

# The Gospel of John

## Chapter 17

### Outline:

- 1-5 Jesus prayed for Himself.
  - 1. For Reciprocal Glory (1)
  - 2. By Salvation of Sinners (2-3)
  - 3. For Further Reciprocal Glory (4-5)
- 6-19 Jesus prayed for the apostles.
  - 1. By God's gift and their faith (6-10)
  - 2. For their unity and joy (11-13)
  - 3. For safety from the world (14-16)
  - 4. For sanctification by truth (17-19)
- 20-24 Jesus prayed for all believers.
  - 1. For unity in divine love (20-23)
  - 2. For their presence in heaven (24)
- 25-26 Jesus prayed for the apostles.

**Preparatory Reading:** John chapters 12-17; Hebrews 1-2; Revelation 1,4-5.

### Related Link:

- A. *Sonship of Jesus Christ* ... <http://www.letgodbetrue.com/bible/christ/sonship-of-christ.php>.
- B. *Jesus Is Jehovah* ... <http://www.letgodbetrue.com/pdf/jesus-is-jehovah.pdf>.
- C. *Adoption as Sons of God* ... <http://www.letgodbetrue.com/pdf/sons-of-god.pdf>.
- D. *Accepted and Adopted* ... <http://www.letgodbetrue.com/pdf/accepted-and-adopted.pdf>.
- E. *Filled with All the Fulness of God* ... <http://www.letgodbetrue.com/pdf/filled-with-god.pdf>.

### Introduction:

- A. Do you believe this great chapter of the Bible and the incredible significance it has on several levels?
  - 1. Do you believe that Jesus Christ of Nazareth came forth from God and then returned to God?
  - 2. Do you believe He prayed for His apostles and you (believing elect) with the words recorded?
  - 3. Do you believe God Almighty, LORD Jehovah, Creator of heaven and earth, heard His prayer?
  - 4. Do you believe that over the next seven weeks starting with His death were transcendent events?
  - 5. Do you believe God the Father gave Jesus glory for His work and then because of His work?
  - 6. Do you believe He glorified God His Father by accomplishments on and after the cross for us?
  - 7. I believe these things and all implications more than a most incredible revelation (II Pet 1:16-21).
  - 8. Do you grasp that the vast majority of the world rejects this Man and His prayer as important?
  - 9. Do you know that it takes the same power that raised Him from death for you to truly believe it?
  - 10. Does the personal context, saving content, and holy example of His prayer move you to service?
- B. This is the last night of our Lord's life on earth, after Judas had deserted Him to gather the evil Jews.
  - 1. This chapter falls between the Last Supper with the eleven (John 13) and Gethsemane (John 18).
  - 2. Carefully note timing and location verses giving inspired context – John 12:1; 13:1; 14:31; 18:1.
  - 3. The previous four chapters – His last instructions, promises, warnings – are gloriously sublime.
  - 4. The words of John 13-16 are mostly for the apostles, as Jesus prepared them for His departure.
  - 5. The words of John 13-16 are some of the most precious and comforting in all inspired scripture.
  - 6. Consider a few highlights – John 14:1-3; 14:23; 14:27; 15:11-16; 16:7; 16:20-22; and 16:32-33.
- C. This is properly and truly the Lord's Prayer – His prayer rather than an outline for disciples to pray.
  - 1. Jesus never prayed the 'Our Father' prayer, for He did not need forgiveness of sins, unlike us.

2. The 'Our Father' prayer most are used to quoting by rote was intended only as a prayer outline.
  3. The RCC and daughters use it as liturgical ritual or Rosary filler, contrary to truth (Ac 4:24-30).
  4. The parties named are the elect (17:2), the apostles (17:6,12), and all elect as believers (17:20).
  5. This prayer presents the intercessory work of Jesus Christ our High Priest before God Jehovah.
  6. The prayer has 26 verses, but at most 5 are about Himself, 16 the apostles, and 5 all believers.
  7. Jesus was a Man of prayer, often praying all night to God (Luke 6:12), but what did He say?
  8. Here we have His prayer as our Mediator and Intercessor for our instruction and encouragement.
- D. Dramatic and personal aspects of the special evening and prayer of Jesus with His eleven apostles.
1. The location is on the road from Jerusalem to Bethany and the Mount of Olives and Gethsemane.
  2. It was a full moon (Passover); it was quiet at night, in the open air, and after an emotional meal.
  3. He had gone to great lengths with many varied explanations and promises of love and provision.
  4. It can easily be envisioned that they held hands in a circle, for He had used His hands on many.
  5. On the night of the greatest human drama in world history, the Lord Jesus Christ prayed for you.
  6. When the apostles should have been encouraging and praying for Him, He prayed for them.
  7. Our Lord facing death speaks of love and unity with passion to match Paul's many repetitions.
  8. His prayer here – for eleven and you – is very different from His painful praying in Gethsemane.
  9. Here is clearly the most tender moment in the history of the world before its greatest calamity.
  10. We have been in the holy place sanctuary (Jn 13-16), but now we enter the holy of holies (Jn 17).
  11. Measure your Christianity – your eternal life – by whether you love and rejoice at this chapter.
- E. The conclusions and consequences of this prayer for your faith and knowledge should be precious.
1. Many have lived and died without knowing this glorious Person and this tender, spiritual event.
  2. Why has God by sovereign grace and merciful providence brought you to this day and chapter?
  3. This is the longest prayer recorded in the New Testament on the most solemn of all occasions.
  4. You should more easily and fully believe His intercession for you (Rom 5:10; 8:34; Heb 7:25).
  5. How can we better learn to pray than by carefully learning this prayer of God's Son (Luke 11:1)?
  6. There is no reason to rush through the prayer; there is great value in each verse, including 17:1.
- F. A difficulty with this prayer to be peremptorily removed is our Lord's reference to His two natures.
1. What did the Man, Jesus Christ of Nazareth, mean by verses 5, 8, or 24 about His pre-existence?
  2. Here is why we must rightly divide the word of truth (II Tim 2:15), and why we study this rule.
  3. If we held the Origen/RCC/Reformed heresy of eternal sonship we could teach eternal nonsense.
  4. But the Holy Spirit through John already prepared us well on this point before reaching John 17.
  5. We know exactly two natures – one eternal God (John 1:1-3) – one God's flesh Son (Jn 1:14,18).
  6. We know Jesus by two natures was on earth and in heaven simultaneously (Jn 3:13), which words modern versions have removed, taking away instruction about His deity and two natures.
  7. Though Son of Man is used in John 3:13, it refers to His divine nature as omnipresent Jehovah.
  8. We know Jesus came down from heaven one way and returned another (John 6:41-42,62; 3:31).
  9. Similar challenges about His natures are elsewhere e.g. Acts 20:28; I Cor 15:28; Phil 2:6-7; etc.
  10. Recall how past events are by present names or roles e.g. Abraham or Abram; Paul or Saul; etc.
  11. When were you chosen in Christ Jesus? Before the foundation of the world (Eph 1:4; Rev 17:8).
  12. So, the sense of John 17:5 means as much divine glory of the Word given to the Son as possible.
  13. So, the sense of John 17:8 means the Word made flesh and sent on a mission by God the Father.
  14. So, the sense of John 17:24 means God loved Jesus as Mediator by covenant like our election.
  15. For more about His Sonship (simple slides) ... <http://www.letgodbetruer.com/pdf/sonship-simplified-slides.pdf>.
  16. For more of His Sonship (detailed outline) ... <http://www.letgodbetruer.com/bible/christ/sonship-of-christ.php>.
  17. For much more about His Sonship (PPT slides) ... <http://www.letgodbetruer.com/pdf/jesus-is-jehovah.pdf>.
  18. For more of the correct interpretation of John 1:1-3,14,18 ... <http://www.letgodbetruer.com/pdf/john-one.pdf>.
  19. For more about the correct interpretation of John 3:13 ... <http://www.letgodbetruer.com/pdf/john-three.pdf>.
  20. For more about the correct interpretation of John 6:62 ... <http://www.letgodbetruer.com/pdf/john-six.pdf>.

