

Thoughts on  
John XVII

One with Christ

in  
GLORY.



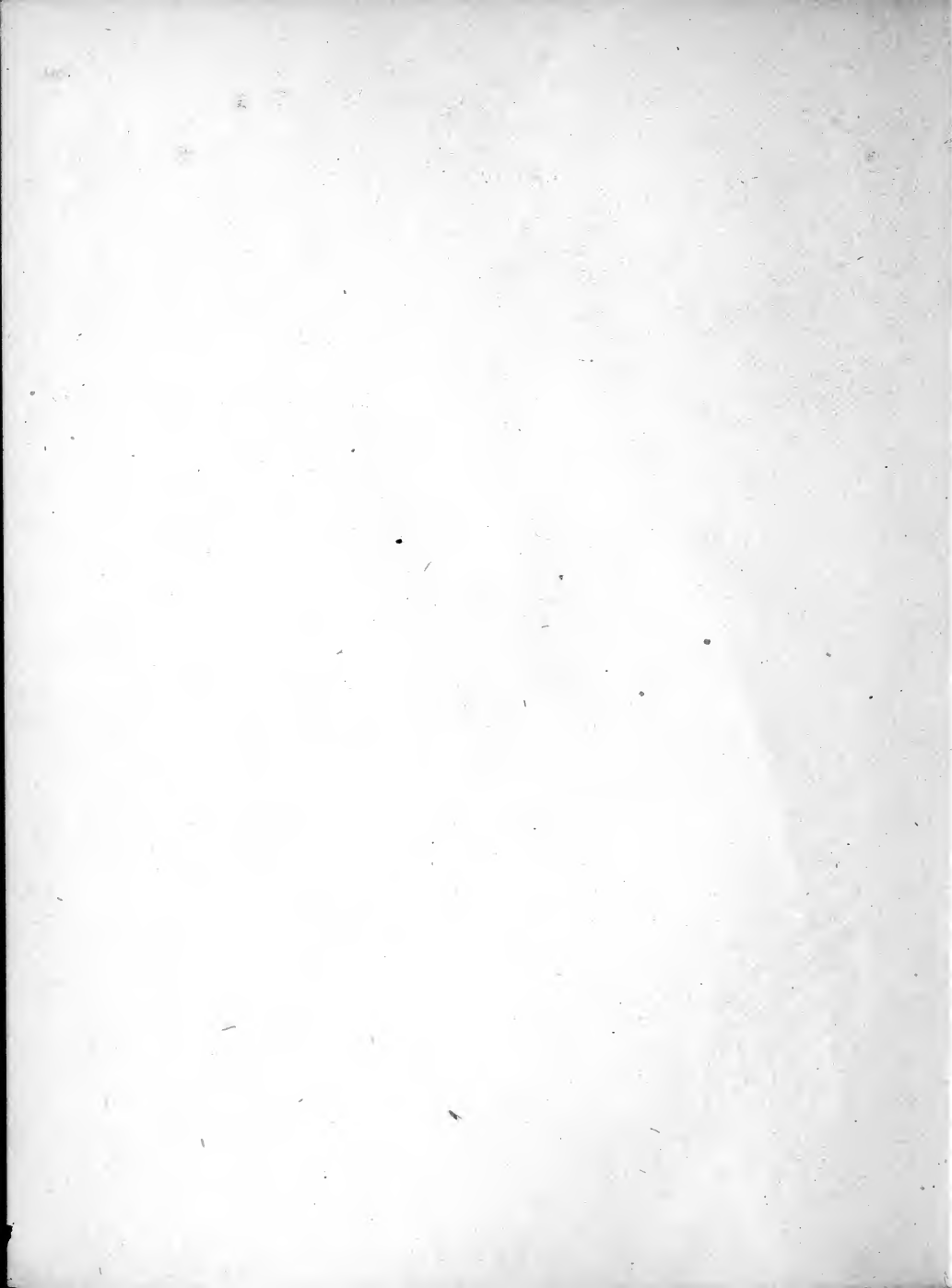
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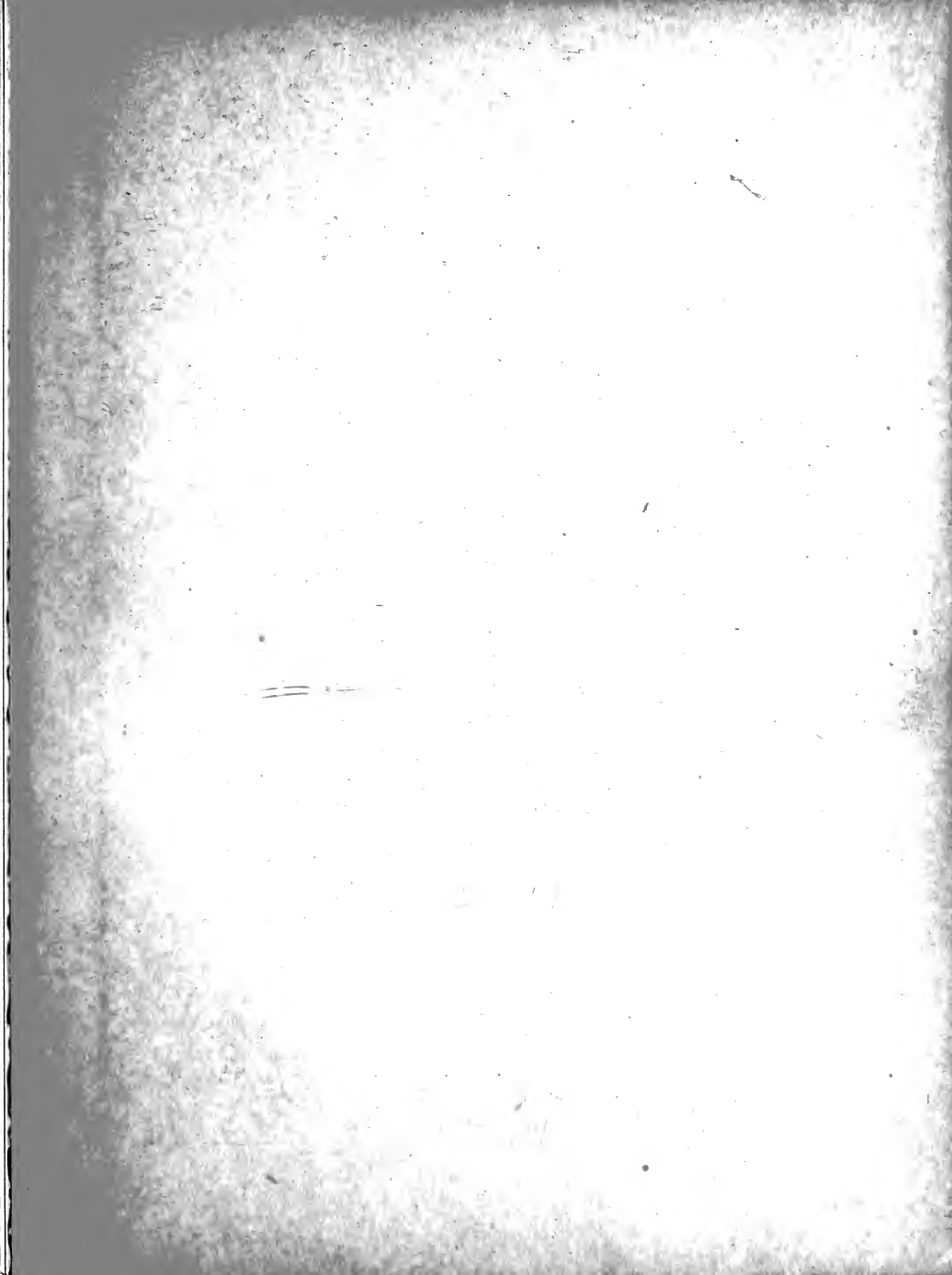
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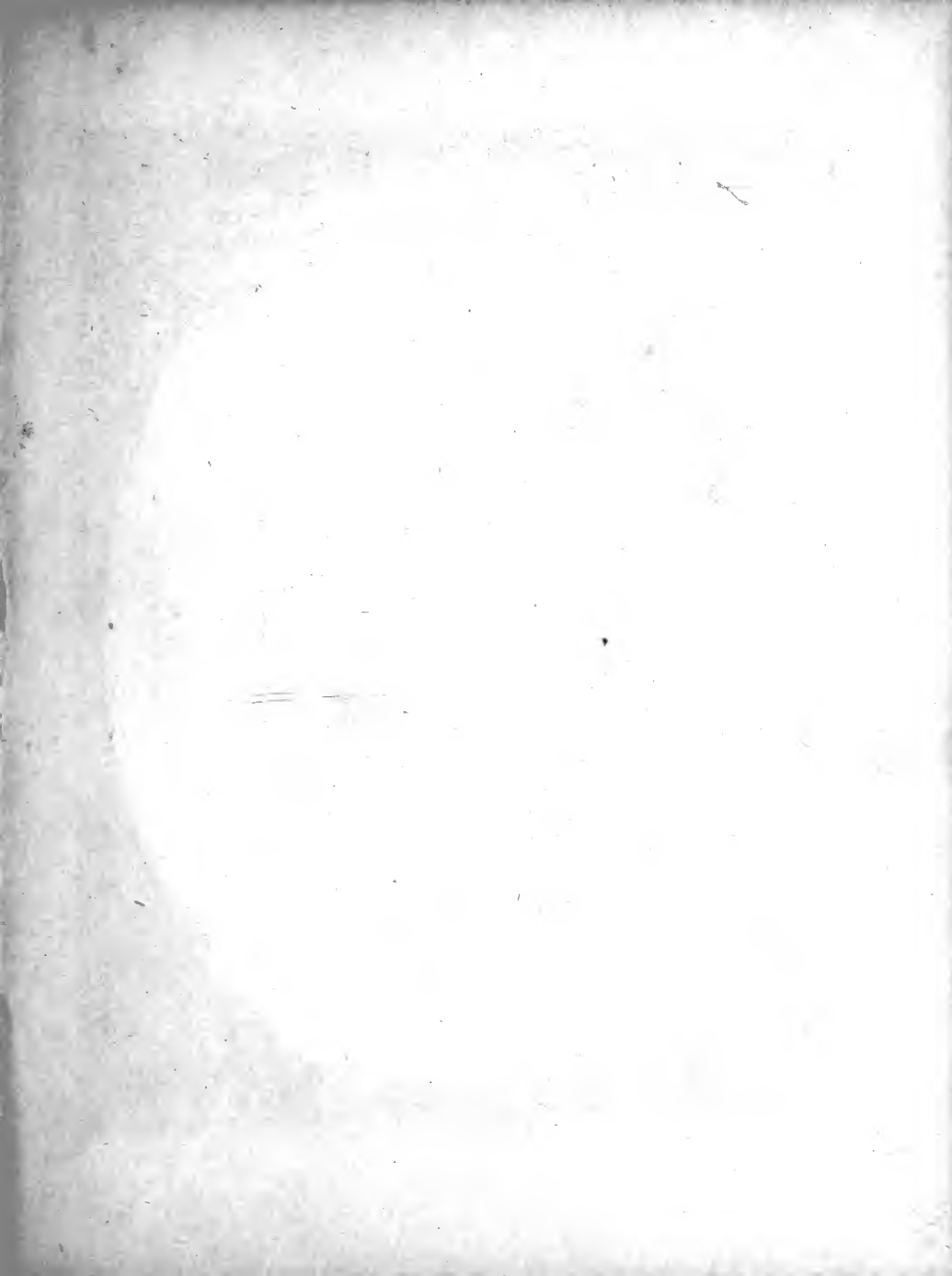
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ONE WITH CHRIST IN GLORY.

