# John 17

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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.

1. By their faith in Christ (25)
2. By His promise for them (26)

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

Related Link:

1. Sonship of Jesus Christ.
2. Jesus Is Jehovah.
3. Adoption as Sons of God.
4. Accepted and Adopted.
5. Filled with All the Fulness of God.
6. See more links throughout the comments in the following pages and under *Further Study* at the end.

## 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).
   16. For more of His Sonship (detailed outline).
   17. For much more about His Sonship (PPT slides).
   18. For more of the correct interpretation of John 1:1-3,14,18.
   19. For more about the correct interpretation of John 3:13.
   20. For more about the correct interpretation of John 6:62.

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 … https://letgodbetrue.com/pdf/john-fourteen.pdf.
14. For more of the sense of John 15:9-17 for us here.
15. For more of the sense of John 16:12-15,25-28 for here … https://letgodbetrue.com/pdf/john-sixteen.pdf.
16. For more of being filled with all the fulness of God.

## *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 forbad 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.

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?

## Jesus Prayed for Himself – By Salvation of Sinners – Verses 2-3

## 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.
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.

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).
   4. 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).
   5. 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).
   5. 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.
   3. 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.

F. To consider What If Election is True?

## 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.
10. For an introduction to the five phases of salvation.

## *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.

## 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).

D. For Jesus Christ's Sonship (details).

## *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).

## *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.

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.

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.

# Jesus Prayed for the Apostles – For their Unity and Joy – Verses 11-13

## *11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.*

### *And now I am no more in the world.*

A. Jesus transitioned from reasoning with God about the eleven to praying God for them.
   1. He had used two justifications for God's help – His choice of them, and their faith.
   2. They were worthy – God chose them as His and gave them to Jesus (Jn 17:6,9,10).
   3. These men were worthy – note *kept, known, received, known surely,* and *believed.*
   4. Verse 6 sum – you gave me your men; I told them of you; they obeyed your word!
   5. With a basis for His requests, He had three petitions (John 17:11-13,14-16,17-19).

B. We see a present tense verb of future action, for He was definitely still in the world.
   1. Remember a simple rule – *context is more important than words and grammar and determines words and grammar* – just as it determines spelling for spellings bees.
   2. We oppose those that make dictionaries and grammar chief rules of hermeneutics.
   3. Jesus prayed in light of what He would shortly and certainly do … leave the world.
   4. He had already shown this use of verb tenses earlier that we noted there (Jn 17:4).
   5. Note in the immediate context He said He still had to go the Father (Jn 17:11c,13).
   6. Note in the immediate context He said again He was no longer there (John 17:12).
   7. What do these tenses mean? He spoke as we speak, *Consider it done; I will do it.*

C. He would shortly leave the world – the physical earth and habitable place of dwelling.
   1. He would soon be in heaven with God, but the eleven would be left (Jn 17:11b,15).
   2. Paul said to depart this life and be with Christ is far better, what of Christ to God?!
   3. When He left, His personal aid to them would end, so He asked God to help them.
   4. They had relied on Jesus for everything for 3.5 years; now He would leave them.
   5. He told *why* He must leave and *how* to prosper (Jn 14-16); now He told the Father!

### *But these are in the world.*

A. The inspired disjunctive *but* means the apostles would shortly be without their Lord.
   1. So certain and close was His departure that He had used the present tense for it.
   2. But they were not leaving. They would be left alone, thus His intercessory prayer.
   3. This was no longer Jesus explaining His departure to them, but to God their Father.
   4. Grasp how simple His point – thus His personal and tender care for men in need.

B. Jesus was justly and wisely concerned about leaving; they needed much divine help.
   1. This is comforting to know Jesus seeks divine companionship for us in the world.

2. For those who believe and obey, Jesus had promised such (Jn 14:18,23; 16:7,22).

C. Embrace His promise to you, *I will never leave thee, nor forsake thee* (Hebrews 13:5).

## *And I come to thee.*

A. If Jesus was in the process of going to the Father, then He was still here and not there.
   1. We note the minor point about these verb tenses to quiet any questions about them.
   2. What do the tenses mean? He spoke as we speak, *Consider it done; I am doing it.*

B. Jesus loved Martha, Mary, Lazarus, and the apostles, but He wanted to be in heaven.

C. While His departure was expedient for the apostles, it was also expedient for Him!

## *Holy Father.*

A. Our God is holy, and Jesus knew Him and the Bible describing Him better than we do.
   1. If the cherubim, seraphim, or four beasts thrice ascribe Him holy, then we should.
   2. The holiness of God is His beauty (Ps 29:2); such praying adorns Him with praise.
   3. For more about His holiness and ours.

B. Here is a tip for praying, if you want to address Him as both Father and the holy God.

C. Sanctification by truth comes; charity purifies the soul (I Pet 1:22; 4:8; I Ti 1:5; etc.).

D. Jesus addressed God as Father six times in this prayer – that relationship is powerful.
   1. Jesus taught specifically for His disciples to pray, *Our Father which art in heaven.*
   2. Jesus taught specifically that God far surpasses any earthly father (Luke 11:11-13).
   3. Since God has adopted us as His children, we ought not to cringe at repeating it.
   4. The Spirit God sends causes us to cry out Abba, Father (Rom 8:14-16; Gal 4:4).

## *Keep through thine own name those whom thou hast given me.*

A. What, *keep through thy name?* One Father God of all – above, through, in (Ep 4:1-6).
   1. Jesus asked His Father in prayer to unite the apostles in one God, one faith, etc.
   2. Jesus told the Father next that He had kept the eleven in His name (John 17:12).
   3. Our unity is in the name of God and His Son Jesus – blood is thicker than blood.
   4. Consider how Paul opened and closed every epistle with statements of this kind.
   5. Believers should want no other unity than that based in God Himself and His truth.
   6. Our greatest loyalty should be to Him, not to a church, other believers, friends, etc.
   7. Jesus asked God to preserve, defend, sustain them from trouble and from apostasy.

B. There are dangers facing Christians in a wicked world, especially when they are few.
   1. A grave danger facing the apostles was isolation in a wicked world of wicked men.
   2. A greater danger was a proud, divisive nature to seek individual glory (Mark 9:34).
   3. A great danger was apostasy from the truth committed to them by the Lord Christ.

4. It is carnal Christians or reprobates who divide brethren (I Co 1:10-13; Pr 6:16-19).
5. It is a terrible shame that Christianity is divided and most churches have divisions.
6. It is always understood that division is better than compromise of truth or holiness.

### *That they may be one, as we are.*

A. The request here is for apostolic unity in kingdom matters, as God and Christ are one.
   1. This is not a prayer for unity of nature, but unity of affection, plan, purpose, etc.
   2. This is unity in agreement, fellowship, joy, love, plan, purpose (John 17:21-23,26).
   3. The last verse of this small section explains His intent with these words (Jn 17:13).
   4. God and Jesus never resented each other, slighted each other, or sought for glory.
   5. They have never had a difference of opinion to hinder kingdom prosperity at all.
   6. A kingdom divided cannot stand; let us be different from all others (Lu 11:14-23).
   7. There should be no schism in a church whether doctrine, persons, or personalities.
   8. Do not be content with agreement or unity in some or many points, but all points.
   9. True Christians promote peace every way they can and at all times with great zeal.
   10. It is always understood that division is better than compromise of truth or holiness.
   11. Every joint should be body-committed.