- G. A difficulty with this prayer to be peremptorily removed is our Lord's repetition of unity with God.
1. What did Jesus mean by carefully describing God, Himself, and us being one in verses 11,21-23?
  2. Here is why we must rightly divide the word of truth (II Tim 2:15), and why we study this rule.
  3. Shall we become gods with God and Jesus in divine oneness with our own planets as Mormons?
  4. But the Holy Spirit through John already prepared us well on this point before reaching John 17.
  5. Is this oneness with God in nature? ... purpose? ... rule? ... or in intimate fellowship and love?
  6. Jesus spoke clearly, and referred to His past words in John 17:1, of union in fellowship and love.
  7. In John 14:15-23, Jesus described greater fellowship and love with God, Jesus, and the eleven.
  8. In John 15:9-17, Jesus described abiding in His Father's love and joy, which they could also do.
  9. In John 16:12-15,25-28, Jesus described much greater knowledge and confidence in God's love.
  10. Embrace these verses primarily of intended unity on earth as God's children before glorification.
  11. The sense of John 17:11,21-23 means unity of fellowship, love, purpose, inheritance, pleasure.
  12. Such unity is found elsewhere e.g. I John 1:1-4; 3:10-14; Jn 13:34-35; I Cor 12:12-27; Eph 4:1-6; Rom 8:14-17; 15:5-7; Rev 3:20; Ps 133:1-3; Pr 6:19; Titus 3:3-7; Phil 2:1-4; Jas 3:17-18; etc.
  13. For more of the sense of John 14:15-23 for us here ... <http://www.letgodbetrue.com/pdf/john-fourteen.pdf>.
  14. For more of the sense of John 15:9-17 for us here ... <http://www.letgodbetrue.com/pdf/john-fifteen.pdf>.
  15. For more of the sense of John 16:12-15,25-28 for here ... <http://www.letgodbetrue.com/pdf/john-sixteen.pdf>.
  16. For more of being filled with all the fulness of God ... <http://www.letgodbetrue.com/pdf/filled-with-god.pdf>.

\*\*\*\*\* *Jesus Prayed for Himself – For Reciprocal Glory – Verse 1* \*\*\*\*\*

***1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:***

*These words spake Jesus.*

- A. The Holy Ghost here identifies the lessons Jesus gave in the preceding three chapters.
1. The demonstrative adjective *these* identifies the words immediately going before.
  2. This wording by John elsewhere refers to the words going before (Jn 8:20; 9:22).
  3. The contextual location and situation of His prayer is of great benefit to our joy.
  4. The choice of this wording connects John 14-16 with John 17 without interruption.
  5. Lest any be confused, the fabulous lessons of John 13-16 were by the Son of God.
  6. If *these* is a demonstrative adjective for next words, it adds emphasis to His prayer.
  7. There is no reason to suspect or insert any separation between John 16:32 and 17:1.
- B. The lessons of John chapters 14-16 were personal and glorious (not slighting 12-13).
1. From warnings to promises to espousals, the Lord spared no effort for their peace.
  2. There was nothing else to say, but for them to hear Him pray the Father for them.
  3. They were not yet able to bear any further revelation, but would soon (John 16:12).

*And lifted up his eyes to heaven.*

- A. He is our heavenly Father; though He fills heaven and earth, He is preeminently there.
1. Jehovah fills heaven and earth, but His seat, throne, glory are above (Jer 23:23-24).
  2. God is so connected to heaven that Jesus forbade swearing by heaven (Matt 5:34).

3. Nations have gods on this earthly level, but our God is in the heavens (Ps 115:3).
- B. Prayer does not require closing eyes, though we usually do so for focus and reverence.
  1. Jesus had lifted His eyes to the Father in heaven a little time before this (Jn 11:41).
  2. You need not close your eyes to pray; Jesus in this case lifted His gaze to heaven.
- C. Paul wrote that holy hands should be lifted in prayer consistent with eyes (I Tim 2:8).
- D. Yet Jesus said the publican was justified by prayer with his head bowed (Luke 18:13).

*And said.*

- A. Jesus prayed in the presence and hearing of the eleven, quite different to Gethsemane.
  1. The gospels tell us Jesus left eight apostles and then went further (Matt 26:36-39).
  2. The gospels tell us that he took three with Him, but then separated (Luke 22:41).
- B. Try to imagine the comfort, love, fellowship, intimacy, and spiritual doctrine heard.
  1. If the hearts of two on the road to Emmaus burned, what of the apostles here?
  2. Let parents of children follow the example of praying for children in front of them.
- C. Prayer is not tongues babbling of Charismatics. It is intelligent reasoning (I Co 14:15).
- D. From this prayer we learn how our great high priest intercedes for us to this very hour.
  1. Then He supplicated God in His humility before His intimidating date with death.
  2. Now He triumphantly pleads His glorious victory as Surety for us and Son of God.

*Father.*

- A. God as our *Father* is the filial relationship for the basis of prayer (Rom 8:15; Gal 4:6).
  1. Jesus had taught this form of address in the outline prayer for disciples (Matt 6:9).
  2. He had explained the nature of the relationship and confidence by it (Matt 7:7-11).
- B. Jesus, closer to God than any of us, used the title *Father* six times in this short prayer.
  1. He would address God as His *Father* twice from the cross – forgiveness and spirit.
  2. This filial relationship and title defined Him as the Son and it defines us as sons.
- C. Jesus used the emphatic compound *Abba, Father* later in Gethsemane (Mark 14:36).
  1. **Abba.** Aramaic, Chaldean, Hebrew, and/or Syrian transliterated word for *father*.
  2. Followed by its translation, *Father*, the inspired compound repetition has weight.
  3. The Jews after Babylon had adopted Chaldean words to create compound phrases.
  4. Fervency in speech uses similar repetitions (II Kgs 4:19; Jer 4:19; Ps 22:1; 43:4).
  5. Paul by the Spirit used this form for our adoption as sons (Romans 8:15; Gal 4:6).
  6. Taking from our Lord Christ's circumstances, we see great affection and total trust.
  7. We should, in any situation, no matter how bleak, call on the Father (James 1:17).
- D. Never before was a priest the very Son of God or a lawyer the very Son of the Judge!
- E. He did not extend His introduction and salutation – He stated His situation and need.

*The hour is come.*

- A. The hour – the short period of time for the greatest events in the universe – had come.
  1. The universe exists for the display of God's glory through Jesus' death in 30 A.D.
  2. Much was said about this hour by Jesus in prophecy six days earlier (Jn 12:23-33).
  3. For extensive details of John 12 prophecies ... <http://www.letgodbetrue.com/pdf/john-twelve.pdf>.