THOUGHTS ON JOHN XVII.,

WITH A

REVISED VERSION FROM A CRITICAL GREEK TEXT,

AND THE

AUTHORIZED VERSION ILLUMINATED.

BY JAMES INGLIS,

EDITOR OF "THE WITNESS" AND "WAYMARKS IN THE WILDERNESS."

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# PREFACE.

IT IS NOT for a moment to be thought that any art can adorn the sublime simplicity of the language of the Seventeenth Chapter of John. The attempt to paint the lilly, or gild refined gold, would be humility itself compared with any endeavor thus to honor it; and it would be a poor estimate of it to say, that it deserves to be printed in letters of gold. The work has rather been prosecuted under the conviction that no exposition or illustration could do justice to words which, though spoken in the hearing of men, were addressed to the Father by the Son of His love. The utmost that man can do is to direct attention to its pregnant phraseology; and it is hoped that this method of exhibiting it to the eye may subserve this purpose.

The use of various types and colors is not meaningless, or for mere ornament. It will be noticed that the appropriation of a particular form of letter, and of a particular color, serves to trace the various aspects of a truth as it is woven into the general texture of the Prayer, and also serves to bring its leading points into prominence. In these respects it is humbly hoped that this publication

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may promote the study of the Prayer, to the edification of the Church, and, above all, the glory of its Author. The introductory thoughts may encourage, if they do not aid, the study: and the accompanying version of the passage exhibits to the English reader the most mature fruit of the critical examination of the Greek text.

Certainly, the Prayer cannot be studied without exalting our views of the preciousness of redemption, of the love from which it emanates, and the grandeur of its results, which are seen, not alone in the divine glory to which the children of wrath are raised, or within the limited sphere of human interest. These results extend through the universe, binding in new relations all in heaven and all in earth. They reach up to the throne of God, where the Captain of our Salvation is crowned, and the Father is glorified in the Son. Nay, if we may without arrogance follow the Lord's testimony so far, the relations of the persons of the Godhead are thereby exhibited in new outgoings of love and new bonds of endearment.

With the earnest desire that the practical holiness and unity of believers may be promoted through a quickened consciousness of their oneness in Christ, which will be manifested with Christ in glory as the perfect answer of His prayer for them, the Publishers present the work to the Church.

*21 Clinton Place, New-York,*

*January, 1871.*

One with Christ in Glory.





**D**ine with **C**hrist in **G**lory.



**H**UMAN thought vainly attempts to rise to the greatness of the occasion, or to grasp the vastness of the matter of this Prayer.\* And we are admonished by the simplicity of the inspired narrative reverently to abstain from any attempt to picture the one or to give an estimate of the other. Before the adoring contemplation of the believer we leave it, with the unadorned introduction of the Holy Spirit's record: "These words spake Jesus, and lifted up His eyes to heaven, and said, *"Father, the hour is come."*

\*JOHN 17.

We may well sympathize with an eminent servant of God who, throughout a long and honored ministry of the word, never ventured to preach on this prayer; humbly confessing that "the right understanding of it surpasses the measure of faith which the Lord usually imparts to His people during their earthly pilgrimage."

The language of it needs no exposition; but, as Luther says: "Plain and artless as it sounds, it is so deep, so rich, so wide, that no one can find its bottom or extent." It reaches back into the counsels of eternal love, and forward into the eternal glories in which these counsels are accomplished; and that is infinitely beyond the stretch of all created powers. It penetrates the arcana of the relations of the Father and the Son, and of "the Covenant that was between them both"; and thither created thought may not follow. It strikes out into the ocean of the love of the Father for His only begotten Son; and who will come with the brief sounding-line of human affections to fathom its



depths? Yet these counsels, glories, and relations, and that love, are presented in their bearing upon the salvation of men.

The prayer was spoken in the hearing of men; and so it is a

*Revelation to Us.*

We come, therefore, to the contemplation of it, though we cannot comprehend it. We may know it, though it passeth knowledge. We may drink and be refreshed at the fountain whose depths we cannot sound. To profess to expound it were arrogant. Yet we may meditate with sacred delight upon its unfathomable wonders; most wondrous in this, that we should be the objects of such love as it reveals, and that in our salvation all the glory which it anticipates shall be displayed.

Let it be understood that we offer here no exposition of the Lord's prayer, but only a few meditations—alas, how superficial!—and a few suggestions which, by the blessing of God, may promote the aim of those who present the prayer in a form

which may direct attention to its pregnant phraseology; remembering, at the same time, that only the Spirit of God can disclose its glories to the believing soul. This

*Address to the Father,*

in which the Lord breathes out all the wishes of His heart for His own, is usually styled The *Intercessory* Prayer; and it is a perfect example of what intercession means, when the word is used with reference to our Lord's discharge of His office as Mediator between God and His redeemed people.

True, when He uttered this address He had not yet entered within the vail, as our great High-priest: neither had He, in point of fact, put away sin by the sacrifice of Himself. But both of these events are here anticipated. The grounds upon which His priestly intercession is now proceeding, are precisely those upon which His pleading in this prayer rested; and the ends which His perpetual intercession has in view, are precisely those which in this prayer He sought.

So it may be that those do not err who hold that this address to the Father was spoken in the hearing of His disciples, and has been recorded in the Gospel of John, among other reasons, that we may the better understand what He is now doing for us at the right hand of God. It is not altogether a memory of the past, but, coming to our hearts in the Spirit's power, it is an

*ever-living utterance of His love;*

as though by faith we entered within the veil and listened to His pleading with the Father.

The fact that we hear so little of the intercession of our great High-priest in the testimony and teaching of the Church, is a proof of the low state into which we have fallen. We hear much discussion regarding the sacrifice of Christ—the doctrine of the atonement; but it seems as though the interest of Christians ended there.

We do not undervalue that sacrifice when we say that it indicates a low state of the Church

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when its testimony and teaching do not advance to the intercession of Christ. For in this progress we could not leave the sacrifice behind, or lose sight of it. That were impossible; for

*our whole salvation depends upon it.*

The insulted majesty of God which it alone can magnify, and the sin-stricken state of man which it alone can meet, forbid that blessing should come to us in any other way. Still, that sacrifice, in all its necessity and pricelessness, was a means to an end; and so, when He had offered Himself, once for all, He took His place as High-priest in the presence of God, to make good the end for which His sacrifice had been offered.

Men are still occupied with the latter, because their deliverance from wrath is still in question. They cannot advance to the glorious whole of Salvation because they do not understand what that sacrifice has effected, or what are the riches of the grace of God.

*The typical priesthood of the Old Testament* was designed to give meaning to the title of our great High-priest, and explain His office.

By necessity, the typical priesthood was imperfect—a mere shadow of the reality. The sacrifices which they offered year by year continually, could no more accomplish the grand object of sacrifice than the shadow of a loaf could feed the hungry, or the shadow of a sword could slay an enemy. Aaron and his successors went into the holiest of all with the blood of the sin-offering, but they could not remain there. They returned to renew every year the remembrance of sin, even in the sacrifices which foreshadowed its expiation.

*Sin was not put away,*

and the holiest was not yet opened to the expectant worshipper, else the sacrifices would have ceased to be offered. Yet, from the frequent repetition of insufficient sacrifices by an imperfect priesthood, the impression seems to have arisen that the chief and

peculiar function of a priest is to offer a sacrifice for sin; while the proper function of priesthood is to make intercession, upon the ground of a propitiation made and accepted.

In contrast with typical offerings which were continually renewed under the law, in consequence of their insufficiency, Christ hath appeared once,

*To put away Sin*

by the sacrifice of Himself. But having offered one sacrifice for sins for ever, so far from laying aside His priestly office, He then only truly entered upon its discharge. "By His own blood He entered in once into the holy place, having obtained eternal redemption for us." He now appears in the presence of God for us—presenting us there, as the high-priest bore the names of the tribes engraven on the breast-plate when he entered the typical holy place. His acceptance there is our acceptance. Our true place is there with Him, in all the acceptableness of Christ himself.

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It seems strange that a question should ever have arisen as to those for whom He appears, and

*For whom He Intercedes.*

Perhaps the question has never been truly raised ; and it is rather from a loose and inconsiderate habit than from any conviction that the word of God so teaches, that men frequently attempt to influence impenitent sinners by the consideration that Christ is now pleading for *them* at the right hand of God.

This unscriptural practice may in part be traced to the gross misconception by which they represent God as the enemy whom Christ seeks to move to compassion and forgiveness. O, that they might be taught that

*The Love of God is the Source of every Blessing,*

and that He hath set forth His Son to be "a propitiation, through faith in His blood," in order that He might be just, and the justifier of him who believes in Jesus!

Something of that hideous misrepresentation seems to haunt the minds of many believers. At least they seem to think that instead of coming to God by Christ, they must apply to Christ as the high-priest, that He may undertake their cause with God. They have not yet learned the truth regarding the love of God, and our relations to God in Christ. The blessed truth is, that

*He does not wait for our Application;*

and His appearance in the presence of God for us is the proof and assurance of our justification and acceptance. He is our righteousness; and we are made the righteousness of God in Him.

*This is our Settled Position before God.*

Upon this His intercession proceeds, and the love of God flows righteously forth, and all blessings are righteously secured to us.

Though our place before God is thus made good in Christ, and it is our privilege to know it, our actual place is in a corrupt and hostile world.



We ourselves are feeble, and liable to failure, needing mercy and grace for seasonable help.