B. Reader, it is a solemn duty to be a great peacemaker (Ps 133:1-3; Amos 3:3; Pr 6:19; Eph 4:3; Phil 2:1-4; 4:2; Rom 12:16; 15:5-6; I Cor 1:10; II Cor 13:11; Jas 3:17-18).
   1. There are blessings for peacemakers, but curses for dividers (Mat 5:9; Jas 3:14-18).
   2. Anyone allowing or sowing any differences is a God-hated enemy of Jesus here.

## *12 While I was with them in the world, I kept them in thy name: 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.*

### *While I was with them in the world, I kept them in thy name.*

A. Jesus used past tense verbs for things still true – Jesus was still with them. His use of verb tenses starting at verse 4 are due to the closeness and certainty of the changes.

B. Jesus had done for the apostles what He asked the Father to do for them (John 17:11).
   1. He had kept them in the Father's name, and He asked the Father to do the same.
   2. Jesus would soon return to heaven, so He reminded God He had kept the eleven.
   3. He had kept them from harm, but better yet, He had kept them from any apostasy.
   4. They were closely committed and connected to each other for joint kingdom work.
   5. He also settled their differences and promoted unity among each and all of them.

### *Those that thou gavest me I have kept, and none of them is lost.*

A. The lost condition here was to be lost from unity in God and His doctrine (Jn 17:11).
   1. Only one departed from the body and truth of the apostles to return to his vomit.
   2. Our Lord Jesus kept them by example, instruction, correction, warning, and prayer.
   3. He kept them practically, for they must outlive Him to testify of Him (Jn 18:8-9).

B. Jesus will lose none given to Him for eternal life (Jn 6:38; 10:28-29; 17:2; Heb 2:13).
   1. Judas was not given to Him for eternal life, but merely as a rogue apostle (Jn 6:70).
   2. Jesus did not lose Judas from lack of will or power, but to fulfill O.T. prophecies.

### *But the son of perdition.*

A. The word *son* in a phrase like this means a person possessing the stated character trait.
   1. A son of Belial is not a literal son of Belial (the devil), but one acting like Belial.
   2. The children of wisdom are not literal children of wisdom but bear that character.

B. The only one He had lost of nominal apostles was Judas Iscariot to fulfill scripture.

C. The son of perdition is a man living a lifestyle for judgment and destined to judgment, as a child of hell is a person living worthy of hell and destined for it (Matt 23:15).

D. There is a man on earth, who has been here a long time, who claims to be an apostle, but is rather a man of sin and the archenemy of Jesus and true religion (II Thes 2:3).

E. For Paul's son of perdition.

F. Reader, are you still faithful, or do you think about departing (I Jn 2:19; I Cor 11:19)?

### *That the scripture might be fulfilled.*

A. What scriptures were fulfilled? Psalm 109:6-19 cp Acts 1:20; Ps 41:9 cp John 13:18.

B. There was no accident or failure in Jesus calling Judas, for scripture must be fulfilled.

C. Jesus chose the apostles by God's leading, but He knew Judas was a devil (John 6:70).

D. For more about Judas.

## *13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.*

### *And now come I to thee.*

A. Jesus would soon be with His Father, but He spoke this for the benefit of His apostles.

B. They would miss Him, but God would send another Comforter (Jn 15:11; 16:20-24).

C. Father, I thus pray that these men might have my same joy after I am taken from them.

### *And these things I speak in the world.*

A. Jesus ordinarily prayed in private, but this public prayer with the eleven was for them.

B. Jesus would soon be with His Father, but He spoke this for the benefit of His apostles.
C. Jesus had great joy before Him, which moved Him to death (Heb 12:2; Ps 16:8-11).

### *That they might have my joy fulfilled in themselves.*

A. Jesus had prayed this before – the apostles, though suffering, had great joy in Christ.
B. He had explained on this same road that His purpose was their joy (John 15:11).
C. He had explained that His resurrection would be cause for joy (John 16:20-24).
D. His joy is a combination of joy He himself had and joy they would have in Him.
E. He prayed His apostles might have His joy in their labors (I John 1:1-4; Jn 14:1-3,27).
F. There is great joy in unity and fellowship with God, Jesus, apostles, and brethren.
G. Whatever joy a family can give – mere animal DNA – it is second to holy brethren.
H. Of course, if God's choice of biological family includes strong believers, great!
I. Paul was willing to preach in the pagan capital for mutual joy (Rom 1:9-12; 15:32).
J. Reader, do you have and know the joy Jesus spoke of? If not, why not (Rom 15:13)?

## Jesus Prayed for the Apostles – For their Safety from the World – Verses 14-16

## *14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.*

### *I have given them thy word.*

A. The word of God is a fabulous blessing, from holding His book to knowing His will.
    1. It was a rare gift in the Old Testament to the nation of Israel only (Ps 147:19-20).
    2. David greatly loved God's word, so he wrote about it (Psalms 1 and 19 and 119).
    3. But the New Testament gospel of Christ, which He gave the apostles, is the best.
    4. The New Testament trumps the Old Testament in every respect (II Cor 3:6-11).
    5. The word of God is a divider – it separates the godly from the profane by holiness.
B. There are consequences to having the word of God, especially if you press it on men.
    1. The more you obey the Bible, reprobates and carnal Christians will hate you more.
    2. The more you teach or preach the Bible, reprobates and carnal Christians will hate.
    3. Wise men love this aspect of scripture, so they live it and preach it to reject fools.
    4. We are to preach the word (II Tim 4:1-2), and let the fable-seekers visit a circus.
C. Jesus gave God's doctrine and gospel to the eleven; He knew it would cause trouble.
    1. Even among the nation of God – Israel, Jesus was despised and hated by its rulers.
    2. The Jews and Jesus were on opposite sides of doctrine and practice of many kinds.

## *And the world hath hated them.*

A. Not only did the apostles hear it … they believed it, lived by it, and lived to preach it.
   1. Though they were lesser objects of hatred than Jesus, as disciples they were hated.
   2. It did not take long for the world to punish them, the religious Jews on Pentecost.
   3. The record of the world's hatred for the apostles is seen clearly in the book of Acts.

B. God and His word are despised by the world of unbelievers, but loved by all believers.
   1. If you live by God's word in doctrine and practice, men will hate you for it. Try it.
   2. There is great animosity between the wicked and righteous (Pr 29:27). Believe it.
   3. The hatred is the same as what occurred in Cain's heart toward Abel (I Jn 3:11-13).
   4. We have nothing in common with pagan worldlings beyond basic, animal, physical matters like eating, drinking, birthing, living, housing, driving, dying, etc.
   5. In all matters with a bit of morality or virtue, we think, speak, and act differently.