- B. The hour is more than sixty minutes – it is an imminent short period of the next hours.
  1. Without any doubts the focus is on our Lord’s arrest, trial, torture, and crucifixion.
  2. But the related events and effect of His crucifixion extend far beyond the next day.
  3. There is a direct connection to the great mystery of godliness events (I Tim 3:16).
- C. The time for our Lord Jesus Christ’s ultimate work, He had long known, had arrived.
  1. Jesus knew during His life what He must do, and He did not avoid it (Luke 9:51).
  2. John wrote of our Lord’s hour several ways (Jn 7:30; 8:20; 12:23,27; 13:1; 16:32).
  3. The hour that arrived was for His enemies and the power of darkness (Luke 22:53).
  4. He shortly entered Gethsemane to pray, and Judas found Him there (John 18:1-3).
- D. The hour that had arrived in world history and in the life of Jesus was incomparable.
  1. There were geological (earthquake) and astronomical (sun darkened) phenomena.
  2. Religious changes – Jew’s temple veil and Roman centurion confession - occurred.
  3. War commenced in heaven between Michael and angels versus Satan and angels.
  4. Spoils of victory due to this victorious hour included the Holy Spirit for Pentecost.
  5. The visible and earthly results of the hour included Gentile conversions worldwide.

*Glorify thy Son.*

- A. The reciprocal glory of God the Father and Jesus is key to them and should be to us.
  1. Jesus will shortly expand on this introductory summary about glory (John 17:4-5).
  2. Jesus had expanded on this theme of His life earlier (Jn 11:4,40; 12:28; 13:31-32).
- B. Jesus already had glory bestowed on Him as the only begotten Son of God (Jn 1:14).
  1. His birth had been announced by the angelic host in sublime terms (Luke 2:8-20).
  2. God had glorified Him at 12 by astonishing doctors in Jerusalem (Luke 2:46-47).
  3. His Father had gloriously spoken from heaven at His baptism (Matthew 3:13-17).
  4. His Father had gloriously clothed Him with majesty in a mount (Matthew 17:1-9).
  5. His Father had gloriously thundered from heaven just a week earlier (Jn 12:27-30).
  6. There were angels descending and ascending from the Father to Jesus (Jn 1:49-51).
  7. All Jesus said and did was glorious and by His Father (Jn 3:27; 5:19,30; 8:28,54).
- C. God had glorified Himself through Jesus and promised to do so again (Jn 12:27-33).
- D. But Jesus had much more in mind – He needed God to honor Him in arrest and death.
  1. Jesus prayed God’s glorious favor on all He did so He might greatly glorify God.
  2. The ultimate purpose and challenge of His life was to die for the sins of His elect.
  3. He wanted to perfectly fulfill God’s plan for His life and death by His assistance.
  4. So sure was God’s glorifying of Jesus that Jesus referred to it as past (Jn 13:31-32).
  5. The request for greater glory included His ascension and coronation (Heb 2:5-9).
  6. Remember that Jesus knew what was in store for Him for His death (Heb 12:1-3).
  7. Jesus had grown in favor with God and men; here He sought God’s fullest honor.
  8. He asked the Father to show the world that He was His Son in the next 24 hours.
- E. God did glorify His Son Jesus in His words and actions by tremendous divine glory.
  1. He did not threaten His captors and tormentors at all but fulfilled the scriptures.
  2. In the Garden of Gethsemane, His “I am he” threw them to the ground (Jn 18:5-6).

3. Pilate's wife had a dream that she told him about and asked him to avoid the trial.
4. Pilate himself was moved against the Jews to identify Jesus as King of the Jews.
5. God moved one cursing thief to confess Jesus as Lord and beg for heavenly mercy.
6. After blocking out the sun, God sent an earthquake and rent the temple veil in two.
7. God moved the centurion responsible for the crucifixion to confess the Son of God.
8. God moved Judas to declare Jesus innocent by all the betrayal money and his life.
9. God arranged for numerous prophecies to be fulfilled by His death and His burial.
10. God raised Him from the dead, carried Him into heaven, and crowned Him there.

*That thy Son also may glorify thee.*

- A. The reciprocal glory of God the Father and Jesus is key to them and should be to us.
  1. Jesus will shortly expand on this introductory summary about glory (John 17:4-5).
  2. Jesus had expanded on this theme of His life earlier (Jn 11:4,40; 12:28; 13:31-32).
- B. Jesus of Nazareth's purpose in life, death, and life was always the glory of the Father.
  1. It was Jesus' meat to do the will of God and to finish God's work (Jn 4:34; 6:38).
  2. He diligently used every hour of light and time awake to work (John 9:4; 11:9-10).
- C. Let it be true of each hearer and reader, for this is why you exist (Pr 16:4; Rev 4:11).
  1. Do you understand why you live and have conscious thoughts? To glorify God!
  2. When you ask God for anything, let it be for the purpose of glorifying God better.
  3. When David had finished his obligations as king, he wanted to build God a house.
  4. Learn from Jesus ... to include God's glory as the object of your life and prayer.
- D. Salvation is surely the key consideration here by the following four connected verses.
  1. Verse one is further explained and enhanced by the following plans and purposes.
  2. Giving eternal life for men to know God certainly has God's glory as the objective.
  3. Not only did Jesus pray for you, believing reader (17:20-24), but He died for you.
  4. The whole universe exists for the glory of God through salvation and damnation.
  5. The greatest display of God's goodness and vengeance is judging angels and men.
- E. This is exactly what occurred – there was no possibility His prayer was not answered.
  1. God glorified Jesus (as noted above), and Jesus in turn brought great glory to God.
  2. Jesus by voluntary death on the cross fulfilled the law, truth, and promises of God.
  3. He showed faith in God unprecedented in the world on trial, on the cross, at death.
  4. He satisfied the righteous and holy demands of God as Judge for salvation for men.
  5. By His resurrection and commission of the apostles, the world heard God's glory.
  6. The whole world had been dark in idolatry, but many repented and turned to God.
  7. This is the great mystery of godliness – resulting from Jesus' death (I Tim 3:16).
  8. Never forget the reciprocal glory of God and His Son by their deeds for each other.

Application & Response

1. What have you done to glorify God beyond the ordinary and habitual Christian ritual of attendance?
2. Do your thoughts, words, and deeds reflect a life primarily lived for your own and family pleasure?
3. Do you believe and know that without this Man and His terrible hour that you are doomed to hell?
4. How do you show your deep devotion and passionate commitment to this Man that is now King?