Besides all the other perils of our position, there is our "enemy the devil, going about as a roaring lion, seeking whom he may devour"—the Accuser, who is seeking continually to disturb and distract us amidst the afflictions and trials which ought only to drive us closer to the shelter of Almighty love and faithfulness. Here the intercession of our Great High-priest meets us with cleansing for all the pollution of the way; not waiting till we apply to Him, but

*Anticipating all our Need;*

as when He intimated to Peter, "Satan hath desired to have thee, that he may sift thee as wheat; but I have prayed for thee, that thy faith fail not:" succoring the tempted with tenderest compassion; emboldening us to come to a throne of grace;

*Making Good our Acceptance*

against all our sense of failure; and, by our faith

in His blood and His own ever abiding presence within the veil, enabling us to "draw near with a true heart, in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

We cannot say that His action when He took a towel and girded Himself, and washed His disciples' feet, was properly priestly action; but it was clearly emblematic of His priestly action, and was evidently an anticipation of what, as our high-priest, He now does for His own,

*Whom He loves to the End.*

For mark how it is introduced! "Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God." (John 13:3.)

It has been common to see in what follows only a lesson of humility and an example of humble, loving ministry to the brethren. But surely it was something more than this of which He said to Simon,

“What I do thou knowest not now; but thou shalt know hereafter.” Or at least it will be owned to be something more than this which He represents as essential to fellowship with Himself: “If I wash thee not, thou hast no part with me.”

But the conclusive proof of the emblematic character of the action is found in His description of the

*Believer's Condition, and the Believer's Need.*

In v. 10, He says, “He that is washed (bathed) needeth not save to wash his feet, but is clean every whit.” Here is the divine estimate of the believer's settled and unalterable condition in Christ—“washed,” “clean every whit.” Our sins, and that sin which is the root of them, have received their doom on the cross, and we have received eternal life in Christ. But still we are in a sin-polluted world, through which none but He has passed undefiled.

*Temptations abound,*

and find too ready an answer in that which is within

us. Now, just as he who had bathed, as he walked with sandalled feet over the dusty or miry way, needed to wash his feet when he reached his home, so our hearts and consciences are liable to contract defilement, as we pass through this evil world; and it is the office which His love has assumed, to

*Cleanse us from the Pollution*

which, though it cannot cast us back to the place of condemnation and death, must needs hinder us from the enjoyment of communion with the Holy One, and practically keep us at a distance from His love.

It is not necessary to show that, as water is the well known scriptural emblem of the word, the application of the word by the Spirit is the means by which this washing is effected. We would rather direct attention to the blessed fact that

*He has Charged Himself with this Office.*

It is not when we detect the defilement and

remove it that we are admitted to fellowship with Him. His love would not have us at a distance from Himself, and He knows how to "have compassion on the ignorant, and them that are out of the way." He comes as He came to Peter, unsought, and discharges His ministry of grace. So it often may be that

*One little Word*

is brought home to the heart and conscience of one who was dark and sad, because of felt distance from the Lord. And the heart restored to the joy of its Lord may say, "How strange that I should have thought of that precious word!" It was Jesus that

*Stooped to Wash the Defiled Feet.*

Some have made a distinction between the office of the interceding High-priest and the office of our Advocate with the Father. We can rejoice in this, that our High-priest is no other than our "Advocate with the Father, Jesus Christ the righteous ;

who is the propitiation for our sins." His intercession and His advocacy have a common ground and plea, even if they contemplate different aspects of His office and our need.

One thing we would specially notice in the Scriptural intimation of His advocacy: "If any man sin, we have an advocate with the Father." Men sometimes speak as though He were ready to undertake our case when we apply to Him, and to secure our restoration to lost fellowship. But the blessed thought is, that

*He is always Beforehand with Us.*

He does not wait for our application. It is not, "If any man *repent*," but "If any man *sin*." And a touching thought it is, that even when we sin, He who bore that sin also in His own body on the tree is before God for us, our Advocate, with His all-prevailing plea. It is not that we gain His advocacy on our repentance and returning, but our *Repentance is the Consequence of His Intercession.*

It is not unworthy of notice that the same word, *Paraclete*, is used to express the Lord's office with the Father and the Holy Spirit's office with the Church; though in our version it is, in the one case, rendered "Advocate," and in the other case, "Comforter."

It may further be noticed that the same word is used to express the intercession which our High-priest makes in the presence of God, and the intercession of the Spirit in "groanings which cannot be uttered." In either case there is more than a correspondence of words—there is a relation of offices.

*The Mission of the Comforter is a Result  
of the Lord's Intercession*

for us; and it will be found that Christ there *for* us; and the Spirit here *with* us, are inseparably connected with every blessing we receive, and every privilege into which we enter.

It will at once be seen that the field which here

opens up before us is too large to be entered upon at this time. We may only say, in general, that our High-priest, Jesus, is the link of connection between God and man—

### *The One Mediator.*

The glory of this priesthood is seen in the glory of Jehovah, with whom our relationship is thus maintained.

### *Who can Measure the Riches of His Glory?*

As one has said: "What would a world in harmony with Jehovah be? and not only in harmony, but whose harmony in every part bore the full impress of His glory, and was sustained by His own Spirit pervading it? But yet a little while, and this is what we shall see, once and for ever."

Widely as the glory shall then be diffused, and varied as its aspects shall be, it will all have flowed through One. How glorious must that One be through whom all this life and immortality has been



poured out, and in whom all the honor of the many who are thus glorified is gathered together—Himself at once the origin, the medium, and the head of it all!

And so, whilst we recognize the high-priesthood of Jesus as

*Meeting all our Present Need,*

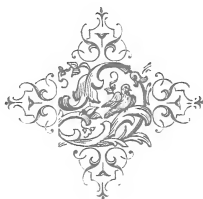
let us remember the royal and divine honors which belong to it, which are at last to be made fully known in the day of the manifestation of the sons of God, and He shall be a priest upon His throne, bearing the glory.

This partial view of the priestly intercession of the Lord will find farther illustration in *The Intercessory Prayer*, and may be an aid to some readers in the study of it. Though we shrink from the formal exposition of the prayer, we venture to add a few suggestions.

Our meditations may be assisted by regarding it in two natural divisions. The FIRST, extending

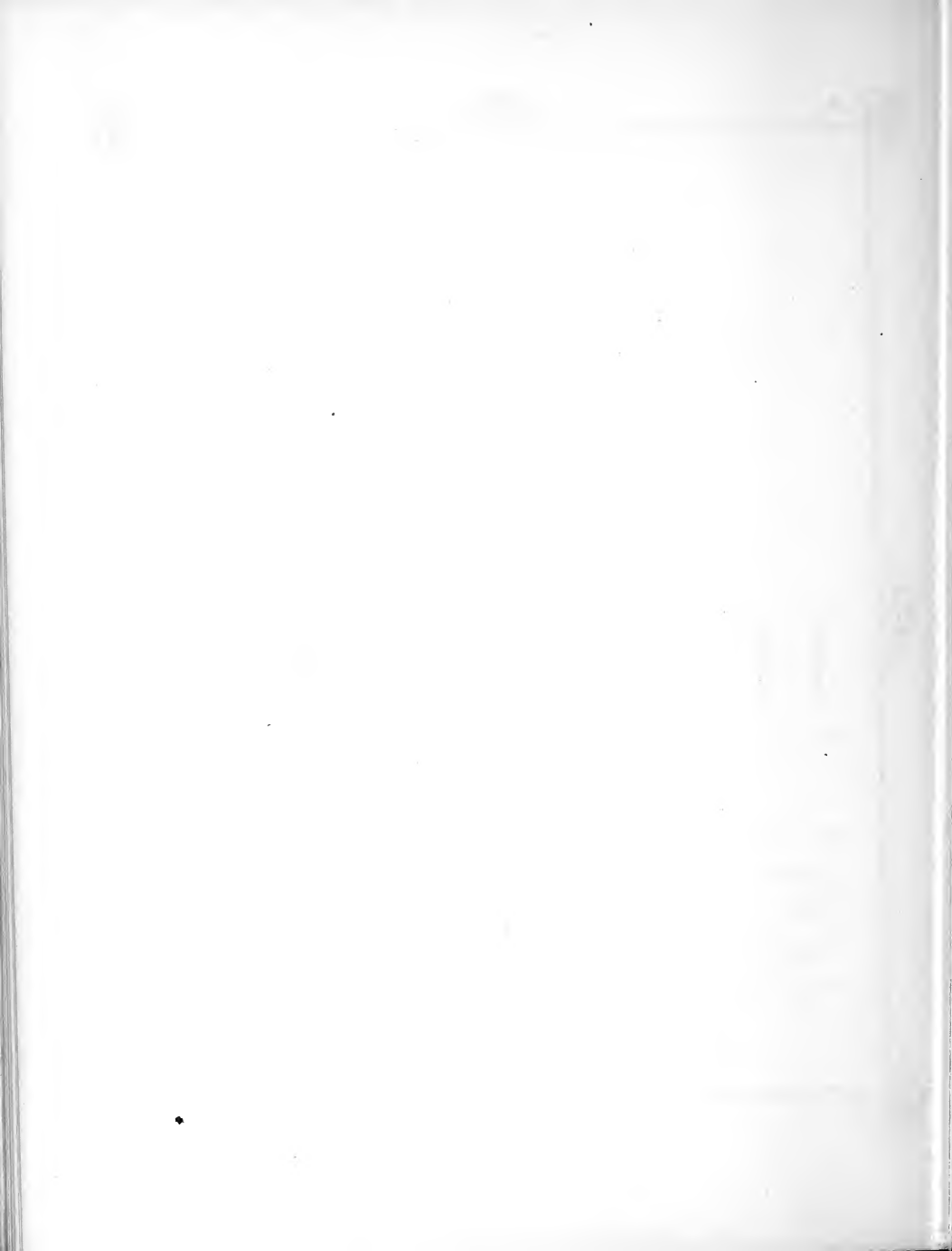
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from vv. 1-8, contains *the relations of our Lord to the two parties*, God and Man ; and so the grounds on which His intercession proceeds. The SECOND, extending from v. 9 to the end, consists of *the intercession itself*, in its several particulars.





Part One.



# Part One.

*INCLUDING VERSES 1-8.*



HOW vainly we attempt to estimate the magnitude of the crisis which had arrived, or to comprehend the eternal and universal interests which are crowded into these words,

*“Father, the Hour is Come;”*

the hour appointed by the Father; on which the counsels of eternity converged, and from which the glories of eternity radiate; more momentous than the birth-hour of the universe, as to the great end for which the universe exists—

*To Manifest the Glory of God.*

Under the oppressive consciousness of our own nothingness, lost in the vastness and bewildering variety of these interests, we can but summon expressive silence to muse its wonders.

Though we cannot estimate the magnitude of the crisis, we may adoringly contemplate the bearing of Him upon whom its burden rests. And first, we are arrested by

### *His Self-forgetfulness*

under the pressure of it. In the opening accounts of what transpired on that eventful night we are told, "When Jesus knew that the hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them to the end."