C. Of course, if you not a preacher, the world will hate you less than men condemning it.

D. We avoid offending unnecessarily, and we love our neighbor, but they will still hate.

## *Because they are not of the world.*

A. The eleven had followed Christ's call to follow Him and be different from the world.
   1. It is God's word by Christ to the apostles that made them different from the world.
   2. Whether Jewish religious hypocrites or pagan idolaters, the apostles damned both.
   3. Their affection was for things divine and spiritual that the world ignores (Ps 10:4).
   4. But beyond that, they had to condemn the world for idolatry, fornication, etc., etc.

B. God calls us to be different (Ro 12:1-2; II Co 6:14-17; Gal 6:14; Jas 4:4; I Jn 2:15-17).
   1. We differ with them about love, marriage, sex, child training, and all moral issues.
   2. If a Christian ignores God's word, he or she can get along quite well with pagans.
   3. The world hates persons different from it … for conviction, envy, offence, etc., etc.
   4. So they use the educational system for socialization; translate that as conformation.

C. If the world hates you, rejoice. It hated Jesus Christ long before you (John 15:18-20).

D. If the world hates you, rejoice. You are in good company (Matt 5:10-12; I Pet 4:4,13).

## *Even as I am not of the world.*

A. Jesus had totally rejected this wicked world's lifestyle, lusts, politics, philosophy, etc.
   1. This included both religious conservatives and liberals of His own nation of Israel.
   2. It included the imitation religion of the Samaritans at their temple on Mt. Gerizim.
   3. He will repeat separation from the world of sinners again for emphasis (Jn 17:16).

B. You will not be able to help being different from the world, if you practice the Bible.
   1. God and this world are enemies in ethics, godliness, morality, truth, wisdom, etc.

2. If you ever let your opinion be known (from the Bible), they will hate you for it.
3. Other than personal offence it causes them, their depraved natures hate your God.
4. We do everything we can to live peacefully with all men, but they will still hate.

C. Do you follow God's word and live by it so you are not friends of the world (Jas 4:4)?
D. Do you follow God's word and live by it so that you suffer persecution (II Tim 3:12)?
E. Is it clear to all that you are not of the world? Are you thankful to God's grace for it?

## *15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.*

### *I pray not that thou shouldest take them out of the world.*

A. The world's hatred and persecution would be severe enough to mention this option.
   1. It would be easy if all Christians were saved and then departed to be in heaven.
   2. God has not planned it that way – we stay to serve believers and reprove the world.
B. One way to escape this world and all its troubles is to die and go to a better place.
   1. The righteous may die early; God calls it a kindness (Is 57:1-2; II Chr 34:26-28).
   2. There is glorious peace, pleasure, protection, prosperity in heaven (Phil 1:23-24).
   3. But escaping the world while there are needful spiritual things to do is selfish.
C. They had work to do in the world, so Jesus prayed for their protection, not departure.
   1. The apostles went through the world, preaching with much mercy and protection.
   2. They would never have lived as long as they did without strong divine assistance.

### *But that thou shouldest keep them from the evil.*

A. Jesus had already taught the apostles to pray for deliverance from temptation and evil.
B. We see several aspects of the evil they would face from the world while in the world.
   1. They would face persecution, which began immediately on the Day of Pentecost.
   2. They would face hardship of all kinds, which Paul listed for us (II Cor 11:22-28).
   3. They would face false doctrine and philosophy of deceived pagans and idolaters.
   4. They would face devilish efforts to corrupt scripture, especially by Jewish legalists.
C. The definite article the points to the world's evil, Satan's evil, understood evil, etc.
D. Remember how Jesus had prayed for Peter to be saved from Satan (Luke 22:31-32).
E. Though this is spoken directly of the apostles, there is indirect application to us also.
F. Reader, do you ask God in your prayers to preserve you from the evil of this world?

## *16 They are not of the world, even as I am not of the world.*

### *They are not of the world.*

A. Jesus repeated what He had prayed before for emphasis and appeal to God (Jn 17:14).
   1. He had stated it originally to explain why the world would hate them (John 15:19).
   2. He repeated it here to emphasize the terrible treatment the world would give them.

B. The world here is understood of the sinful world of men rejecting the gospel of Christ.
   1. You should hate the things they love, and they will surely hate the things you love.
   2. They would be in the world and teach us how to use it, but they were not part of it.
   3. We are allowed to use the world and associate with pagans (I Cor 5:9-10; 10:27).

### *Even as I am not of the world.*

A. Jesus had nothing to do with this wicked world's lifestyle, politics, philosophy, etc.

B. He repeated again His distinction from the world of sinful unbelievers (John 17:14).

C. The repetition about not being of the world should get our attention and examination.

D. Reader, are you crucified with Christ, so the world and you are enemies (Gal 6:14)?

## Jesus Prayed for the Apostles – For their Sanctification by Truth – Verses 14-16

## *17 Sanctify them through thy truth: thy word is truth.*

### *Sanctify them through thy truth.*

A. Sanctification is the progressive work in believers of growing in holiness before God.
   1. Sanctification = consecration = set apart for use by God, which requires holiness.
   2. The words *saint* and *sanctuary* are for a holy person/angel or a holy place for God.
   3. If sanctification means fit for God's use, then truth of God's will for men is crucial.
   4. Ministerial work is religious for God and to God, and His religious manual is key.
   5. For much more about Bible sanctification.

B. Men to be consecrated for God's pleasure and purpose must follow His revealed will.
   1. Ministers, as God's representatives and examples to the people, must be purified.
   2. O.T. priests followed higher rules than the people (Lev 21:10-15; Ezek 44:17-31).
   3. N.T. pastors followed higher rules than the people (I Tim 3:1-7; 6:6-12; Tit 1:5-9).
   4. God was very displeased at Moses for not sanctifying Him (Num 20:12; 27:14).
   5. God was angry at David for giving occasion for blasphemy (II Sam 11:27; 12:14).
   6. God was angry at Uzziah for presuming on a consecrated office (II Chr 26:16-21).
   7. Paul rejected using John Mark until he repented for going AWOL (Acts 15:38).
   8. Therefore, Timothy had to take heed to himself and to the doctrine (I Tim 4:16).
   9. Therefore, Timothy had to follow the rules of his profession (II Timothy 2:1-5).

10. Truth is correct and right – exactly what God wants – so it purifies men for Him.

C. Jesus prayed for God to do a special work on the apostles to sanctify them for work.
   1. Remember that this is first and foremost a prayer to God for benefits needed here.
   2. Jesus was about to leave the eleven, and He wanted them to be profitable apostles.
   3. We derive lessons direct and indirect, but it was the Lord's prayer for eleven men.
   4. They had to be set apart and consecrated by scripture to do all prophesied of them.
   5. Truth has a sanctifying effect by purifying a man personally and also ministerially.
   6. The divine means of sanctification is God's truth purifying men, as written (Ps 1:1-3; 119:9,11,104; John 8:32; Acts 15:9; Ep 5:26; II Thes 2:13; I Pet 1:22; Jas 1:21).

