feet" (I Cor. 15:24, 25);

when, having abolished death and banished sin, and having destroyed the works of the devil, He shall deliver up the kingdom (for the conquest and redemption of which He left His throne and became man) to God, even the Father:

"Then shall *the Son* also himself become subject unto him that put all things under him, that God may be all in all" (I Cor. 15:28).

"I in them, and thou in me," and they in us; "that the world may believe that thou hast sent me."

This subject seems to suggest three practical lessons for ourselves.

1. Evidently, the Lord here implies that the only Bible the world reads is the character of Christians,—their likeness to Himself. Are we doing the world justice? The world will not be brought to a sense of its ruin, nor to any practical sense of the goodness of God in sending Christ, but by the manifestation of His grace in His people. Are we manifesting Christ? Are

we living epistles, known and read of all men? You perceive it lay much upon the heart of Jesus that His people should be so manifestly one with one another, and one with Himself, that the world might take knowledge of them—"that the world may believe that thou hast sent me."

2. Another is in reference to our divisions. May God forgive us for and correct our divisions! Nothing gives greater occasion to the outside world, than the differences between professing Christians. The bickerings and contentions between men and women of different sects and denominations of the visible church of God, has always been one of the world's greatest hindrances. Instead of looking on, and being constrained to confess, "See how these Christians love one another," the world has too much reason to say, "See how they carp at one another, see how they judge one another, see how they malign one another."

3. The honor of Christ, and the happiness of the world, as well as the dignity of the Church of Christ, demand that we should lay aside our wrangling, and gather round our Head. Oh! let our lives and conversation be more Christlike, and our hearts more knit together in

"The unity of the Spirit in the bond of peace" (Eph. 4:3).

It is written,

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).