Nor is the proof of this alone that He did not draw back from the baptism with which He had to be baptized, and was even straitened till it was accomplished. The proof is most impressive in this, that these hours were filled up with touching acts

and words, in which He pours out the riches of His heart upon them, as though He had lost sight of the terrors and sorrows which lay before Him.

Preëminent even over His solicitude for "His own" whom He thus loved, rises His desire that

*The Father should be Glorified—*

the great end of all to which His own glory in their salvation was tributary. The first great appeal of His heart, which comprehends all the rest, is, "glorify thy Son, that thy Son also may glorify Thee." This is said with reference to the very ordeal through which redemption was to be accomplished, as the words which follow intimate. And, in passing, we may solemnly notice that the accomplishment of this work, in one way or another,

*Involves "all flesh."*

As the great preacher of the Gospel afterwards spoke of his ministry as being "unto God a sweet savor of Christ, in them that are saved and in them

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that perish: to the one, we are the savor of death unto death; and to the other, the savor of life unto life." He knew at what a price He could "give eternal life to as many as the Father had given Him."

We are not to suppose that His divinity raised Him beyond the most perfect sensibility to the anticipated sorrow. He had already said, "Now is my soul troubled; and what shall I say?" Should He ask to be saved from this hour? Nay, "But for this cause came I unto this hour." And so, knowing all that it involved, He says,

*"Father, Glorify Thy Name."*

So it is when the hour draws nearer. His straitened soul goes out in all the vehemence of divine love to this object: "Glorify Thy Son, that Thy Son also may glorify Thee." And may not our hearts, brought, through the Spirit, into fellowship with the Father and the Son, rejoice, not only in the salvation which divine love has achieved; but



rejoice, also, even when our apprehension of the wrath which He endured, and of our sins which He bore, is most full and clear, that the Son of God was glorified in all that Justice inflicted, and that He glorified the Father in all that Love endured.

*On the Cross itself the Crucified was Glorious,*  
and all divine perfections have *there* their fullest display.

That which He gives to those whom the Father hath given Him is not a *hope of life*, or life perpetuated on conditions, amid possibilities of blessedness; but ETERNAL LIFE. The third verse is not so much an intimation of the means by which this life is communicated, though it includes this, as a definition of its nature. If we ask,

*What is Life Eternal?*

the answer is, "This is life eternal, that they might know Thee the only true God, and Jesus

Christ, whom Thou hast sent." The very being of God is life in infinite perfection and blessedness; and the mission of the Son was not merely that He might remove the sentence of death, and restore that which sin had forfeited; but that He might be the life of men. Surely, unspeakably more than the restoration of that which was lost is intimated when having said, "They that hear shall live," He added, "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." We mean much more than such a restoration when we say,

*"He is our Life,"*

"*To know,*" in the profound and spiritual sense in which it is used in Scripture, and especially in this Gospel and in the Epistles of John, does not refer to mere external or intellectual knowledge, but to such a knowledge as is implied in the consciousness of our own existence. This knowledge of God rests upon

*A real Impartation of Himself to Believers.*

So to "give eternal life" is the actual communication of His own life. And who can estimate this gift of the Father's love "God hath given unto us eternal life; and this life is IN HIS SON"?

We have said that this definition of eternal life includes also the

*Means of its Communication by the Son.*

And here we may direct attention to the testimony of v. 6. "I have manifested Thy name unto the men which Thou gavest me out of the world: Thine they were, and Thou gavest them me: and they have kept Thy word."

The limitation of this manifestation to the elect shows that it refers to something far beyond any external revelation of the being and perfections of God. Indeed, we must observe a similarly profound significance of the words "name" and "word" in such connections as we found in the word "know." It is not an external sign or expression to the intelligence, but the

*Manifestation of the very Being of God to  
the Inmost Consciousness of Believers.*

Just as the Lord elsewhere says of the words which the Father had given Him: "The words that I speak unto you, they are *spirit* and they are LIFE." To have this manifested to them—to receive and keep this word—was therefore to *have* eternal life.

We may not dwell upon these

*Wonders of Redeeming Love;*

but we cannot leave them without noticing the manner in which the redeemed are here spoken of: "Thine they were, and Thou gavest them Me." "How marvellous," as one has said, "that we should be thus spoken of as the Father's own, and the gift of the Father to the Son!" Let us

*Join these two Wonders together;*

that the Son is the Father's gift to the Church, and that the Church is the Father's gift to Christ; and what shall we say of the love of the Giver,

or the preciousness of the gifts in His esteem? "Human thought is here confounded." But it fills with new meaning the Bride's claim and confession "My Beloved is Mine, and I am His."

We must also notice how, in presenting the claim of His accomplished work, the Lord holds every thing in subordination to the glory of the Father. It is

*The Father's Will that is Done*

in the salvation that is wrought. And in the accomplishment of it the saved are made to know, in the words of the Saviour, "that all things whatsoever Thou hast given me, are of Thee." The words are the Father's words. The Son was sent by the Father. So the end of all is, that the Father is glorified by the Son.

We must turn back for a little to notice the claim,

*"I have Glorified Thee on the Earth."*

On the one hand, what an emptying of Himself,

and what a stoop from the everlasting glories of a heavenly throne did this involve! But, on the other hand, what an achievement, that God was glorified on the earth, where His name had been dishonored, where sin had reigned!

*All the Darkness was Re-illuminated*

by such displays of the perfection of God, and by such submission and obedience to the sovereign will of God as no where else could be witnessed. In the anticipations of the Son, which could not be defeated, triumphant Love now looks up to the joy that was set before Him when He endured the cross, despising the shame; not claiming it as a servant's wages, but desiring it as the reciprocity of love, claiming the exaltation with perfect confidence, as it is the manner and nature of love to do.

But for us, for whom in love He stooped so low, for whom He became obedient unto death, even the death of the cross, it should be

*A Joy above the Joy of Salvation*

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to know that just *therefore* the Father "hath highly exalted Him, and given Him a name that is above every name."

In as far as we are in living fellowship with Jesus the highest thought of all will be, that the Father is glorified in the salvation of sinners. However the outgoings of grateful love in either of these directions may for the present be hindered, a time is coming when the life which we have in Him will be untrammelled; and then, heaven's highest, gladdest song will be, "SALVATION UNTO OUR GOD, WHICH SITTETH UPON THE THRONE, AND UNTO THE LAMB. AMEN." "BLESSING, AND GLORY, AND WISDOM, AND THANKSGIVING, AND HONOR, AND POWER, AND MIGHT, BE UNTO OUR GOD FOR EVER AND EVER. AMEN."







Part Two.



# Part Two.

INCLUDING VERSES 9-26.



WE have seen the *ground of His intercession*—the finished work in which God is glorified. Now we come to the *intercession itself*, on behalf of His own. Emphatically it is

*His Own for whom He Prays.*

He does not pray that they may be made His. They are already His, by the Father's gift, and (may we not add?) by His own purchase. Nor is it in any measure as though He interposed on their behalf to move the compassion of one who was averse to them, or to awaken the love of one who

was indifferent to them. All originates in the love of the Father,

*Whose Love-Gift they were.*

In being so given to the Son, they were not alienated from the Father, but thereby had become truly His; and the very argument of the Intercession is, "For they are Thine." They had been given to the Son only that, in the fulness of an accomplished redemption, they might be received and acknowledged by the Father as His. In the unity of love and purpose, neither the Father nor the Son have anything of their own in separation from each other.

Then there is the additional thought that in the accomplishment of the Father's will the Son Himself is

*"Glorified in them,"*

since it is the Son himself who is their life, and His graces and perfections that are manifested in them. "Both He that sanctifieth and they who are sanctified are all of One." So that it is not that

blessings are asked for them for Christ's sake, but all is asked for them IN CHRIST; and thus all is secured, even to their final manifestation, when "He shall come to be glorified *in* the saints, and to be admired *in* all them that believe." Meanwhile

*He considers their Position and their Need*

in the world, during His personal absence. The world and all its influences are hostile to the life which He had imparted to them. Every thing in it is defiling, and there was still that in them to which its defilement might cleave. There was still infirmity which might yield to its allurements, or succumb to its opposition. And so he prays that they might be

*Kept by a Power not their own.*

He appeals to God on their behalf by the name "Holy Father;" whereas, elsewhere, He says, "Father," or "Righteous Father." This is not without significance. It points us to the power which is

the antidote to the unholy influences and pollution of the world. "Keep through Thine own name those whom Thou hast given me; that they may be one, as we are." The scriptural force of the word *name* in such a connection has already been noticed. It is the divine essence itself; and since every where the presence and power of God are manifested in His creatures by the Holy Spirit, the fulfillment of the prayer is

*By the Indwelling Spirit,*

through whom we are "strengthened with all might in the inner man." It will thus be seen how the prayer that "they all may be one, as we are," should be joined with the prayer, "keep through Thine own name." It is the unity of the Spirit. And so also they have His joy fulfilled in themselves.

It was by this divine power He had kept them while He was with them, and

*Not by a mere External Watchfulness.*

If one was lost, it is not to be understood as though one whom the Father had given Him, and to whom he had given eternal life, was lost. That would be a contradiction in terms. He had already said, "Now ye are clean; but not all." The Scripture had already foretold the doom of the traitor. The clause, "But the son of perdition," is not to be understood as stating an exception to the preceding statement, but as stating, in contrast to the statement "None of them is lost," the sad fact, "But the son of perdition is lost, that the Scripture might be fulfilled."

*The Loss of the others was Impossible;*

for the Lord had given to them the word of God—the life-giving word—the incorruptible seed of a new and divine life. In other words, He had made them partakers of His own life; and therefore the world hated them as it hated Him. Still, knowing what the world must be to all the sons of God, even His love could not pray that they should be

---

taken out of it—but only that they might be “kept from the evil.” Practically, it makes little difference whether this be understood as referring to the Evil One, or to the evil which he controls in opposition to the children of God. Only divine power can sustain them in that conflict.

But let it be observed, that it is an accomplished fact—

*The Fact of their Actual Life in Christ:*

that they are not of the world, though they are in it. And it is with this fact in view, that He prays: “Sanctify them through Thy Truth; Thy word is truth.”

They are washed clean every whit, but yet they need to wash their feet. That which was the means of their separation from the world is also the means by which they are kept separate. The word which is the means of life is also the sustenance of it. And this prayer is not a repetition of the prayer that they might be kept from the evil, but a prayer that the



*New and Holy Life might be Positively and  
Perfectly Manifested.*

It was for this end—that the Father might be glorified in them—that He who loved them so tenderly sent them into a world so hostile to them, even as the Father had sent Him into the world, to encounter all its contradictions. For this very end He, the Holy One, consecrated Himself “an offering and a sacrifice unto God, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.”