D. The word of God is only half the equation; the other half is the Holy Spirit blessing it.
   1. Truth in doctrine and practice is crucial to please God, but where is truth found?
   2. A Bible read, memorized, painted on walls, or worn in a phylactery is not enough.
   3. Scripture must be loved, understood, and followed by a man for effective ministry.
   4. Thus, the Spirit must be sought for pastor and people (Psalm 119:18; Eph 1:17-29).
   5. Jesus asked God by the Spirit to use His word to prepare them for their great work.

E. They needed to be fully prepared to oppose the world and to lead believers to Christ.
   1. They would and did encounter all manner of temptation personally and doctrinally.
   2. They would face questions and problems of many kinds requiring right answers.
   3. They had to be excellent to give the needed example for former pagans to follow.
   4. All these things come through the knowledge, love, and obedience of God's word.

F. Jesus repeated this important prayer request before He moved to believers (Jn 17:19).

## *Thy word is truth.*

A. God demands truth, especially by His ministers, and that truth is found in the Bible.
   1. A glorious verse declares that His precepts annihilate other opinions (Ps 119:128).
   2. God mocks any other source of truth, light, or wisdom (Isaiah 8:19-20; 29:9-16).
   3. God mocks ministers not using His source of truth (Ps 119:98-100; Matt 15:10-14).
   4. The perilous times require emphasis and return to scripture (II Tim 3:14-17; 4:1-4).
   5. Peter declared scripture *more sure* than God's voice from heaven (II Pet 1:16-21).
   6. For Bible truth.

B. If apostolic sanctification was by truth (see above), then God's word was crucial for it.
   1. All ministers must crave it, study it, love it, promote it, and most of all follow it.
   2. Man shall not live by bread alone, but by every word coming from God (Luke 4:4).
   3. The Bible – God's religious manual – equips a man for ministry for and to God.
   4. You may dislike or misunderstand Leviticus, but it is sanctifying truth for priests.
   5. You may not love the *Pastoral Epistles,* but they are sanctifying truth for bishops.

6. The man of God is sanctified for ministry to the degree he follows God's word (Pr 22:17-21; Ps 119:98-100; Acts 6:1-2; I Tim 4:16; II Tim 3:16-17; II Tim 4:1-2).

C. Reader, do you crave God's word, so that you might be sanctified by the truth of it?

## *18 As thou hast sent me into the world, even so have I also sent them into the world.*

### *As thou hast sent me into the world.*

A. God appointed and sent Jesus to His work, so Jesus did the same to eleven (Jn 20:21).

B. God sanctified Jesus by giving Him His word and Spirit (Isaiah 11:1-5; John 3:34).

### *Even so have I also sent them into the world.*

A. The apostles were on a divine mission as was Jesus, thus deserving God's blessings.

B. The apostles had not presumed to send themselves, so they deserved God's blessings.

C. Certain aspects of their ministries were the same – Jesus and the eleven – to preach the gospel and turn sinners from the darkness of Satan to the glorious light of the truth.

D. Reader, do you know what the Lord has sent you to do, and are you doing it today?

E. Reader, how can you call on the Lord for His help, unless you fulfill your own calling.

## *19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.*

### *And for their sakes I sanctify myself.*

A. Jesus set Himself apart to do God's will without compromise or mixture of any sort.
   1. Sanctification is the means a person or thing is consecrated and dedicated to God.
   2. The word of God that sanctifies was in His heart and mind to obey God (Jn 17:17).
   3. Jesus did not think, speak, or act outside the word of truth or live contrary to it.
   4. Whether answering the devil or Jews, He turned to scripture over and over again.
   5. He was fully committed to upholding every jot and tittle of Moses' law perfectly.
   6. He did not care about all their accusations – like no learning – He had God's word.

B. Jesus separated Himself from the world to serve God as an example to the apostles.
   1. He had during the entirety of His ministry sanctified Himself exactly as described.
   2. The Lord, as part of His prayer, stated His purpose to do all God had sent Him to do, so that He might provide a wonderful example and obtain promised blessings.
   3. They would have His example of suffering; they would have the gift of the Spirit.

That they also might be sanctified through the truth.

A. Jesus asked God to sanctify them (Jn 17:17), then He asked that they would do as He.
B. God would not do it all for them (we are not Fatalists), so Jesus prayed for God's help.
C. God's word to the apostles was that God and Christ had chosen them for a great work.
D. As the Lord obeyed His charge, so the apostles obeyed their charge (Mk 16:17-20).
E. Our brother Paul called on others to follow him as he followed Christ (I Cor 11:1).
F. Reader, does the word of truth call you to a sanctified life? Are you fulfilling the call?

## Jesus Prayed for All Believers – For Unity in Divine Love – Verses 20-23

### *20 Neither pray I for these alone, but for them also which shall believe on me through their word;*

#### *Neither pray I for these alone.*

A. Here is a transition in His prayer from the apostles to those believing their word – us!
    1. Remember the prayer's general division … Himself (1-5) and then apostles (6-19).
    2. He first prayed for the men God had given (less Judas) that He would leave here.
    3. He then moved to all Christians that would believe on Him through their word.
    4. Their word included their verbal preaching and much more their written epistles.
B. Jesus' affection and concern for the apostles hours before crucifixion has moved us.
    1. They should have been praying for Him, for He had given them plenty of notice.
    2. They should have been praying for Him, for He would die while they hid and ate.
C. But He also loved and cared for us Gentiles hours before His arrest, torture, and death.
    1. Before you had existence, He already saw His seed, even us Gentiles (Is 53:10).
    2. If He prayed like this hours from torture and death, He does in heaven for sure!
    3. His words trump President Trump honoring you before a joint session of Congress.
    4. These are some of the most precious, personal, intimate words in all the Bible.
    5. Every believer ought to lay hold of the fact that Jesus remembered them in prayer.
D. His prayer transition does not leave the apostles out but includes us by His use of *also*.

#### *But for them also which shall believe on me through their word.*

A. Here is a transition in His prayer from the apostles to those believing their word – us!
    1. Note the difference in pronouns from the demonstrative *these* to the different *them*.
    2. He spent 14 verses on the apostles, but He still took out time for you, dear reader.
    3. The compassion and care He had for his apostles extends as well to all believers.
    4. His prayer transition does not leave the apostles out but includes us by use of *also*.

B. First evidence of eternal life is faith (Jn 5:24; 6:47), which proves election (II Pet 1:5).
    1. Jesus did not pray for unbelievers or non-elect; what would He request for them?
    2. Many say Jesus died for the sins of all men, but why would He not pray for them?
    3. John Owen, with many points, argued the atonement is as wide as His intercession.
    4. Belief is not the condition of eternal life, but the evidence, proof, and sign of it.