***2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.***

*As thou hast given him power over all flesh.*

- A. God our Father and His Son Jesus are glorified by respective roles in salvation (17:1).
1. **As.** IV. Of reason. 18. a. In conformity with, or in consideration of, the fact that; it being the case that; inasmuch as; since.
  2. God and Jesus glorified each other by the fabulous wisdom and power of salvation.
  3. Eternal life and adoption as sons by the sovereign choice of God is ultimate glory.
  4. The eternal destiny of angels and men, here men, shows God's infinite authority.
  5. The grandest event in the universe was God sending His Son to save rebel enemies.
- B. Here is a peek into heaven and the eternal counsel and decrees of the living Godhead.
1. On this night outside with His apostles, Jesus revealed the plans of Almighty God.
  2. The whole universe exists for the dramatic display of God's sovereign authority.
  3. God did not create because He needed to – He created to display His infinite ways.
  4. Before He created, His eternal council and decrees had determined many things.
  5. Before the world began ... He promised eternal life (Tit 1:2) ... purposed to save some by grace (II Tim 1:9) ... chose and predestinated some in Christ (Eph 1:4) ... foreordained Jesus to die (I Pet 1:20) ... wrote His elect in the book of life (Rev 17:8) ... prepared a heavenly kingdom for us (Matt 25:34) ... planned to save many Gentiles (Acts 15:18) ... chose to save us to believe truth (II Thess 2:13).
  6. For more *Before the World Began* ... <http://www.letgodbetrue.com/pdf/before-the-world-began.pdf>.
  7. His prayer was not directly teaching soteriology but confessing the obvious to God.
- C. This is the Lord Jesus we worship, unlike another Jesus adored by Rome and heretics.
1. Paul feared that Corinth would accept preachers with another Jesus (II Cor 11:3-4).
  2. Rome promotes her fairy fraud in a manger and on a crucifix with a bleeding heart.
  3. Muslims say Jesus was a prophet less than Mohamed and he did not die on a cross.
  4. Arminians love their longhaired beggar at a door in a garden unable to gain access.
  5. Despise this blasphemous caricature ... <http://www.letgodbetrue.com/bible/heresies/rev3-20.php>.
- D. Before He ascended, Jesus told the eleven that He had all power in heaven and earth.
1. On the basis of this authority and victory, they could preach to Gentiles worldwide.
  2. They could cast out devils and turn men from Satan to God by His glorious power.
  3. Jesus had told Peter that they would breach the gates of hell in converting Gentiles.
  4. The great mystery of godliness goes from incarnation to conversions (I Tim 3:16).
  5. He had taught earlier in this final week of all He would accomplish (Jn 12:31-33).
- E. God gave authority to Jesus Christ over all the rational creatures of the human race.
1. *Power* here is authority (Jn 19:10; Rom 13:1-3; I Cor 7:4; 9:4-6; II Tim 3:5; etc.).
  2. *Flesh* here is mankind, obviously excluding angel spirits, and all irrational animals.

3. God saving animals and/or taking them to heaven is absurd heresy (Ec 3:21; 12:7).
  4. God despises dogs alongside pigs for those who think dogs are man's best friend.
  5. There is no marriage in heaven, why think dogs and their ten fluids will be there?
  6. Jesus created all things without any exception (John 1:1-3; Eph 3:9; Hebrews 1:2).
  7. Jesus' authority to judge had been stated (Jn 3:35-36; 5:17-30; 6:37,44; 10:26-29).
  8. God made Jesus Christ the final, authoritative Judge over all men (Jn 5:22,26-27).
  9. Men will appear before the judgment seat of Christ, not some nebulous experience.
  10. Jesus Himself will curse angels and men into eternal torment (Matt 7:23; 25:41).
- F. Do you grasp the unlimited authority Jesus has over every aspect of your existence?
1. First, He did not ask you if you wanted to exist, and you cannot turn off existing.
  2. Second, He did not consult you about height, weight, looks, parents, country, county, generation, intelligence, coordination, health, vertical jump, neighbors, musical ability, schoolteachers, job openings, temperament, personality, etc., etc.
  3. Third, and the obvious point here, far beyond the other two, is your eternal destiny.
  4. When we say Jesus is our Lord and Saviour, do you fully understand these terms?
- G. By nature as sinful flesh, you are on your way to hell, unless Jesus gives eternal life.
1. The next clause in this verse declares that the matter here is your eternal destiny.
  2. Far more than parents and intelligence, which affect your life here, is eternal life.
  3. No man seeks God unless Jesus gives life (Ps 14:1-4; Ro 3:9-18; 8:7-8; I Co 2:14).
  4. If Jesus Christ does not actively save you, there is no hope or reason for salvation.

*That he should give eternal life.*

- A. Eternal life is by three gifts ... and the three gifts magnify God's sovereign authority.
1. Almighty God gave authority to Jesus over all men to assign their eternal destiny.
  2. Jesus Christ gives eternal life as a present to His sheep (John 6:37-39; 10:26-28).
  3. God gave them to Jesus in electing grace (Jn 6:37-39; 10:29; Eph 1:3-6; II Ti 1:9).
  4. Do you fully grasp the extent of God's sovereign choice of every man's destiny?
  5. Do you see these three gifts well enough to realize there are no offers or options?
- B. Foolish Arminians use the Romans Road to preach a conditional offer (Romans 6:23).
1. Their ignorance, like painting John 3:16 on their eyelids, cannot comprehend a gift.
  2. They think that a gift must be received in order to be transferred, but that is insane.
  3. If a person is dead in bed, offering medicine is of no help; they must be given life.
  4. If a person is on death row, pardoning him extends his life no matter his response.
  5. If a will transfers an estate to a person, it does not affect title if they enjoy it or not.
  6. The only offer we read about is Jesus offering Himself to God (Heb 9:14,26, etc.).
  7. The only accepting we read of is God accepting sinners in the Beloved (Eph 1:6).
  8. If God offered life, no one would take it (Ps 14:1-3; Jn 5:39-40; 6:44; Rom 3:9-18).
  9. If God offered life, no one could take it (John 8:43,47; Romans 8:7-8; I Cor 2:14).
  10. A gospel offering eternal life by required conditions is works and puts God in debt.
  11. Our *receiving* related to eternal life is passive (Rom 5:11,17; Gal 4:5; Heb 9:15).
  12. The *receiving* in John 1:12 is the result and evidence of God (Jn 1:13; Rom 9:16).
- C. The gift of eternal life is the greatest kindness you have ever known and at great cost.

1. You deserve eternal death – you earned its wages, but a gift paid them (Rom 6:23).
2. God that must destroy you for sins to be just gave you eternal life freely instead.
3. No wonder it is called the glorious gospel, for who can imagine such good news?
- D. There is no *offer* of eternal life requiring sinners to fulfill terms in order to be saved.
  1. Our Lord offered Himself ... to God ... for us ... not to us (Heb 9:11-15; Eph 5:2).
  2. His offering put sins away forever by one offering in death (Heb 9:24-28; 10:1-18).
  3. If anything is offered to the elect, it is only practical benefits for here (Rev 3:20).
  4. We offer ourselves to God sacrificially (Ro 12:1-2; 15:16; Heb 13:15; I Pet 3:21).
- E. The *acceptance* in salvation is God accepting us ... not us accepting God or His gift.
  1. For sake of learning, consider how Paul taught the value of verb voices (Gal 4:9).
  2. The first and most important acceptance was God of Jesus' offering (Is 53:10-12).
  3. Then we were accepted and received in Christ Jesus (Ep 1:6; Rom 15:7; Heb 12:6).
  5. We accept and receive the news of eternal life for assurance and practical benefits (Acts 10:43; 17:11; 26:18; I Cor 15:1; II Cor 5:19-20; 6:1; I Tim 1:15; Jas 1:21).
  6. Our obedience is made acceptable to God by Christ; it only proves our acceptance with God (Acts 10:34-35; Rom 14:18; II Cor 6:14-17; Heb 12:28; I Pet 2:5).
- F. What phase of eternal life does Jesus give? We assume legal by the clear context here.
  1. There are five phases of salvation, from election to glorification. Which one here?
  2. Since the context and timing is Jesus dying on the tree, we identify the legal phase.
  3. The legal phase of salvation is from eternity and the dependent basis for the others.