As He approaches the grand object of His prayer,

*The Glorification of His Own,*

His language expands beyond the little company whom He was about to leave in the world to believers of all coming ages, whom already His love saw in that company by His side. The future was present to His view. The critical authorities reject the future, “shall believe,” and read the present, “who believe;” or rather, “believing on me.”

*He Pleads for their Unity;*

and surely the manner in which He describes it carries us far beyond any outward organization or alliance—beyond any present agreement in doctrine, or harmony of action, or even any present display of brotherly love. “That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us.”

There can be no parallel between the unity of believers and that of the Father and the Son, and no sense in which the Lord could say, “that they may be one in us,” except as the life of Christ is imparted to them. A unity of will is rendered possible only by a unity of nature. And this is the

*Great Reality of our Oneness in Christ  
and with Christ.*

We do not undervalue the display of brotherly love and harmony among believers; and we know how it must impress the world with the conviction

of a divine power in the hearts of believers. We cannot exaggerate the importance of endeavoring to "keep the unity of the Spirit in the bonds of peace." We know all the wickedness of the schisms and contentions which mar the beautiful form of a once united Church —

*A Church United in Outward Fellowship.*

We know, alas! what reproach it has brought, and what a stumbling-block it is. But let us remember that the Lord looks beyond all present appearance to the *essential oneness* of all who are His. His intercession has not failed—not even our own unfaithfulness could hinder it. They are one. And that which remains to us is not to organize a union, but to

*Recognize and Manifest a Unity which  
already exists.*

In overlooking this, and taking the matter into their own hands, men have been disappointed in finding

that they embraced a shadow. All their schemes and efforts have proved, and ever must prove, abortive. We can best promote the true ends of manifesting that unity to the world and maintaining harmony among the saints, by rising from the human to the divine and true idea of our actual oneness in Him—a oneness of nature—a fellowship of life. All short of this is empty form.

*Believers are One,*

and should seek now to manifest it to the glory of the Father. But the Lord's prayer looks to a manifestation of it which not even our present failures can hinder. For observe, how it is connected with their glorification.

And here let us pause before the riches of the love of Christ. In a preceding chapter He speaks of giving peace to them. It is not merely "peace I leave with you," but, opening up the richness of the bequest, He adds, "*My* peace I give unto you."

*His Own Peace!*

Again He intimates His desire that their joy might be full; but He points them to that which must fill it to the brim—"that *My* joy may remain in you."

### *His Own Joy!*

And now observe to what heights His love leads up your hopes, believers! "The glory which Thou gavest me, I have given them." It is not merely that He lifts you up from the darkness of sin to the glory of heaven—such glory as angels wear; it is

### *His Own Glory!*

All the glory that He has gotten in His marvellous work, and won in His victory, is made yours. And this surely you may well believe, since He has given you His life; nay,

### *He has Given you Himself!*

But observe that it is in this glory that our oneness is to be manifested. Nothing short of a participation of His own nature—Christ in us as He

is in the Father—could sustain that glory; and it is there only, in the glory, that such oneness can be displayed. And when it is displayed, then not only will the world believe that He, the world-rejected, was sent by the Father, but will believe what now so exceeds all human credence—that the Father has loved those who are Christ's as He has loved Christ.

Mark now to what

### *Confidence of Love*

He rises in His plea: "Father, I WILL that they also, whom Thou hast given me, be with me where I am; that they may behold my glory, which Thou hast given me: for thou lovedst me before the foundation of the world."

From the place of humiliation He turns back to the relations of an eternity past; and it is on that everlasting love that His boldness reckons. It is that everlasting love which measures the glory which we shall behold.

*His Love for His Own cannot be Satisfied*

even with that glory, unless they are there to see it; and for them to see it is to share it. Though such a participation implies that He is the source of it, and that still, amid all the glorified, He will shine preëminent—the “King of kings, and Lord of lords.” “When He who is our life shall appear, then shall we also appear with Him in glory.”

*Then our Oneness shall be made Manifest.*

They shall be “made perfect in one,” and the world, convinced of all that it has denied, shall lie conquered at the feet of Christ and His Bride, in their glory.

He uses the name “Holy Father,” when He asks that the power of divine holiness may keep them from the evil of the world. Now He says, “O righteous Father!” appealing to the divine righteousness to display

*In that Unity in Glory*

the distinction of Christ and His believing people, from the world which knows not the Father.

And assuredly it is a righteous thing with God to execute judgment on the one, and to glorify the other: righteous, not for any original distinction between believers and the world out of which they are taken—for those who shall be brought into this glory were by nature “children of wrath, even as others”—but righteous on the ground of what

*Christ has accomplished for them and in them.*

The distinction of believers is based on their knowledge of God, as Christ has declared His name unto them. And this, it will be remembered, means that He had made them partakers of His life and nature. When He adds, that He “will declare it,” He seems to point to a yet higher and fuller manifestation of God to them, which will result in their manifestation in glory, as the

*Objects of the Father's Highest Love.*



We paused to contemplate the marvel of divine love, that Christ has given to us His own peace, His own joy, His own glory. But there remains what seems to be a greater marvel still, when He intimates that it shall be known at last that

*The Father has Loved the Church as He has  
Loved the Son;*

or, as He expresses it in the closing words of His prayer—"that the love wherewith Thou hast loved me may be in them, and I in them."

Surely we may join trembling with our gladness, in receiving this great mystery of redemption—that we are held in the embrace of the love with which the Father loves the Son—bound up with Him in one bundle of life and love for ever. Christ in us is the explanation of it:

*"Christ in Us the Hope of Glory."*

If it became us to summon expressive silence to muse the greatness of that hour in which the

foundation of all our hopes was to be laid, no less does it become us here, before the consummation of these hopes, which crowns all the work with glory eternal and divine. We say divine glory, and that not alone as it is the gift of divine grace, or as it is the light of the divine presence in which they shall dwell, as in the sunshine of a day that shall never know cloud or close, but as it is the effulgence of a divine nature ;

*“ I in them.”*

The manifold wisdom of God is displayed not only in the means by which the Church has been brought from ruin to glory ; not only in the circumstances of her exaltation, but also in the Church itself ; not only a Church in glory, but a glorious Church, fitted by community of nature for the place to which the divine Bridegroom has destined her, as the partner of his reign for ever.

The last word is spoken of the

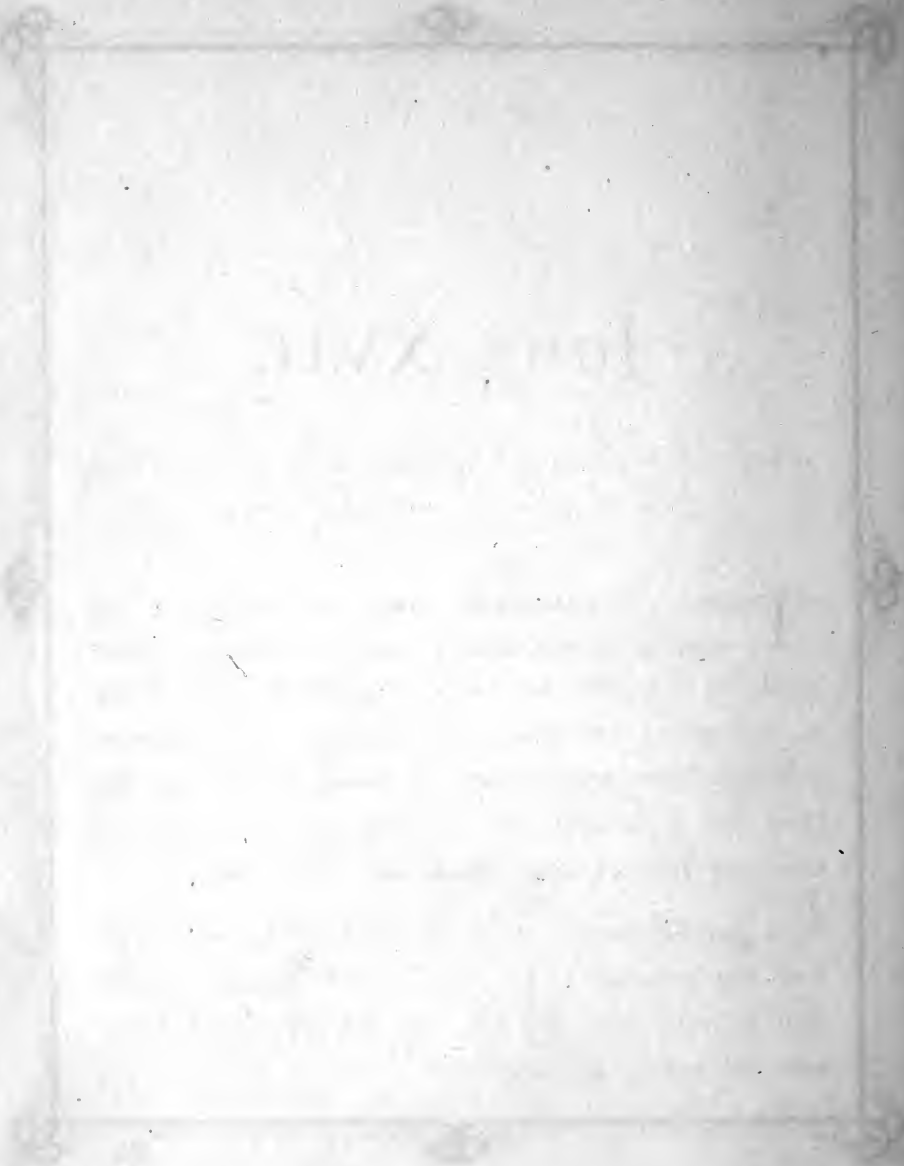
*Most Sublime and Glorious Utterance*

that ever fell upon human ears. Nor is its sublimity marred by the thought that the last word had scarcely died away when Jesus, with His disciples, passed over the brook Kedron to Gethsemane, and anon we hear the same voice pray, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt."

*It was Impossible!*

OUT OF SUCH DEPTHS OF WOE OUR JOY MUST BE WON. THE SEED MUST DIE, THAT THE HARVEST MAY BE REAPED!





# JOHN XVII.

AFTER THE AUTHORIZED VERSION, REVISED IN ACCORD-  
ANCE WITH A CRITICAL GREEK TEXT.

**T**Hese words spake Jesus, and lifting up his eyes to heaven, said, FATHER, the hour is come; glorify thy Son, that the Son may glorify thee: <sup>2</sup>according as thou gavest him power over all flesh, that whatsoever thou hast given him, to them he should give eternal life. <sup>3</sup>And this is eternal life, to know thee, the only true God, and JESUS CHRIST whom thou didst send.