C. The N.T. mystery has preaching to Gentiles and believers in the world (I Tim 3:16).
    1. Jesus charged the apostles to worldwide ministry and gave power for it (Acts 1:8).
    2. They received their power at Pentecost, and then God called Paul (Acts 9:1-22).
    3. More about the Gentile mystery.
    4. More about the power of Pentecost.

D. Have you claimed this prayer of Jesus Christ for yourself? How? By true faith in Him!

## *21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*

### *That they all may be one.*

A. Again, we see our Lord's emphasis on the unity of believers together in God and Him.
    1. With His arrest, torture, death very close that night, He prayed for Christian unity.
    2. He did not stress any Commission, building programs, ball teams, or even doctrine.
    3. His stress on unity is obvious; it was the first request for the apostles (John 17:11).
    4. Which N.T. epistle will you raise, especially Paul's, that does not stress this point?
    5. Thus, the present commitment of our pulpit is to address it at least once quarterly.
    6. The early church fulfilled this by the Spirit as reading Acts 2 and all of Acts shows.
    7. Compare it to the so-called United Nations and their regular warring and bickering.

B. Our nature, before and after regeneration, is prone to division (Tit 3:3; Acts 16:36-40).
    1. The apostles argued about their kingdom positions before this (Matthew 20:20-28).
    2. Paul warned the Galatians to hate the flesh that could devour them (Gal 5:13-26).

C. Every father, master, and ruler loves all those under him to be in total unity and peace.

D. Reader, it is a solemn duty to be a great peacemaker (Ps 133:1-3; Amos 3:3; Pr 6:19; Eph 4:3; Phil 2:1-4; 4:2; Rom 12:16; 15:5-6; I Cor 1:10; II Cor 13:11; Jas 3:17-18).
    1. There are blessings for peacemakers, but curses for dividers (Mat 5:9; Jas 3:14-18).
    2. Anyone allowing or sowing any differences is a God-hated enemy of Jesus here.

E. As foretold of the Scion of Jesse, the wolf shall dwell with the lamb (Isaiah 11:1-9).

As thou, Father, art in me, and I in thee.

A. The standard here is unity the Father (God) and Son (Jesus the Man) have together.
    1. The goal is not and cannot be unity of nature, but of affection, plan, purpose, etc.
    2. This is unity in agreement, fellowship, joy, love, plan, purpose (John 17:11-13).
    3. God and Jesus never resented each other, slighted each other, or sought for glory.
    4. They have never had a difference of opinion to hinder kingdom prosperity at all.
    5. Their design and efforts are perfectly compatible and united in goals and purpose.
B. They were and are committed to glorify and honor each other (John 13:31-32; 17:1-5).
C. They had and have great affection and love for each other (Jn 3:35; 5:20; 15:9; 17:26).
D. They had and have great delight and joy in each other (Psalm 16:8-11; 42:8; Isaiah 42:1; 53:12; Matt 3:17; 12:18; 17:5; Phil 2:5-11; Colossians 1:13; Hebrews 12:2).

## *That they also may be one.*

A. Jesus prayed that we believers would also be united as the Father and the Son are one.
    1. A kingdom divided cannot stand; let us be different from all others (Lu 11:14-23).
    2. There should be no schism in a church whether doctrine, persons, or personalities.
    3. Do not be content with agreement or unity in some or many points, but all points.
    4. True Christians promote peace every way they can and at all times with great zeal.
    5. It is always understood that division is better than compromise of truth or holiness.
    6. We want to have the kind of love among and between us Jesus does (John 15:9).
    7. Every joint should be body-committed.
B. In the world an increase in glory for one usually means a decrease in glory to another.
    1. But in Jesus Christ's kingdom all are the sons of God and all also kings and priests.
    2. But in Jesus Christ's kingdom even those made leaders of a flock are but servants.
C. Jesus sought the joy that results from such unity with His earlier words (John 17:13).

## *In us.*

A. His prayer's goal was affection, unity, fellowship of believers with God and Christ.
    1. He had requested this already about the apostles, and now toward us (Jn 17:11).
    2. He had already explained that eternal life was for this very purpose (Jn 17:2-3).
    3. Anyone working contrary to this unity without a holy, just cause is against Christ.
    4. There is one body and one faith; it is our duty by the Spirit to keep it (Eph 4:1-6).
    5. This apostle described the mutual fellowship with God and Christ (I John 1:1-4).
    6. Paul often taught this brotherly love and unity; the early church proved it clearly.
    7. We say, *Blood is thicker than blood* – unity with Christ trumps all relationships.
B. Unity for the sake of unity that compromises doctrine and truth is ecumenical heresy.

1. We do not care how many or how intensely others might crave unity without truth.
2. We will gladly enter the ark Christ Jesus and leave compromisers to the latter rain.
3. We reject and despise ecumenical efforts to compromise doctrine and truth for unity e.g. Bill Gothard, Billy Graham, Focus on the Family, Promise Keepers, etc.
4. Our position on separation is clear.

C. Truth is a significant condition of apostolic unity (John 17:14,17; II Thess 2:15; 3:6).
1. Jesus and the apostles had low reputations, yet they turned the world upside down.
2. The pillar and ground of the truth and mystery of godliness won (I Tim 3:15-16).
3. But as Jesus prayed here, love and unity and peace greatly enhance its reputation.

### *That the world may believe that thou hast sent me.*

A. Jesus' goal by this carefully defined unity is to testify the truthfulness of Christianity.
1. Jesus preached early that peacemakers would be called children of God (Matt 5:9).
2. Jesus taught this same lesson minutes or hours earlier (Jn 13:34-35; I Jn 3:10-14).
3. Men and their manners changing is witness to the Lordship of Christ (Titus 3:1-7).
4. Reasonable men and saved men would see the truth of Christianity by great unity.
5. Gentiles in the world heard the truth of the gospel, but they also saw it lived out.
6. Ephesians gave up witchcraft for the Lord Jesus in public fires (Acts 19:19-20).
7. Changed lives of Thessalonians was known in the Roman world (I Thess 1:8-10).
8. The gospel is adorned by all kinds of godliness, but unity in love and peace is key.
9. Actions speak louder than words.
10. *Love is the Greatest* in many ways.

B. The unity in the Jerusalem church was precious to observers (Acts 2:42-47; 4:32-35).
C. When Christians do not do this, they bring reproach on Christ, His church, His gospel.
D. Since this is repeated by our Lord in His next sentence, it is a chief goal for believers.
E. Does your affection, forgiveness, and peacemaking confirm Christianity to others?
F. Do you walk with God in such faith, hope, joy, peace, righteousness to convert them?

## *22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:*

### *And the glory which thou gavest me.*

A. Jesus did not have much glory yet – much glory was future – recall use of verb tenses.
1. The Father had given Him glory, for sure, and included here, but much was future.
2. Jesus was not crowned with glory and honor until His resurrection and ascension.
3. **Glory** = Exalted honor of reputation of a person, as Jn 1:14; 7:18; 11:4 17:1-5, etc.