*To as many as thou hast given him.*

- A. This is election and predestination – God chose and determined who would be saved.
  1. God gave specific sinners to Jesus Christ by election for Him to save by His death.
  2. This is God's choice of who would be saved by assigning them to Jesus (Ep 1:3-6).
  3. Their names were written in the book of life without any chance of loss (Rev 17:8).
  4. These are the chosen, elect, and predestinated of God for eternal life (Rom 8:28-33; 9:11; 11:5,7,28; I Cor 1:27-31; I Thess 1:4; I Tim 2:10; I Pet 1:2; II Pet 1:10).
  4. *As many as* is definite language – not one more will be saved; not one can be lost.
- B. Jesus repeated God's choice and gift of men to Him to save (John 6:37; 10:29; 17:24).
  1. Jesus prayed only for those God gave Him, apostles and believers (John 17:9,20).
  2. He did not pray that any would believe, but He prayed for those that would believe.
  2. If Jesus died for those He would not pray for, we must see a contradiction in Him.
- C. Paul preached the same selective salvation of sinners (II Thess 2:13; II Timothy 1:9).
- D. John said the whole world was wicked with a few exceptions by God (I John 5:18-21).
- E. For many proofs of *Limited Atonement* ... <http://www.letgodbetruer.com/pdf/limited-atonement.pdf>.
- F. To consider *What If Election is True?* ... <http://www.letgodbetruer.com/pdf/what-if-election-is-true.pdf>.

Summary of Doctrine

1. Eternal life is the free and three gifts of God; it is not an offer needing to be accepted or received.
2. God gave His chosen elect to Jesus Christ in an eternal covenant before the world began for Him to save them (Rom 8:29-39; Eph 1:3-4; II Tim 1:9; John 6:37-39; 10:26-29; 17:2; Heb 2:13; I Pet 1:2).

3. God gave His Son Jesus Christ to die in their place for their sins and arranged His cruel death (Matt 20:28; John 3:16; 10:11,17-18; 19:11; Galatians 1:4; Ephesians 5:2,25; I Timothy 2:6; Titus 2:14).
4. God gave eternal life in legal justification and vital regeneration, and He will yet give us our eternal inheritance based on the names in the book of life of the Lamb slain (John 10:28-29; 17:2; Rom 3:24; 5:15,16,18; 8:32; I Cor 2:12; 15:57; Eph 2:8; II Pet 1:3; I John 5:11; Rev 13:8).
5. There is not any chance of any kind or any contingency that even one of God's elect will die without salvation, for all shall be saved without loss of one (John 6:37-39; Rom 4:16; 8:28-39; Heb 2:13).
6. Knowledge of God and faith in Jesus Christ are results of eternal life, not conditions for it (Jn 17:3).
7. Assurance of God's election and Christ's death for you is good works (I Thes 1:2-4; II Peter 1:5-11).
8. If you do not like His total sovereignty in life and eternal life, He mocks you (Is 45:9-10; Dan 4:34).
9. Eternal life is unconditional gift ... <http://www.letgodbetrue.com/sermons/salvation/unconditional-salvation/sermon.php>.
10. For an introduction to the five phases of salvation ... <http://www.letgodbetrue.com/pdf/how-are-you-saved.pdf>.

### ***3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.***

#### *And this is life eternal.*

- A. The demonstrative pronoun *this* identifies what Jesus had just declared as eternal life.
  1. There was no activity at all by man in the previous verses – only God's three gifts.
  2. Jesus gave eternal life by sovereign authority over all men to those men given Him.
- B. What does it mean? *This is life eternal ... that they might know thee.* Cause or effect?
  1. Most argue and teach that life eternal is obtained by way of knowing the true God.
  2. We understand eternal life is given in order for the elect to know Him and His Son.
  3. Eternal life has a purpose – that they *might* know God – and Jesus accomplishes it.
  4. Man cannot know God apart from or before the bestowal of eternal life (Ps 14:1-3).
  5. The gift of eternal life, whether election, justification, regeneration, or conversion is traced back to God's will (Jn 1:13; 3:8; Acts 13:48; Rom 9:15-16; I John 5:1,20).
  6. The gift of eternal life, whether election, justification, regeneration, or conversion is traced forward to knowing God (Jn 1:10-13; Acts 16:14; Rom 1:17; Ep 1:11-14).
- C. If it were not God's sovereign gift of eternal life, we would not and thus could not know God or His Son (Psalm 14:1-3; 53:1-3; Prov 20:12; Matt 11:25-27; John 3:3; 6:44,65; Acts 16:14; Rom 3:9-18; I Cor 1:22-24; 2:14-16; II Cor 4:1-7).

#### *That they might know thee.*

- A. Without the gift of eternal life, including regeneration, no man can or will know God.
  1. By nature, man has various lies in his right hand and cannot see truth (Is 44:9-20).
  2. Creation gives bare intellectual knowledge, but joyful and loving faith is different.
  3. Paul's indictment of man ignores mere intellectual knowledge (Rom 1:18 – 3:20).
- B. Eternal life is for far more than intellectual knowledge of God without a relationship.
  1. Devils believe and tremble, so such intellectual knowledge is worthless (Jas 2:19).
  2. God wants us to know more of Him than mere existence (Heb 11:6; Eph 1:17-19).
  3. The knowledge of God should lead to great joy and power in life (II Peter 1:1-4).
  4. The gift of salvation includes adoption as sons in the family of God (I John 3:1-3).

5. God loved His elect and saved them to love Him as Father (I Jn 4:19; Eph 5:1-2).
  6. God seeks fellowship and joy with obedient children (II Cor 6:14-18; I John 1:1-4).
- C. It is good to remember that God knowing us is both greater and first in time (Gal 4:9).
1. The condemning sentence at Judgment will be Jesus not knowing you (Matt 7:-23).
  2. Not only does He know us first, but He also loved us first (I John 4:19; Jer 31:3).
- D. Claiming to know God but not obeying His word proves a liar without truth (I Jn 2:4).

### *The only true God.*

- A. The gift of eternal life convinces men and reveals God at a whole new level to them.
- B. The natural creation, providential mercy, conscience, and scripture declare Him well.
- C. Until God in mercy saves us by Jesus, we hate God and His things (Rom 1:30; 8:7-8).
- D. The world has many gods, but to those with eternal life there is only one (I Cor 8:4-6).

### *And Jesus Christ.*

- A. Jesus cannot be known by natural creation, providential mercy, or human conscience.
- B. He must be revealed by Spirit regeneration and hearing the gospel (Romans 10:8-18).
- C. Jesus as God's Son is the preeminent object of faith (John 3:16-18,36; I John 5:1-13).
- D. Though God has given fabulous witness of His Son, we must be born again to believe.

### *Whom thou hast sent.*

- A. Ideas of Jesus other than God's Son with a divine mission questions ones eternal life.
- B. Eternal sonship versus incarnational sonship is an important distinction to be weighed.
- C. Consider early *Christ Wars* the apostles fought ... <http://www.letgodbetrue.com/pdf/christ-wars.pdf>.

### Application & Response

1. Do you know God and His Son Jesus, since these are the intended and certain results of salvation?
2. Do you love this sovereign God and His Son, for that is what the grace of regeneration brings about?
3. Do you love Jesus Christ the Son of God, which will produce Christ-centered, passionate service?
4. God and Jesus Christ loved others, so if you truly know them, you will do the same (I Jn 5:1; 4:7-8).
5. You can make your election and God's sovereign gift of eternal life sure by works (II Pet 1:5-11).