<sup>4</sup>I glorified thee on the earth, finishing the work which thou hast given me to do. <sup>5</sup>And now, O FATHER! glorify thou me with thine own self, with the glory which I had with thee before the world was.

<sup>6</sup>I manifested thy name unto the men whom thou hast given me out of the world: thine they were, and thou hast given them unto me; and they have kept thy word. <sup>7</sup>Now they know that all things whatsoever thou hast given me are from thee. <sup>8</sup>For I have given unto them the words which thou gavest unto me; and they received them, and knew surely that I came forth from thee, and believed that thou didst send me. <sup>9</sup>I am praying for them: I am not praying for the world, but for those whom thou hast given me; for they are thine; <sup>10</sup>and all things that are mine are thine, and thine are mine; and I am glorified in them.

<sup>11</sup>And I am no more in the world, and these are in the world, and I come to thee. HOLY FATHER! keep them in thy name which thou hast given me, that they may be one, even as we are. <sup>12</sup>While I was with them, I kept them in thy name which thou hast given me, and guarded them, and not one of them perished but the son of perdition, that the Scripture may be fulfilled.

<sup>13</sup>But now I come to thee ; and these things I speak in the world, that they may have my joy fulfilled in themselves. <sup>14</sup>I have given them thy word ; and the world hated them, because they are not of the world, even as I am not of the world. <sup>15</sup>I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

<sup>16</sup>They are not of the world, even as I am not of the world. <sup>17</sup>Sanctify them in the truth ; thy word is truth. <sup>18</sup>As thou didst send me into the world, I also sent them into the world. <sup>19</sup>And for their sakes I sanctify myself, that they also may be sanctified in truth.

<sup>20</sup>Yet not for these alone do I pray, but for them also believing in me through their word ; <sup>21</sup>that they all may be one, even as thou. FATHER, in me, and I in thee, that they also may be in us ; that the world may believe that thou didst send me. <sup>22</sup>And the glory which thou hast given me, I have given them ; that they may be one even as we are one : <sup>23</sup>I in them and thou in me,

that they may be made perfect in one ; that the world may know that thou hast sent me, and hast loved them as thou hast loved me. <sup>24</sup>FATHER! as to what thou hast given me, I will that they also be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.

<sup>25</sup>O RIGHTEOUS FATHER! the world knew thee not : but I knew thee, and these knew that thou didst send me. <sup>26</sup>And I made known unto them thy name, and will make it known ; that the love wherewith thou lovedst me may be in them, and I in them.







The Lord's

Intercessory

Prayer.

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1881

THE

**Seventeenth  
Chapter**

of the **G**ospel according to

**JOHN.**

THE AUTHORIZED VERSION.



THE  
**PRAYER**  
*John 17.*

*These words spake*

**JESUS,**

*and lifted up His eyes to*

**HEAVEN,**

*and said,*

REPORT

OF THE



AND

CONCLUSIONS

REACHED BY THE

FATHER,

*the*

**H**OUR IS COME;

GLORIFY

*Thy Son, that Thy Son*

*also may*

**G**lorify **T**hee:

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PH.D. THESIS

BY

W. H. RAY

PH.D. THESIS

1911

CHICAGO, ILL.



As

Thou hast given Him

Power over all flesh, that

He should give

Eternal  
Life

to as many as

Thou hast given Him.

JOHN 17 : 2.

THE [illegible] OF [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

*And*

**THIS IS LIFE ETERNAL,**

*that they might know*

**T**HEE,

*the only true God,*

*and*

**JESUS CHRIST,**

*whom*

**THOU HAST SENT.**

JOHN 17 : 3.

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**I** have  
**CONFESSED**

**THEE**

on the Earth:

**I** have finished

**THE WORK**

which

**THOU GAVEST ME TO DO.**

JOHN 17 : 4.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

RESEARCH REPORT

1954

BY

HERBERT GOLD

And now, O Father,

GLORIFY

THOU

with

THINE OWN SELF,

with the GLORY which

Thou

had with

THEE

before the World was

JOHN 17:5.







have manifested

**Thy Name**

unto the men which

**Thou gavest Me**

out of the World:

**THINE** they were, and

**Thou gavest them Me;**

and

they have kept **THY WORD**

JOHN 17 : 6.



15

संस्कृत

३

संस्कृत



संस्कृत

३



How they have known  
that

ALL THINGS WHATSOEVER

Thou hast given

ME are of

THEE

For

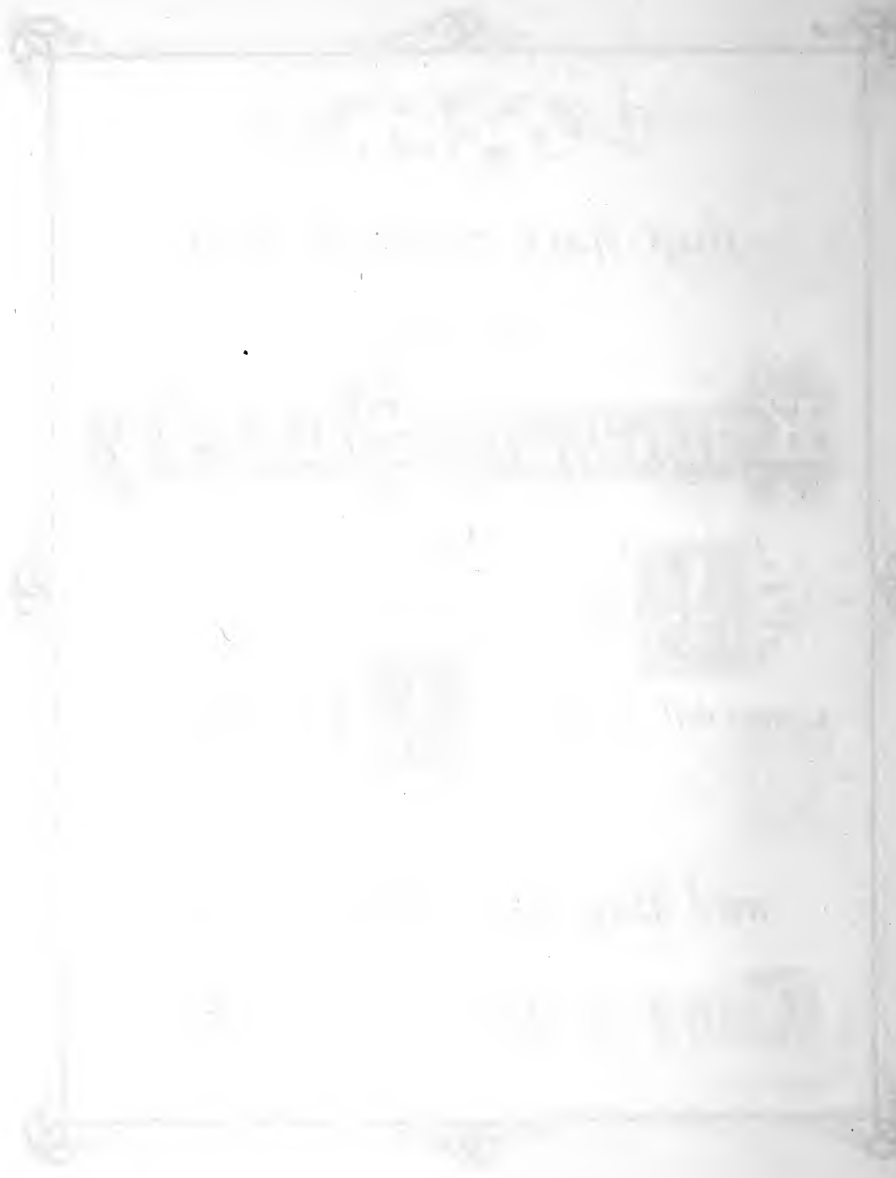
I

have given unto them

the WORDS which

Thou gapest Me;

JOHN 17 : 7, 8.



1875

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1875

*And*  
*they have received them,*  
*and have*

**KNOWN SURELY**

*that*

**H**

*came out from*

**THEE,**

*and they have believed that*

**THOU DIDST SEND ME.**

JOHN 17 : 8





*pray for them :*



*pray not for the World,*

*but*

*for them which*



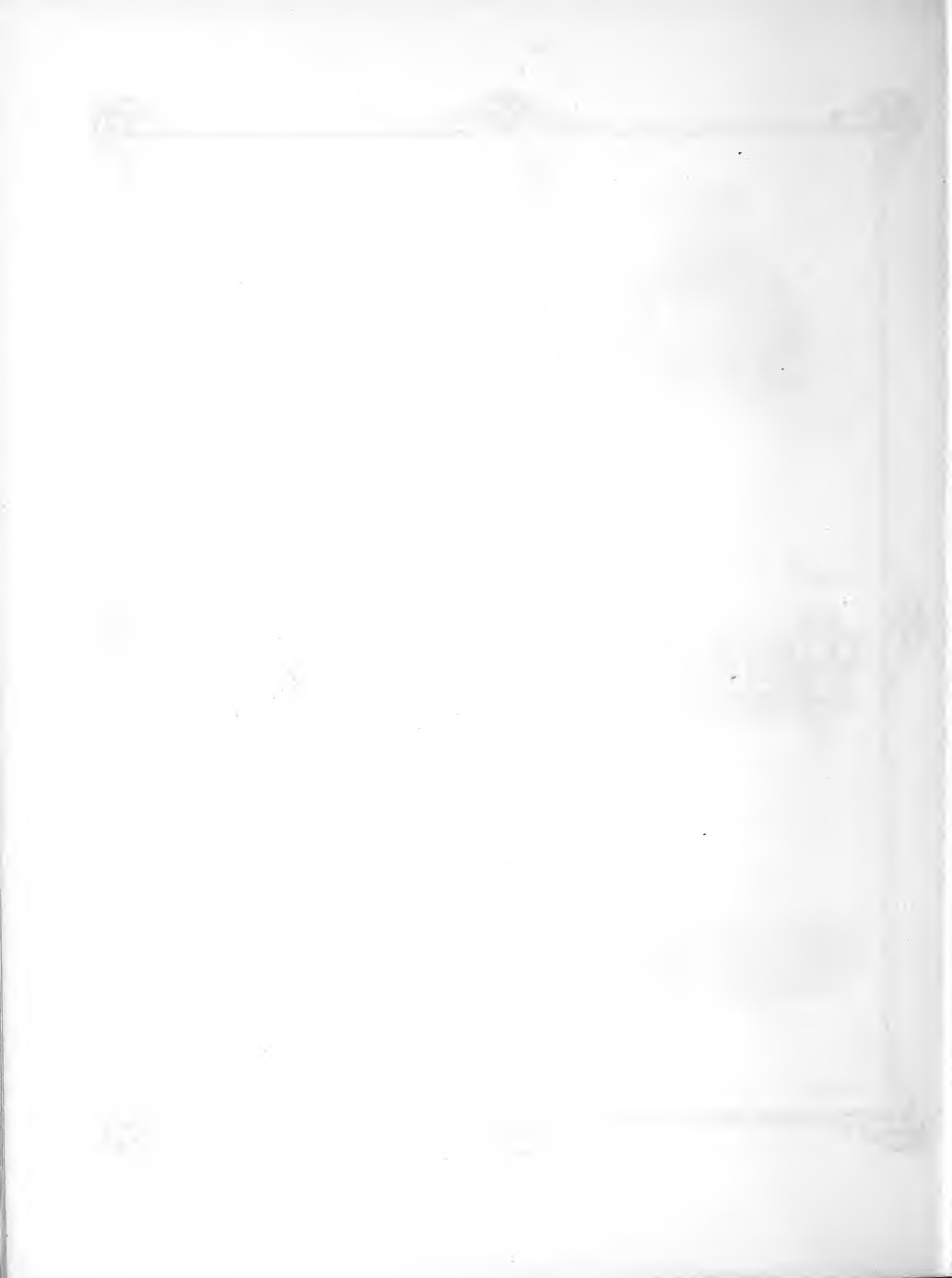
*have heard your name*



*for they are*

**THESE**

JOHN 17 : 9.