4. His highest honor to this point and the highest after His ascension are the same.

B. What glory did God give Jesus for believers to promote their unity like God and Him?
   1. Consider carefully each component of the question – glory, Jesus, believers, unity.
   2. This is not the glory of His divine nature; it cannot be communicated to creatures.
   3. This is not mediatorial glory of Christ, for disciples are mediated, not mediators.
   4. This is not eternal glory, or glorification, for the unity is on earth (Jn 17:21,23,24).
   5. This is not glory of miracles; Judas did and many sons don't (Jn 2:11; 6:70; 11:40).
   6. It is not the divine nature (II Pet 1:4); it is helpful but not directly related to unity.
   7. It is not the glory of apostleship, for this verse and this section is for all believers.
   8. It is not the Holy Spirit, for though given to both parties, He is not noted as glory.
   9. It is not the gospel; it is glorious; Jesus only gave it to preachers as given to Him.
   10. Do not entirely exclude any honor but what follows, but emphasize what follows.

C. Commentators vary greatly, denying some opinions and proposing their own opinions.
   1. They reference impossibilities or others suggesting eternal glory, divine nature as deity, mediatorial glory, miracles, pure truth, and preaching (II Cor 3:8,18; 8:23).
   2. They propose grace of salvation (Trapp), partake of divine nature (Poole), honor of union with Christ (Barnes), glory of God and image of Christ (Calvin), Holy Spirit (JFB), Holy Spirit and rewards of salvation (Henry), gospel of God (Gill), His reward shared with us (Family), sonship of Christ and we as sons of God (Clarke).
   3. Darby is very confusing and esoteric trying to describe Jesus' glory and then ours.

D. It is not the glorious gospel, though it is a glory to know gospel truth (II Thess 2:14).
   1. The gospel has glory by its glorious news (II Cor 3:8,18; 4:4; 8:23; I Tim 1:11).
   2. Jesus had given them God's word (Jn 17:8), but it did not make one (Jn 17:11-13).

E. What exalted honor of reputation did God give Jesus, and He give us, past and future?
   1. It cannot be limited to apostles or other ministers, for it is to apostles and believers.
   2. It must be glory and honor of reputation, not just any good or kind gospel blessing.
   3. It must directly promote unity of the Father, the Son, and us together (Jn 17:21-23).
   4. This honor serves an earthly goal, for unity to convince the world (John 17:21,23).
   5. It must be an exalted honor, and it must fit the context of unity with the Godhead.

F. There is a particular glory and honor for Jesus and then for us that exceeds all others.
   1. This incredible gift and honor is the source and means of glory for God, Jesus, us.
   2. This gift of glory is a clear and powerful motive for our unity with others and God.
   3. It is being sons of God – Jesus as His only begotten – we also as the sons of God.

G. The glory and exalted honor here is Jesus as beloved and only begotten Son of God.
   1. He had been prophesied as the Son of God: a virgin-born Son of God (II Sam 7:14; Psalm 2:6-9; 89:26-27; 110:1-2; Isaiah 7:14; 9:6-7; Jer 31:22; Dan 7:13-14).

2. What did the angel tell Mary her son would be called – *Son of God* (Luke 1:35).
3. God had given Jesus glory as His Son by thundering His approval from heaven (Matt 3:17; 12:18; 17:5; II Pet 1:17; John 1:14; 10:36). He gave glory as His Son.
4. Devils and apostles declared Jesus Son of God (Matt 8:29; 16:16; Jn 6:69; Ro 1:4).
5. God gave Jesus more glory and honor as His Son in heaven after His resurrection and ascension (Heb 1:1-14; 2:5-9; 5:5-6; Psalm 2:6-9; Acts 13:32-34; Rev 2:18).
6. He was given a particular honor that is exalted over others (Heb 1:1-9; Ps 2:6-9).
7. His position over the angels is clearly delineated as being Son (Heb 1:1-9; 2:6-13).
8. The preeminent fact of the gospel is Jesus is the Son of God (Acts 8:37; I Jn 5:4-5).
9. The immediate context is God's acceptance and love of Jesus Christ (Jn 17:23-24).
10. For Jesus's official sonship.
11. For Jesus's coronation.

## *I have given them.*

A. The sonship of believers is a big concept, doctrine, and emphasis throughout the N.T.

B. First, we see it in the personal teaching of Jesus Christ with the apostles and believers.
   1. The concept of God as Father was in the O.T., but was not prominent with Israel.
   2. They were happy to be called the children of Israel, Jacob, or Abraham (Matt 3:9).
   3. Jesus promised to call peacemakers the children of God, which is unity (Matt 5:9).
   4. Jesus appealed to believers as children of God to love their enemies (Mat 5:43-48).
   5. The Lord's Prayer, as generally called, starts out, *Our Father, which art in heaven.*
   6. Jesus appealed to a very definite relationship of God as their Father (Matt 7:7-11).
   7. Jesus taught that our sonship, like angels, is more obvious in heaven (Luke 20:36).
   8. Jesus Christ owned believers as sons of God and His friends (John 1:12-13; 15:15).
   9. Caiaphas prophesied a mystery – Jesus would gather God's children (John 11:52).

C. Second, we see it emphasized heavily throughout the New Testament by the apostles.
   1. Our predestinated adoption as brothers of Jesus is emphasized (Ro 8:29; Ep 1:3-6).
   2. The Holy Spirit, given by Christ, testifies of our sonship (Rom 8:14-17; Gal 4:4-6).
   3. How can there be any debate that adoption is not our greatest honor (I John 3:1-3)?
   4. We know that adoption transcends any other spiritual blessing or facet of salvation.
   5. Our writer, used by one Spirit, stressed it in his first epistle (I Jn 1:1-4; I Cor 1:9).
   6. He wrote much to prove we are begotten and born as God's children (I John 2-5).
   7. We love God (the Father) and those He has begotten (sons), the unity of I Jn 5:1-2.
   8. Paul and others taught brotherly unity as children of God, and the early church proved it (Acts 2:42-47; 4:32-35; Rom 9:8; I Cor 1:10; 16:20; II Cor 6:16-18; 13:11; Gal 3:26; 4:28-31; Eph 3:14-15; 4:1-6; 5:1-2; Heb 12:5-10; I Pet 3:8-9).

9. We say, *Blood is thicker than blood* – unity with Christ trumps all relationships.
10. The universe moves toward the glory of revealing us as God's sons (Rom 8:17-23).
11. Our sonship includes an inheritance as joint-heirs with Jesus the Son (Ep 1:11-14).
12. In the midst of heaven's glory and rewards, sonship is still the key gift (Rev 21:7).
13. For much more about our divine sonship.
14. For even more about our adoption.

D. Jesus will declare this great fact of family unity formally before God (Heb 2:11-13).
E. It is this sonship of God that should be displayed by unity to the world (Phil 2:14-16).
F. Do you understand the glory of being a son of God? Do you love all the other sons?