\*\*\*\*\* *Jesus Prayed for Himself – For Further Reciprocal Glory – Verses 4-5* \*\*\*\*\*

## ***4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.***

### *I have glorified thee on the earth.*

- A. To this point in His life Jesus had trusted, obeyed, and delighted in God and His will.
  1. Jesus told His parents at 12 that He must be about His Father's business (Lu 2:49).
  2. Jesus knew He always did those things that pleased His Father (Jn 4:34; 8:29; 9:4).
  3. The cross was a very terrifying event, but He set His face to finish it (Luke 9:51).

- B. Jesus could not and did not add glory to God's nature, but He had displayed His glory.
1. When we give God glory (Ps 29:1; 96:7), we identify and praise His existing glory.
  2. Jesus displayed the glory of God against Satan by His perfect, scriptural answers.
  3. Jesus displayed the glory of God's ambassador by highly exalting John the Baptist.
  4. Jesus displayed the glory of God's truth by correcting it from Pharisee corruption.
  5. Jesus displayed the glory of God's law by keeping it perfectly in every right way.
  6. Jesus displayed the glory of God's power by performing unprecedented miracles.
  7. Jesus displayed the glory of God's prophecies by fulfilling many of them Himself.
  8. Jesus displayed the glory of God's word by arguing four times from single words.
  9. Jesus displayed the glory of God's mercy by showing it to friends and enemies.
  10. Jesus displayed the glory of God's holiness by condemning Pharisee hypocrisy.
  11. Jesus displayed the glory of God's judgment by declaring wrath on that generation.
  12. Jesus displayed the glory of God's worship by clearing the temple with vengeance.
  13. Jesus displayed the glory of God's righteousness by baptism though not necessary.
  14. These examples could be multiplied almost indefinitely, and each one is delightful.
- C. It is important to see that by these words Jesus looked past His death and resurrection.
1. It is strictly true Jesus had glorified God and finished His assignments to this point.
  2. However, Jesus intended more than that, even though He used the perfect tense.
  3. The perfect tense – *have glorified* and *have finished* – means a completed action.
  4. His greatest glory to God and greatest work was death, resurrection, and ascension.
  5. He would say, "It is finished," after doing much more in the next hours (Jn 19:30).
  6. For finishing all things yet future by days, He sought His heavenly glory (Jn 17:5).
  7. His death was close ... and so certain His preparation and commitment ... He could call His work finished and past in the perfect tense (Jn 13:31-32; 17:11,24).
  8. Context overrides grammar, especially in the Bible (Rom 4:17; 8:30; Acts 15:18).
  9. We also say this ourselves when we speak of unfinished work, *Consider it done*.
  10. This forward-looking view helps with His lofty praise of the apostles (Jn 17:6-10).

### *I have finished the work.*

- A. Jesus had completed many aspects of His work on earth, and the rest He would finish.
1. He had lived a perfect life obeying God in both words and works in every respect.
  2. He had preached, healed, called apostles, prepared them, commissioned them, etc.
  3. Of course, His greatest work was yet future when He would die, rise, and ascend.
  4. He had a future view in mind here, for the next verse was 44 days away (Jn 17:5).
- B. The perfect tense is a completed action: He prayed in light of what He would do (Jn 17:11), for He was certain and committed by His will to finish it (Jn 4:34; 8:29; 9:4).
1. His work was not fully done until in heaven, but it was in other ways (John 19:30).
  2. The Spirit testified such verb usage is proper with God (Rom 4:17 cp Gen 17:4-6).
  3. We rely on this rule in other places where we detect such verb tenses (Rom 8:30).
  4. We use a similar construction when we say to unfinished work, *Consider it done*.
- C. This future-looking interpretation is important to rightly understand the next verse.
- D. This is one more example of many in the Bible of rightly dividing the word of truth.

*Which thou gavest me to do.*

- A. Jesus did not say or do anything of Himself; He was faithful to His divine mission.
  - 1. He declared this often to the Jews, especially recorded in this gospel (John 5:17).
  - 2. God prepared a body for Him and assigned His use of it (Heb 10:5-10; Jn 18:11).
  - 3. God gave Him the work of salvation (Mat 1:21; Luke 9:51; Jn 4:34; 5:36; 19:30).
- B. Jesus glorified His Father by His life, and He glorified Him by death (John 12:23-33).
- C. Paul, a far lesser man, also finished his assignments God gave him (II Timothy 4:7-8).

#### Application & Response

- 1. The reason for your existence, and the only truly successful life, is to glorify God (Pr 16:4; Re 4:11).
- 2. Opening a wise catechism, *What is the chief end of man? To glorify God and to enjoy Him forever.*
- 3. By living each day correctly, you can approach your own death similarly to our Lord's words here.
- 4. God has given everyone of His children work to do, and it is your duty and privilege to finish it well.

***5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.***

*And now, O Father.*

- A. God is the Father only of the Godman Jesus; He is not the Father of the Word of God.
  - 1. We noted in the introduction the issue of His two natures in this and other verses.
  - 2. This is the second of six times Jesus identified God as Father in this short prayer.
  - 3. There is no Father or Son in the trinity of the Godhead apart from His incarnation.
  - 4. There is only Father and Son relative to Jesus in a human nature/body by a woman.
  - 5. God is Father, and Jesus is Son, by this miraculous birth by a virgin (Luke 1:35).
- B. Based on what Jesus had done or would do in verses 2-4, He now sought a blessing.
  - 1. This is perfectly appropriate, for He already knew what God had promised Him.
  - 2. David also prayed for God to perform what He had promised (II Samuel 7:18-29).
  - 3. To pray this way, as Nehemiah did (Neh 13:14,22,31), we must fulfil our duties.
- C. For Jesus Christ's Sonship (slides) ... <http://www.letgodbetrue.com/pdf/sonship-simplified-slides.pdf>.
- D. For Jesus Christ's Sonship (details) ... <http://www.letgodbetrue.com/bible/christ/sonship-of-christ.php>.

*Glorify thou me.*

- A. This is not honor and favor Jesus requested to die well (Jn 17:1), which He received.
- B. This is honor and favor Jesus requested as reward for dying, which He also received.
- C. One came before the cross and was preparatory to it, the other after and because of it.
- D. While Jesus could not add to the essential glory of God, the Father could glorify Jesus.
  - 1. Jesus while on earth as Godman was in a state of humility and poverty by design.
  - 2. But He was far different when John saw Him glorified (Rev 1:12-17; 19:11-16).

*With thine own self.*

- A. The Father has no human nature, so the direct reference to Him is to His divine glory.
  - 1. Jesus sought personal favor and honor of God Himself upon Him for dying for us.

2. Let those that deny the eternal, divine nature of the Son be confounded by this text.
  3. Jesus sought for His human nature to be glorified with as much divine as possible.
  4. The prayer's answer proves its intent – He was glorified but subject (I Cor 15:28).
- B. The personal favor of God is an incredible gift to embrace (Ps 18:19; II Thess 2:16).
- C. The boldness of this prayer should not confuse us, for godly reasoning is acceptable.
- D. *Effectual Prayer* (section VIII; reasoning in prayer) ... <http://www.letgodbetrue.com/pdf/effectual-prayer.pdf>.