And all

**MINE** are

**THEIR**

and

**THEIR**

are

**MINE**

and **I** am

**GEORGE**

in them.

JOHN 17 : 10.



And now



am no more in the World,

but

These are in the World,

and

**I Come to Thee.**

JOHN 17 : 11.

THE GREAT WALL

THE GREAT WALL

THE GREAT WALL

THE GREAT WALL

**Holy Father,**

*keep through*

**THINE OWN FLAME**

*those whom*

**Thou hast given ME,**

*that*

**THEY MAY BE ONE,**

**AS WE ARE.**

JOHN 17 : 11.



*While*

**I**

*was with them in the World,*

**I**

*kept them in*

**T**

**HEY**

**NAMES**

*those that*

**Thou gavest Me**

**I**

*have kept, and none of them is lost,*

*but the son of perdition;*

*that the*

**Scripture might be fulfilled.**

JOHN 17 : 12.





And now

**C**OME  
to

**T**HEE;  
and these things

**I** SPEAK in the World  
that they

might have **MY JOY** fulfilled  
(in themselves.)

JOHN 17 : 13.





have given them

**T**hy **W**ord;

and the

**W**orld;

because

they are not of the World,

even as

**I** am not of the World.

JOHN 17:14



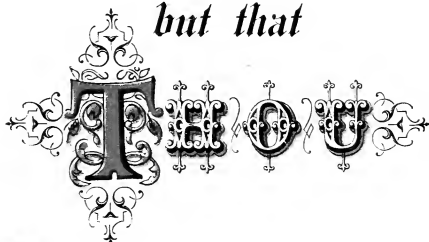


pray not that



shouldest take them out of the World,

but that



shouldest keep them from the evil.

*They are not of the World,*



even as

AM NOT OF THE WORLD.

JOHN 17: 15, 16.

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1911



Sanctify Them

*through*



Thy Word  
is Truth.

JOHN 17:17.

1875

Wm. H. ...

...

...

...

...

...

...

...



As

**T**hou HAST SENT  
ME

INTO THE WORLD,

*even so have*

**I** ALSO SENT THEM

INTO THE WORLD.

JOHN 17:18.



*And for their sakes*

**S**ANCTIFY MYSELF  
*that they also might be*

**SANCTIFIED**

*through the*

**TRUTH.**

JOHN 17:19



*Neither pray* **I** *for these alone,*

*but*

*for them also which shall*

**B**ELIEVE  
ON ME

*through their Word;*

JOHN 17:20.



That they all may be One

as

THEY,

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.

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OF THE  
CITY OF NEW YORK

AND  
OF THE STATE OF NEW YORK



And the

**G**lorious

which

Thou gavest Me

**I**

have given them ;

that

**THEY MAY BE ONE,**

even as

**WE ARE ONE :**

JOHN 17 : 22.

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**I** in **THEM,**

and

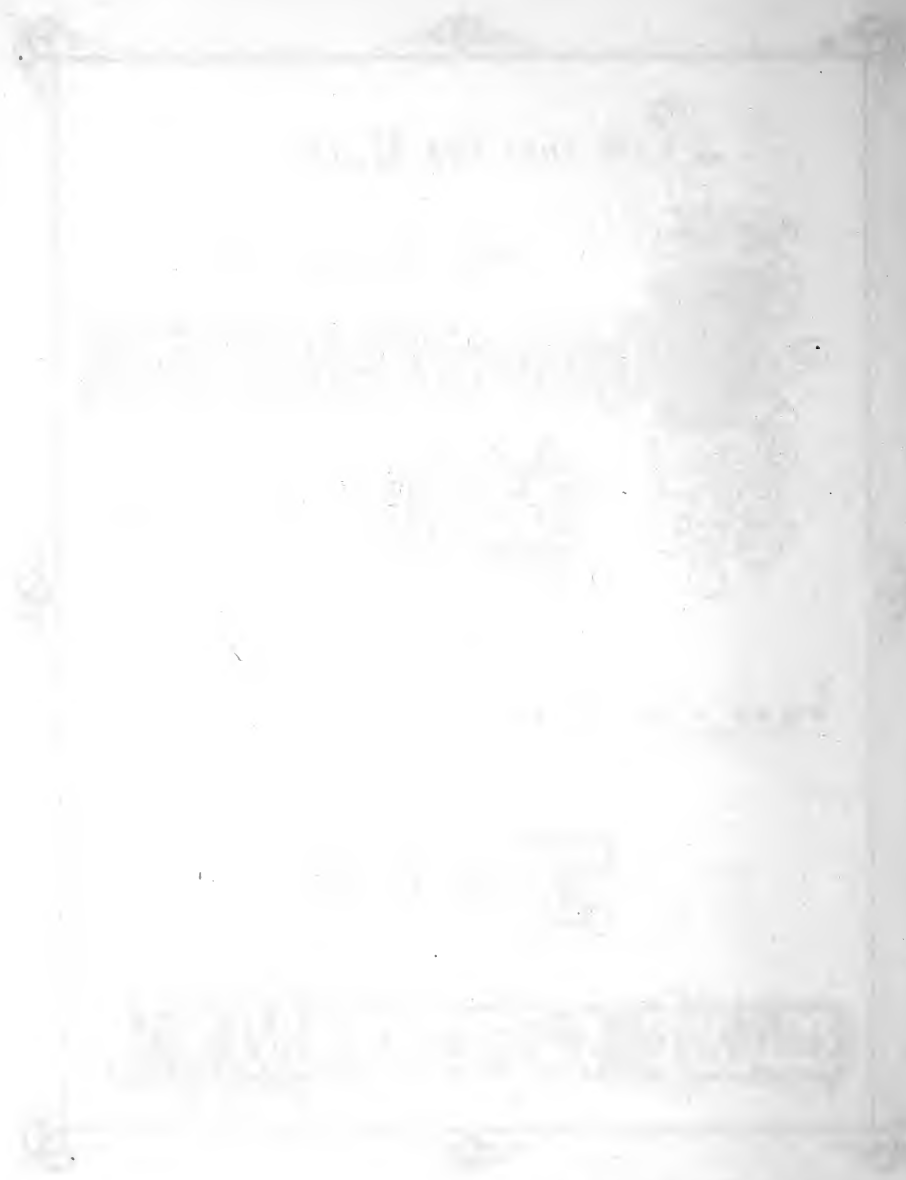
**THEY** in **ME,**

that

**THEY MAY BE MADE**

**P**erfect in **One;**

JOHN 17 : 23.



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PHYSICS 551

LECTURE NOTES

BY RICHARD FEYNMAN

And that the World

may know that

**T**hou HAST SENT  
**ME**

and

HAST LOVED THEM

as

**THEY**

HAST LOVED **ME**

JOHN 17:23

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**Father,**  
**I Will**

*that they also, whom*

**Thou hast given Me,**

*be*

*with* **ME** *where* **I** *am;*

JOHN 17:24



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Large block of handwritten text, possibly a title or header.

Large block of handwritten text, possibly a paragraph or a list.

Small block of handwritten text, possibly a signature or a date.

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That they may behold

**MY GLORY,**

which

Thou hast given Me:

for

**THEY** Lovedst

**ME**

before the foundation of the World.

JOHN 17 : 24.



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**O**

**Righteous Father,**

*the World hath not known*

**T**

**HEE;**

*but*

**I**

*have known*

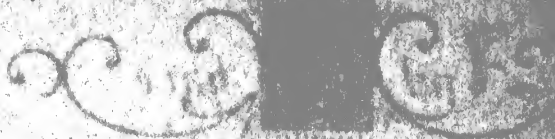
**T**

**HEE,**

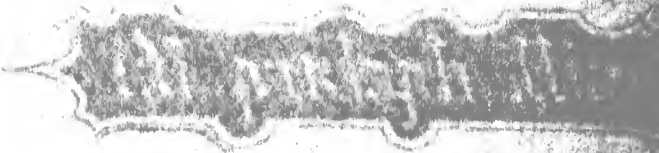
*and these have known that*

**THOU HAST SENT ME.**

JOHN 17:25.



Richard North Street



And **I** have

declared unto them

**THY**  
**NAME,**

and

will declare it:

JOHN 17:26.



