

sent that spirit which ought to subsist among all who bear the name of Christ. (4) *Let us cultivate such a cordial love toward our fellow Christians.*

**12. While I was with them.** Through all this prayer the stand-point of Christ is the heavenly glory. **I kept them.** Kept them by his loving care and the magic of his personality, not by any power controlling their wills. **I have kept.** The verb here is different from that translated "kept" in the previous clause. That means "to keep the eyes fixed upon one;" this means, "to be on guard over one." It is translated "guarded" in the Rev. Ver. **None of them is lost.** Rev. Ver., "none of them perished." (5) *While a heart loves Christ, Satan's power cannot snatch him from his hand. The son of perdition.* Judas Iscariot, who by lust of gain deliberately chose to throw away his own soul. He might have been an heir of eternal life, but he became an heir of destruction. **That the Scripture might be fulfilled.** For the predictions of Judas's treason, see Psa. 55, 12-14; 109, 8. This does not mean that Judas was compelled to fulfill Scripture, but that in his crime he did fulfill it. (6) *God foreknew, provides against, and overrules the counsels of wicked men to the good of the world.*

**13. These things I speak in the world.** He means that he offers this prayer while yet present with them, so that they can receive comfort and joy by hearing his words. **Might have my joy fulfilled.** That they in their coming trials might have the same joy, complete and full, which their Master now was possessing in his sufferings. (7) *If we will follow our Master in the fullness of his self-surrender, we can share in the fullness of his joy.*

**14. I have given them thy word.** This was the teaching which he had been imparting to them for three years, and which the Spirit would continue. **The world hath hated them.** The spirit of the world is directly contrary to the spirit of Christ's teaching. The one inculcates selfishness, the other self-denial. And just to the measure in which one enters into the spirit of Christ he will find himself in opposition to the world. **Even as I am not of the world.** Not that they had fully risen out of the world-spirit into the Christ-spirit; but in proportion as they entered into the one they were set free from the other.

**15. I pray not.** It was best for the disciples, and best for the world, that the disciples should remain on earth. Best for them, because in conflict with the world they would gain strength; and best for the world, because they could bring to it the Gospel of their Lord. **Take them out of the world.** Let us ever remember that the Christian is not to seek the seclusion of the cloister nor absent himself from the life of mankind. This life is for battle; the next for rest. **Keep them from the evil.** The Rev. Ver. gives "the evil one," making this a reference to the devil, as the ruler of the world of mankind. (8) *There is a Satan; let us keep ourselves from his power.*

**16, 17. They are not of the world.** Notice how the Saviour repeats and emphasizes this statement, as if it were a fact that his people were in danger of forgetting. **Sanctify them.** The primary meaning is that of consecration, or setting apart for God's use, as distinct from common uses; here, a separation from the world and a full surrender to God. **Through thy truth.** The truth is the message of God to men, whether revealed in the ancient Scriptures, in the teachings of Christ, or in the guidance of the Holy Spirit. The Rev. Ver. reads "in the truth;" implying that the truth is like an atmosphere in which the disciple is to dwell. **Thy word is truth.** Whatever comes from God must be true; so that there is one book which we may read with the consciousness that it is free from error.

**18. As thou hast sent me.** Christ came among men by the Father's will, as his representative. **So have I also sent them.** The Son, leaving this world for his Father's presence, not only leaves his disciples, but sends them out into the world as his ambassadors. Not only apostles and ordained ministers, but every follower of Christ stands among men as the living representative of his Master.

**19. For their sakes I sanctify myself.** Christ consecrated himself to death, and gave himself up voluntarily, not for himself, but for all men who should believe on him. **That they also might be sanctified.** That through the influence of his example and the merit of his atonement they who believe in Christ might consecrate themselves fully to God's service and use. **Through the truth.** This should read as in the Rev. Ver., "in truth," or truly. It does not here mean, as in verse 17, "through the agency of the truth."

**20. Neither pray I for these alone.** Here is the point wherein we recognize ourselves as included in the Saviour's intercession. **For them also which shall believe.** Every believer is here embraced in the Saviour's prayer, for through the testimony of the apostles, either directly or indirectly, each one through all the centuries has become a believer. **Through their word.** Notice that whenever a soul is won there is always some saved man or woman as the instrumentality of the conversion. (9) *Let us be sure to give our word to save some soul.*

**21. That they all may be one.** Has this prayer been realized? We see the diversities of faith, of order, and of spirit among professed followers of Christ. Yet through all the conflict of ages we can see a steady tendency toward the unity of believers, not in form, but in essence. It is still advancing, and it will yet be complete. (10) *May our efforts ever be to reconcile and not to discover the members of Christ's body. Thou . . . in me.* The mystery of the unity in the Trinity no mind can fathom, yet we may believe in it as a fact. **That the world may believe.** The strongest evidence to the truth of the Gospel is the unity of the Christian experience in all ages and all lands.

#### HOME READINGS.

- M.* Jesus interceding. John 17, 1-26.  
*Tu.* Intercession for his crucifiers. Luke 23, 23-38.  
*W.* Christ our intercessor. Rom. 8, 31-39.  
*Th.* Living to intercede. Heb. 7, 22-28.  
*F.* Intercession for all men. 1 Tim. 2, 1-8.  
*S.* The only true intercessor. 1 Thess. 1, 1-10.  
*S.* God's word, the truth. Psa. 119, 140-151.

#### GOLDEN TEXT.

He ever liveth to make intercession for them.  
 Heb. 7, 25.

#### LESSON HYMNS.

- No. 11, Dominion Hymnal.  
 Jesus! the Name high over all,  
 In hell, or earth, or sky.  
 No. 12, Dominion Hymnal.  
 Let earth and heaven agree,  
 Angels and men be joined.  
 No. 39, Dominion Hymnal.  
 Arise, my soul, arise,  
 Shake off thy guilty fears.

His Spirit answers to the blood,  
 And tells me I am born of God.

**TIME, PLACE, RULERS, CONNECTING LINKS.**—See Lesson VII.

**DOCTRINAL SUGGESTION.**—The Interceding Saviour.

#### QUESTIONS FOR SENIOR STUDENTS.

- 1. The Son, v. 1-5.**  
 What is this last lesson of the quarter?  
 For whom did he first pray?  
 For what did he pray?  
 Why did he pray to be glorified?  
 How did he say that he would glorify God?  
 How had he already glorified God?  
 What fact as to his own eternality of being does he urge?
- 2. The Followers, v. 6-19.**  
 For whom does he next pray?  
 What testimony does he leave as to their faith and obedience?  
 Why does he pray for these disciples?  
 What does he ask for them? vers. 11, 15, 17.  
 What Scripture was fulfilled by the loss of the son of perdition?