*With the glory which I had with thee before the world was.*

- A. We identified in the introduction the issue of His two natures in this and other verses.
1. Jesus the Godman did not exist until the Word became flesh in the womb of Mary.
  2. The only glory Jesus had before creation was glory of His divine nature as God.
  3. The Word never lost glory; He did not need it restored; the Father could not do it.
  4. If such divisions trouble you, then you have not studied many verses about Jesus.
  5. For details about His Sonship ... <http://www.letgodbetrue.com/bible/christ/sonship-of-christ.php>.
- B. Jesus hereby asked the Father to favor and honor His humanity as Son and Mediator.
1. The Word of God, which is eternal God, did not need to be glorified, but Jesus did.
  2. He had been for the entirety of His earthly mission in severe humility as Servant.
  3. Jesus hereby requested for His humanity to be glorified with the glory of the Word.
  4. Jesus had (and did) glorify God on earth (Jn 17:4); now He sought heavenly glory.
  5. The Word became flesh in humiliation, which led to later exaltation (Phil 2:5-11).
  6. See Him on His white horse crushing enemies as *the Word of God* (Rev 19:11-16).
- C. Was the prayer answered? Yes, indeed! God crowned Him with great glory and honor.
1. As prophesied by David, He was crowned with glory over all things (Heb 2:5-9).
  2. Revelation 4-5 opens a door in heaven to see His coronation and celebration there.
  3. Thus, a week later, Peter declared Him exalted in glory (Acts 2:33-36; John 7:39).
  4. The glory of Jesus far surpasses anything He was before (Rev 1:12-16; 19:11-16).
  5. The Lamb of God is the glory and light of the holy city (Rev 5:12-13; 21:23).

### Application & Response

1. Jesus Christ of the Bible is nothing like the effeminate beggar that Rome has sold to most Christians.
2. You owe Him everything you are and everything you can do to be accepted by Him (II Cor 5:9-11).
3. You are welcome to reason in prayer with God through Jesus Christ just as He reasoned in prayer.
4. When you glorify God and obey Him, you may ask for favor and honor as David did (Ps 18:19-24).
5. Know your position and future in Christ – to be revealed to the universe as a son of God (Rom 8:19).

\*\*\*\* *Jesus Prayed for the Apostles – By God's Gift and their Faith – Verses 6-10* \*\*\*\*

***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.***

*I have manifested thy name.*

- A. This declaration here is about the men next explained – the eleven apostles with Jesus.
1. Though God had given the elect to Jesus (Jn 17:2), He also gave Him the apostles.
  2. Jesus had not manifested the name of God to even 1% of the total number of elect.
  3. Jesus had chosen these men out of the world differently from all others (Jn 15:19).
  4. The context of this verse by what follows is clearly apostles (John 17:11-12,18,20).
  5. This is one more example, of many, where we must rightly divide (II Tim 2:15).
  6. For more rightly dividing ... <http://www.letgodbetrue.com/pdf/rightly-dividing-slides-2018-master.pdf>.
- B. Jesus manifested the name of God His Father by declaring and displaying all God is.
1. Jesus did not just teach the apostles the tetragrammaton of Jehovah (Ex 3:14; 6:3).
  2. Jesus restated this past effort later in His prayer and promised more (John 17:26).
  3. The use of the word *name* is to be understood as including a person and attributes.
  4. For example, God proclaimed His name to Moses, but He taught more (Ex 34:5-7).
  5. For example, Jesus referred to His own name in this sense (Jn 15:21; Matt 10:22).
  6. When Jesus asked God to glorify His name, it was to say, *glorify thyself* (Jn 12:28).
  7. Jesus referred to God as Father in heaven in the outline of prayer (Matt 6:9-13).
  8. Jesus referred to God as Father and declared His superiority to men (Matt 7:7-11).
  9. Jesus referred to God as Lord of heaven and earth in conversions (Matt 11:25-27).
  10. Jesus is the express image of God and showed Him by words and works (Heb 1:3).
- C. This clause restates what Jesus had prayed earlier, *I have glorified thee on the earth*.
1. Jesus had identified Jehovah as God, Father, Lord, and all that went with the name.
  2. Psalm 22:22 prophesied Jesus would declare God's name, and He did (Heb 2:12).
  3. Jesus had fully, clearly taught them of the Father, His doctrine, and doing His will.
  4. To manifest a thing is to explain and reveal what otherwise is hidden (Luke 8:17).
  5. Jesus implied He included God's *words* by His *name* (John 17:8), which they kept.
  6. It was the Father's role to reveal Jesus, His to reveal the Father (Mat 11:27; 16:17).
  7. Jesus Christ did reveal the Father to the apostles, far more than the works of creation, providence, or ordinances of Moses had done (John 1:18; 14:9; Heb 1:3).
  8. This was a work beyond and different than giving eternal life to the elect (Jn 17:2).
- D. The understanding of *name* in a context like this denies Pentecostal Oneness baptisms.
1. They reject the Trinity as a Roman invention and deny the Father, Son, and Spirit.
  2. They also have two other faults – very recent origin and baptismal regeneration.
  3. They claim that baptism must be in the name of Jesus for it to be valid and fruitful.
  4. The apostles did all in Jesus' name – or authority – by His word (Matthew 28:18).
  5. The use of Jesus' name without His authority or relationship is vain (Ac 19:13-20).
  6. Why is this difficult? ... *I order you in the name of the king to stop*, where much more is intended than the letters or sound of his name – it is authority and person.

*Unto the men which thou gavest me out of the world.*

- A. The men here are the eleven apostles, then present with Jesus and hearing Him pray.
1. Though God had given the elect to Jesus (Jn 17:2), He also gave Him the apostles.
  2. Jesus had chosen these men out of the world differently from all others (Jn 15:19).
  3. We understand apostles by context, for later verses are clearer (Jn 17:11-12,18,20).

4. We understand apostles by content, for things said were untrue of others (Jn 17:6).
  5. We understand apostles by context, for earlier verses agree (Jn 15:15-16,19; etc.).
  6. It is true Jesus identified the elect in His opening (Jn 17:2), but He has moved on.
- B. The apostles were a tremendous gift by God to Jesus, though nothing in themselves.
1. Jesus described the apostles as God's gift six times here (John 17:6,6,9,11,12,24).
  2. Note how Psalm 68:18 and Ephesians 4:11 are different: God gave; Christ gave.
  3. They were the top and foundation stones (I Cor 12:28; Ep 2:20; 4:11; Rev 21:14).
  4. It is blasphemous and disgraceful for any others to be called apostle (Ac 5:12-16).
  5. We should be thankful for these specially chosen men carrying the gospel to all nations and writing down the things the Lord taught them for us to read and know.
  6. There were false apostles then also, but we call them liars (II Co 11:13-15; Re 2:2).

*Thine they were, and thou gavest them me.*

- A. God chose the eleven as companions and ministerial helpers of Jesus (Matt 21:33-41).
1. No man chooses an office of service to God; it is God's choice (Heb 5:4; Nu 16:5).
  2. God chose Jesus' ministers – these 11 and others – to serve (Eph 4:8-11; Ps 68:18).
  3. The world here is the mass of humanity, from which Jehovah chose these apostles.
  4. The apostles were the Father's, in that He had chosen and given them to His Son.
  5. In turn, Jesus gave them to the church for the building of it (Ps 68:18; Eph 4:11).
  6. Jesus had chosen them out of the world (John 15:19); God had chosen them out.
- B. Even if only a son of God, give Him glory and realize you are a gift of God to Jesus.
1. Jesus shall soon stand before God with all believers and admit the gift (Heb 2:13).
  2. You are also Christ's gift to God by His dying for you and presenting you to God.