That the Love

wherewith

Thou hast

Loved

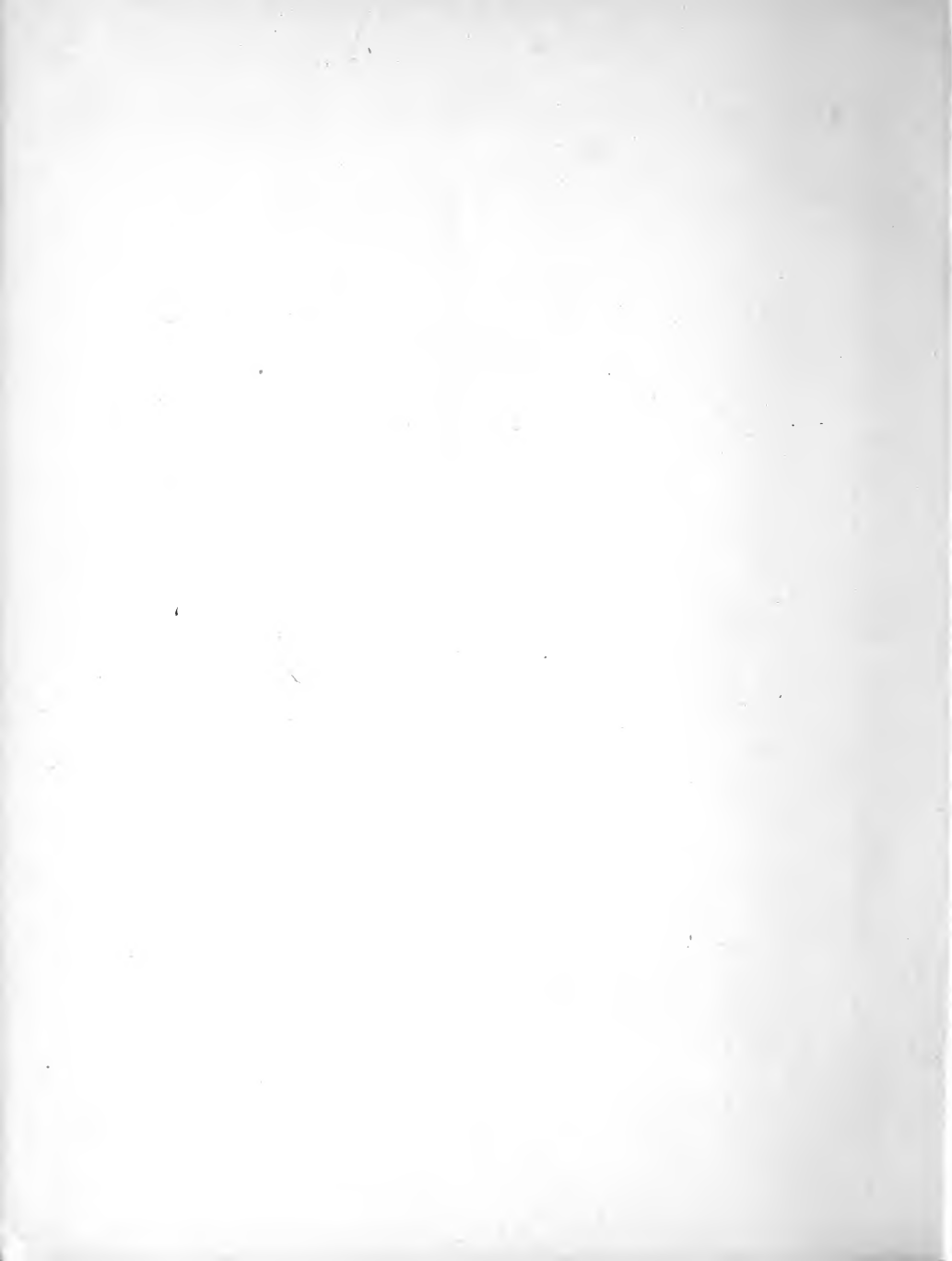
Me

may be in them,

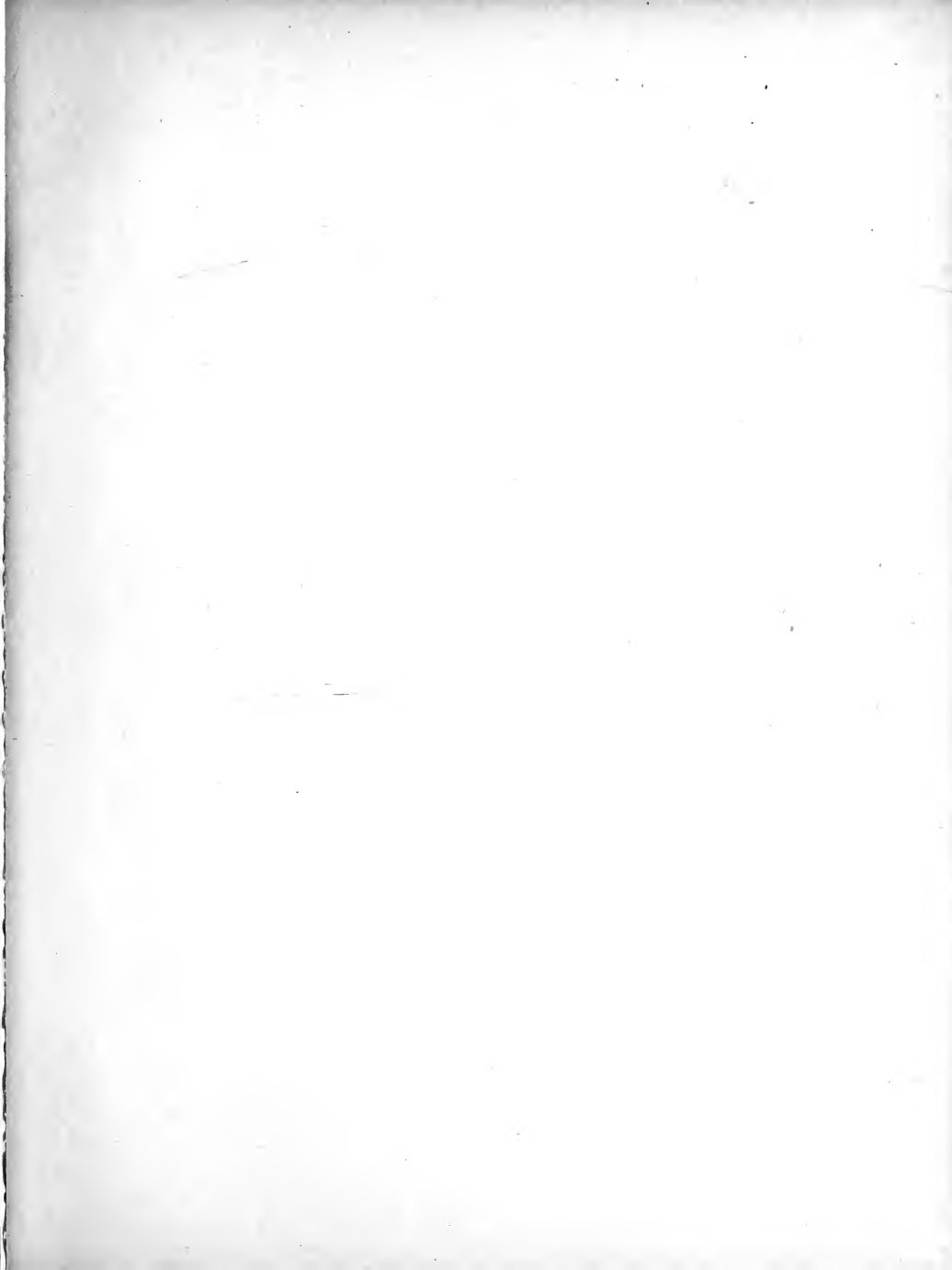
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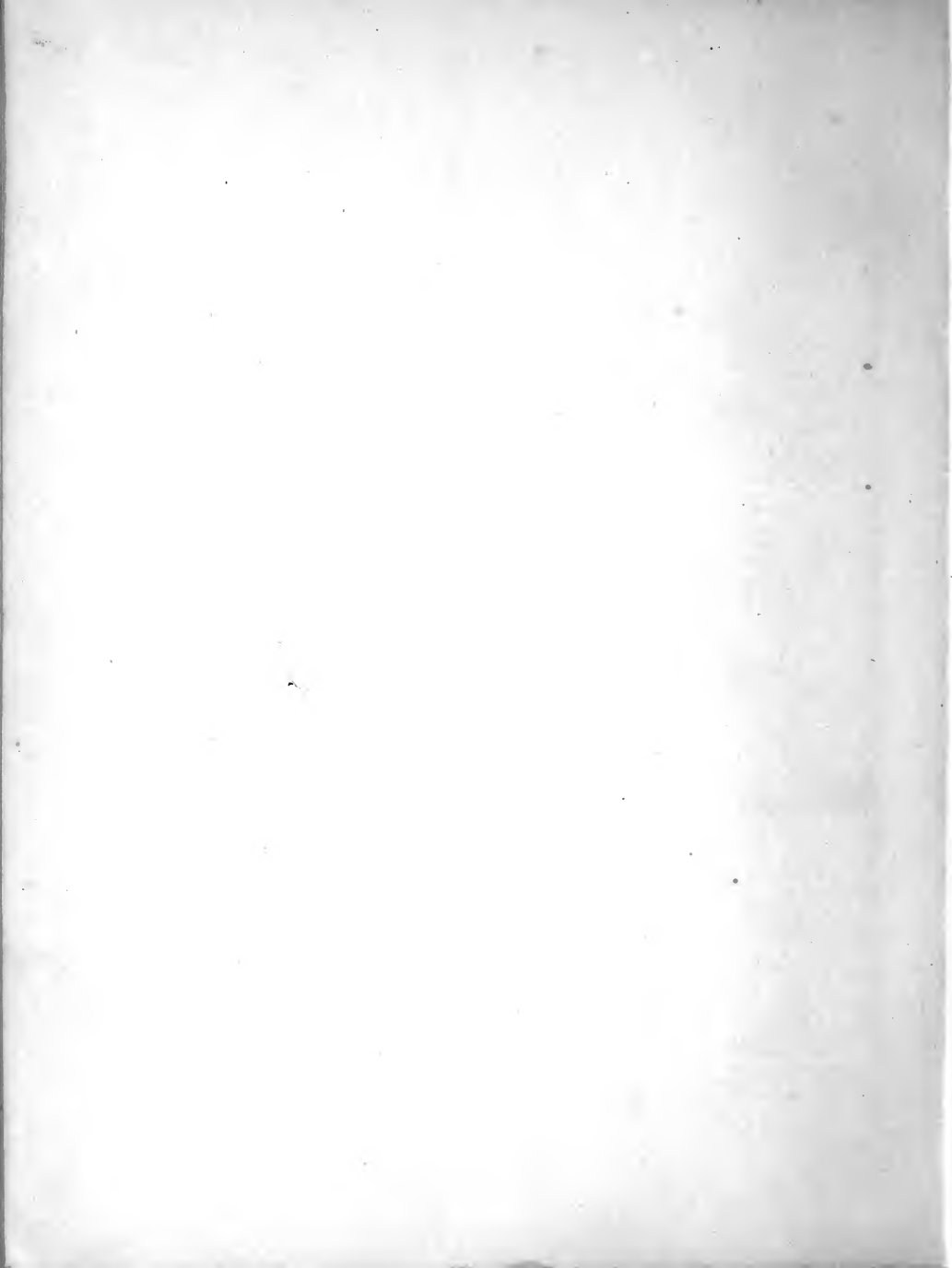
I IN THEM.

JOHN 17 : 26.









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