### *That they may be one, even as we are one.*

A. This means to be united in love, peace, joy, plan, purpose, and kingdom priorities.
B. For more about this use of *one,* see the comments for the same for apostles (Jn 17:11).
C. The oneness is in God our Father – divine sonship – with Jesus one Lord (Eph 4:1-6).
    1. The tight family of God is what mutual sonship with Jesus is for (Ro 8:14-19,29).
    2. Jesus Christ will declare our fabulous sonship officially before God (Heb 2:11-13).
    3. It is this sonship of God we should display by unity to the world (Phil 2:14-16).
D. Our sonship should promote our love of the brethren, the other children of God by the same adoption we enjoy (Matt 5:43-48; Eph 5:1-2; I John 3:1-3; 4:7-13; 5:1-2).

## *23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

### *I in them, and thou in me.*

A. Do not presume foolishly and impatiently that Jesus is merely repeating Himself here.
B. His request is moving upward and forward for the gift of the Holy Spirit in believers.
    1. It is properly only by the Holy Spirit that Jesus and the Father can be in believers.
    2. Jesus had taught this night that He and God by the Holy Spirit would indwell men.
    3. He made great promises and prophecies of it (Jn 14:15-23; 15:4-5,9-11; 16:26-28).
    4. The Holy Spirit is called the Spirit of Christ that is sent into us (Rom 8:9; Gal 4:6).
    5. The perfection of unity with the Father and the Son can only be by the Holy Spirit.
    6. Sonship is the highest message of the Spirit in us, *Abba, Father* (Ro 8:15; Gal 4:6).
    7. The Spirit brings Father and Son in greater manifestation (Jn 14:21-23; I Jn 1:1-4).

### *That they may be made perfect in one.*

A. The goal is the same (Jn 17:21) but with greater power (Spirit) and connection (love).
B. Do you hear the gospel call from our Father in heaven? We should be perfectly united.
C. How do we actually achieve such a goal? By Jesus and the Father in us by the Spirit!
D. How can we truly achieve such a goal? By the greatest grace, means, and bond – love!

## *And that the world may know that thou hast sent me.*

A. The truth of Christianity is at stake by our lives – has Jesus of Nazareth changed us.
B. There are two ways to show the world that Jesus Christ's religion is absolutely true.
    1. First, we could be apostles and reprove the world of its ignorance (John 16:8-11).
    2. Second, we can love each other with love, peace, unity, and joy that are obvious.
C. What character trait deserves the title, children of God? Peacemakers, duh (Matt 5:9).
D. It is this sonship of God that should be displayed by unity to the world (Phil 2:14-16).
    1. It is tiring, shameful, and wasteful to focus on Philippians 2:12-13 and not 2:14-16.
    2. Just like it is tiring, shameful, and wasteful to focus on I Peter 1:23 and not 1:22.
E. The unity in the Jerusalem church was precious to observers (Acts 2:42-47; 4:32-35).

## *And hast loved them.*

A. Our unity, peace, love, joy shows that Christianity is true (Jesus is God's Son; 17:21).
B. But there is a greater cause that should also motivate us – God's love of His children.
    1. Let us show the world that the LORD Jehovah, Creator of the universe, loved us.
    2. How do we do this? The same way as before – by brotherly unity, peace, love, joy.
    3. How do we do this? By God and Jesus manifesting greater love to us (Jn 14:21,23).
    4. Jesus told apostles the Father loved them enough Himself for prayer (Jn 16:26-28).
    5. Our confident hope in living sacrificial lives and dying peaceful deaths shows love.
C. Jesus told John about the Jews recognizing God's love of the Gentile elect (Rev 3:9).
D. There will be a clearer revelation of God's love for the elect in Judgment Day, but there is also a revelation made to the world God loves us when we walk in the Spirit.
    1. The grace we stand in is a Spirit-filled life with a very unique outlook (Rom 5:1-5).
    2. Our God is love – no other god is anything like ours in the dimensions of His love.
    3. He loves His Son greatly, but He sent Him to die for us (I John 4:10). This is love.
    4. He loves His only begotten Son, but He loves us to dilute Him with many brethren.
    5. He loves His obedient Son and gave Him an inheritance, but He split it with us.
    6. These few aspects of God's love for us (of many) should transform us (I Jn 3:1-3).
    7. We must love others – brothers and then pagans and enemies – that gets attention.
E. Are you so perfect in one that the world sees Christianity is true and God loves you?

# Jesus Prayed for All Believers – For their Presence in Heaven – Verse 24

## *24 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.*

### *Father, I will that they also, whom thou hast given me.*

A. Those the Father gave Jesus are elect believers this time due to context (John 17:20,2).
   1. He had used the phrase *thou hast given me* about the apostles (Jn 17:6,6,9,11,12).
   2. By His use of *also*, introducing a new request, He continued with future believers.

B. What a day that will be! when Jesus tells the universe God gave us to Him (Heb 2:13).

C. What a day that will be! when we realize all the blessings planned and prepared for us.

### *Be with me where I am.*

A. Is this the chapter's best verse – the most personal, intimate, hopeful for believers?
   1. What more could you want than the Blessed and Only Potentate asking for you?
   2. Every word here is precious, pregnant with meaning, and potent to our little hearts.
   3. Richard Baxter thought the whole world inadequate in comparison to this verse.
   4. The Godman and now Ruler of the universe begged God for you with Him always.

B. We see present tense verbs of future actions, as we saw before (John 17:4,11-14,18).
   1. Jesus prayed in light of what He would do: He was committed to it; it was close.
   2. He had stated the same earlier (Jn 14:1-3), and He would not fail (I Thess 4:13-18).

C. God's saving grace from the eternal phase (plan) to the final (conclusion) is heaven.
   1. The purpose of salvation is for God to have a family to share His great goodness.
   2. In 18 hours Jesus told a believing thief – *To day shalt thou be with me in paradise.*
   3. Where is paradise? It is not Eden, as some say. It is the third heaven (II Co 12:1-4).
   4. Minutes after telling the thief, Jesus commended His spirit to God (Luk 23:42-46).
   5. If your spirit leaves your body, you are instantly with Jesus (II Cor 5:8; Phil 1:23).
   6. Jesus had told them some minutes early that He would come for them (Jn 14:1-3).
   7. If we understood this, we would set our affection above (Col 3:1-4; Phil 3:20-21).

D. The golden chain of salvation started in foreknowledge and ends only in glorification.
   1. Not a single soul will be lost from beginning to end (Rom 8:28-39; John 6:37-39).
   2. Predestination is God's choice, work, and guarantee of the destination of heaven.
   3. Predestination is acceptance and adoption (Eph 1:5), but also inheritance (Ep 1:11).

### *That they may behold my glory, which thou hast given me.*

A. Jesus was crowned with glory and honor at His ascension (Heb 2:6-9; Rev 5:1-14).

1. What those in heaven see is the glorified Jesus Christ, which was six weeks away.
2. Jesus did have much glory at the time of this prayer; He was about to be crucified.
3. We love Revelation 1:12-18 for this apostolic writer seeing Jesus fully glorified.
4. We love Revelation chapters 4-5 and their exalted description of our Lord in glory.
5. We love Revelation 12:5-11 and its description of our Lord victorious over Satan.
6. We love Revelation 19:11-16 for a description of Jesus victorious on a white horse.
7. We love the first two chapters of Hebrews for its glorious description of His glory.
8. His glory as the Mediator shall exceed our glory as the mediated, Savior or saved.