*And they have kept thy word.*

- A. He commended the apostles for having kept God's word, which commends it to us.
1. Though we read of their indiscretions, our gracious Lord commended them to God.
  2. These men, by God's grace and will, had followed Jesus differently than the Jews.
  3. Rejoice in God's mercy to overlook Asa's high places and Peter's impulsiveness.
  4. Recall our Lord's forward-looking perspective for more than past performance.
  5. The difference in believing and obeying is by God's grace (Pr 20:12; Matt 11:25-27; John 8:47; Acts 13:48; 16:14; 28:23-29; Rom 2:28-29; I Cor 1:22-24; etc.).
- B. Consider the last two clauses as the basis for prayer – they were God's ... and faithful.
- C. Friend, do you keep God's word to show you are a disciple of Jesus indeed (Jn 8:31)?

***7 Now they have known that all things whatsoever thou hast given me are of thee.***

*Now they have known that all things whatsoever.*

- A. The apostles knew Jesus' words and works were from God (John 12:49-50; 14:6-11).
1. They knew all Jesus was, taught, and did were by God's will, charge, and power.

2. They knew Jesus had a divine mission from heaven so that He always obeyed God.
  3. They knew that all God had gifted and charged Him to do was His great joy to do.
- B. Jews with seminary degrees accused Jesus instead of working by power of Beelzebub.

*Thou hast given me are of thee.*

- A. The apostles, by divine revelation, knew Jesus was Christ (Mat 16:16-17; Jn 6:68-69).
- B. Most of the Jews were blind to His Person, words, and works (Jn 8:42-45; 12:37-41).
  1. A primary issue is identity of Jesus of Nazareth as God's Son (Jn 17:8; I Jn 5:5).
  2. Another primary issue is the doctrine (words) of Jesus as truth sent from heaven.
- C. Friend, do you know all things of Jesus Christ were given to Him by God the Father?

***8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.***

*For I have given unto them the words which thou gavest me.*

- A. Jesus gave the apostles doctrine, truth, and words from God (John 8:26,28,38; 12:50).
- B. Jesus did not speak of Himself but what God told Him (Jn 3:34; 5:30; 7:14-18; 14:10).

*And they have received them.*

- A. Here is an amazing thing! Fishermen and such believed before trained religious men.
- B. The great difference between men hearing and not hearing is regeneration (John 8:47).
- C. Friend, Jesus interceded for them with God by their faith that justified His blessings.

*And have known surely that I came out from thee.*

- A. Did they know surely? Peter stated plainly their faith in Christ was sure (Jn 6:67-69).
- B. Compare the early testimony of Nathanael and latter of Thomas (Jn 1:49; 20:26-28).
- C. Though you can think of their unbelief, God is merciful and counts all hindrances.
- D. Jesus is also speaking of things to His Father with a forward-looking perspective.

*And they have believed that thou didst send me.*

- A. These specially chosen men believed greatly to become witnesses of all these things.
- B. God loveth the Son, and you had better believe the great witness of Him (I John 5:10).
- C. Do you believe the doctrine of Jesus and that He came from God (John 5:24; 7:17)?

***9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.***

*I pray for them.*

- A. Our Lord had prayed to God for His apostles, and here He focused attention on them.

1. Consider how this would have affected the apostles – to hear Christ speak of them.
  2. The fact that He ignored all others for a few minutes would be very convicting.
  3. It is proper and ordinary for you to be moved by anyone saying they pray for you.
  4. But consider this situation with Christ addressing the Father and saying so plainly.
  5. Let your children hear your prayers for them by name while ignoring all others.
- B. He had made a discriminating point of God choosing them out of the world (Jn 17:6).
1. We understand *world* here as the large mass of mankind, believers or unbelievers.
  2. Our Lord Jesus was not afraid to make severe divisions or distinguishing of men.
- C. Men apply the verse directly to the elect, but it applies to the apostles (Jn 17:6,12,20).
1. It is our duty and honesty with scripture to limit individual verses to their context.
  2. The sound of the verse may prove election, but it is such abuse that leads to heresy.
  3. Though Jesus only intercedes for His elect, that point of truth is not taught here.
- D. These special ministers of Christ – 11 apostles – were the greatest in the N.T. church.
1. These chosen men needed prayer; they were weak, and they would do great things.
  2. They would suffer much for the cause of Jesus Christ (Matthew 24:9; Acts 12:1-2).
  3. They needed divine enablement of every kind for fruitfulness and for protection.

*I pray not for the world.*

- A. He had made a discriminating point of God choosing them out of the world (Jn 17:6).
1. We understand *world* here as the large mass of mankind, believers or unbelievers.
  2. We do not go to these connected clauses to teach election, but rather apostleship.
  3. Our Lord Jesus was not afraid to make strict divisions or distinguishing of men.
- B. At this time Jesus was very focused on the men standing with Him outside Jerusalem.
- C. He would shortly expand His prayer to include believers living and later (John 17:20).

*But for them which thou hast given me.*

- A. Jesus reminded His Father twice that the apostles were His special gifts (Jn 17:6), which by holy appeal would move God to consider more carefully His care of them.
- B. There is no reason to assume that the men were given by election (John 17:2 cp 17:6).
- C. Friend, do you distinguish men in your prayers for holy reasoning to move the Father?

*For they are thine.*

- A. The argument is simple and powerful; since these apostles are Thine, hear My prayer.
1. Jesus reasoned that God gave Him the eleven as a gift, so He should help them.
  2. The unity of Father and Son, taught by Jesus through this gospel is implied here.
- B. Are you able, do you understand, and do you often use such reasoning in your prayers.
- C. Are you by Bible evidence a child of God, then believe His interest to answer prayers.
1. Jesus taught boldness in prayer by God being a Father better than earthly fathers.
  2. He cares about sparrows, but you are of much more value than many sparrows.
  3. He knows the hairs on your head; no one in heaven or earth knows you that well.

***10 And all mine are thine, and thine are mine; and I am glorified in them.  
And all mine are thine, and thine are mine.***

- A. The unity of God and Christ here is about apostles – they belonged to both of them.
  - 1. The argument is quite simple: if the apostles were God's, they were also Christ's.
  - 2. God and Christ have an equal and united interest in those belonging to either One.
  - 3. There is perfect community of property between God and Christ (John 10:26-30).
  - 4. The apostles knew intimately of the Lord's care for them, but here God is included.
- B. As God's, He should hear prayer for them; as Christ's, He would pray for them.
  - 1. God the Father and Jesus were both perfectly content and happy with the apostles.
  - 2. Therefore, Jesus appealed to God's interest in them as God's as worthy of care.
  - 3. What an example! God and Jesus in total unity about ones they condescended to.

***And I am glorified in them.***

- A. The faith, obedience, loyalty, and love of the apostles for Jesus Christ glorified Him.
  - 1. Their faith, small at this time – much greater later, would prove glorious to Christ.
  - 2. They rejoiced in His miracles (Matt 8:27). The Jewish elders denied Him (Jn 9:34).
  - 3. So Jesus appealed to God's interest in the Son's glory by the apostles work in it.
- B. Jesus prayed earlier that He had glorified God (17:4); we may assume that tense here.
  - 1. The glory Jesus had actually received by and through the apostles was not much.
  - 2. However, in just a few weeks they would turn the world upside down about Him.
- C. The main point made here is unity of goals and property, as the next verse proves.
- D. Embrace this glorious Savior; put your total trust in Him; glorify Him and His Father.