B. We shall not only see His glory, but we shall also be glorified for eternity with Him.
1. Flesh and blood bodies cannot enter heaven; we will be changed (I Cor 15:50-53).
2. Not only is He pictured on a white horse, but we shall be on them also (Rev 19:14).
3. We shall divide the spoils with Him – possession of the universe (Rom 8:14-23).
4. A new heaven and earth will be totally different in righteousness (II Pet 3:10-14).
5. This same writer tells us that we shall be like Him when we see Him (I Jn 3:1-3).

### *For thou lovedst me before the foundation of the world.*

A. Since Jesus did not exist before 4 B.C., this is covenant affection like His choice of us.
1. See the introduction and comments at John 17:5, for His two natures as Godman.
2. We were chosen in Christ at the same point in time, yet we did not exist (Eph 1:4).
3. In God's plan and purpose, Jesus would die and be exalted (II Tim 1:9; I Pet 1:20).
4. Eternal life was promised and heaven prepared at this time (Titus 1:2; Matt 25:34).
5. For much more of such things.

B. If God loved us with an everlasting love, He certainly loved the Lord Jesus (Jer 31:3).
1. All events in time were planned from eternity, including His reward (Acts 15:18).
2. The purpose of Almighty God was to greatly glorify Jesus after and for His death.
3. His loving favor of Jesus was prophesied of old (Ps 2:6-9; 16:8-11; I Peter 1:6-13).
4. Jesus went to the cross boldly trusting God's promises (Heb 12:2; Isaiah 53:10-12).

C. If you will join Christ in His kingdom, then you must lay hold of it by faith and love.

## Jesus Prayed for the Apostles – By their Faith in Christ – Verses 25-26

## *25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.*

### *O righteous Father.*

A. Jesus closed His prayer, and as His introduction was most wise, so is His conclusion.

1. He reverted back to the apostles, since they were the primary and needful object.
2. These precious and tender minutes ended with them again the focus of His love.

B. As earlier in prayer, there are no requests but Jesus reasoning about them (Jn 17:6-10).
1. He told the Father the eleven had believed He was God's Son on a divine mission.
2. He promised to teach all the gospel to them for their benefit of God's love of them.
3. He would do this in person for 40 days after His resurrection and then by the Spirit.
4. Jesus hereby appealed to God's righteousness to hear His prayer and to answer it.
5. God's righteousness would recognize and value their difference from the world.
6. God's righteousness would recognize and value the Lord's commitment to them.
7. Abraham reasoned with God by taking a very similar tack (Genesis 18:23-26).
8. When you confess sins, remind God of His faithfulness and justness (I John 1:9).

C. Prayer should include praise for His attributes. Here Jesus declared His righteousness.
1. The living and true God is righteous in all His ways (Deut 32:4; Romans 3:24-26).
2. He is also righteous in selective judgment of men (II Thess 1:3-10; Phil 1:27-28).

## *The world hath not known thee.*

A. God has revealed Himself, but the world rejected truth (Ps 19:1-6; Rom 1:19-25,32).

B. God looked down and saw no man would seek or know Him (Ps 14:1-3; I Cor 1:21).

C. If you know the Father, it is because Jesus revealed Him to you (Matthew 11:25-27).

D. Remember, the purpose of eternal life is for men to know God and His Son (Jn 17:3).

## *But I have known thee.*

A. Jesus of Nazareth was a tremendous exception to the rule, since He was without sin.

B. He had been about His Father's business from the beginning (Luke 2:49; John 2:16).

C. Our dear Lord spent nights in prayer to God and then preached Him during the day.
1. He knew the best and most helpful fellowship was up in prayer to God His Father.
2. He knew His work was to make known God's word to His generation (Ps 40:8-10).

## *And these have known that thou hast sent me.*

A. Our Lord returned to a direct consideration of the apostles here by virtue of His *these.*
1. Remember the distinguishing pronouns used to introduce all believers (Jn 17:20).
2. To confirm this analysis, what Jesus said here was not true of any future believers.
3. To confirm this analysis, what Jesus said in the next verse was true only of eleven.

B. From Nathaniel to Peter to Thomas, they all knew Jesus (John 1:49; 6:67-69; 20:28).
1. The apostles had faith in the Son of God; they spread it to one another and others.
2. They stuck with Him though He was violently and vilely despised by the Jews

3. Along with many common people, they chose Christ over all the religious leaders.

## Jesus Prayed for the Apostles – By His Promise for Them – Verses 25-26

### *26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.*

### *And I have declared unto them thy name.*

A. As earlier in prayer, there are no requests but Jesus reasoning about them (Jn 17:6-10).
   1. He told the Father the eleven had believed He was God's Son on a divine mission.
   2. He promised to teach all the gospel to them for their benefit of God's love of them.
   3. He would do this in person for 40 days after His resurrection and then by the Spirit.

B. Jesus had declared God's name – person and doctrine – to them (John 17:6-8; 15:15).

C. This had been prophesied of Him long before (Ps 22:22; Hebrews 2:12; Matt 26:30).

### *And will declare it.*

A. Jesus declared God to them personally after His resurrection (Luke 24:13-27,44-49).

B. Jesus declared God to them by the Spirit after Pentecost (John 14:17-20,26; 16:13-15).

### *That the love wherewith thou hast loved me may be in them.*

A. The personal love of God for Christ is in us first by regeneration, then by the gospel.
   1. The love here is practical love resulting from Jesus declaring God's name to them.
   2. All men are ignorant of God and His affectionate saving grace until told about it.

B. A man must love God and Christ, or he is a reprobate (II Cor 5:14; 13:5; I Cor 16:22).

### *And I in them.*

A. This is not Christ in us vitally; this is Christ in us practically by faith (Eph 3:14-19).

B. The knowledge of God and His will brings more of God and Christ (John 14:21-23).

C. God and Jesus have saved us to know them and have fellowship with them (I Cor 1:9).

### Conclusion:

1. This chapter of the Bible is like entering the Holy of Holies and hearing the most spiritual prayer.
2. Solomon had a great prayer to dedicate his temple, but a greater than Solomon prayed this one.
3. David's prayers scattered through Psalms are wonderful, but a greater than David prayed here.
4. This prayer is by the Godman Christ Jesus to God His Father in heaven – a transcendent prayer.
5. Your appreciation and affection is a choice – there is nothing else you can read or watch like it.
6. Never doubt what Jesus does for you each day of your life – He lives to make intercession for you.

7. He died and rose for you, but His intercession in heaven for you is greater (Romans 5:10; 8:34).
8. All priests die, which leaves you without help, but Jesus lives forever to help you (Heb 7:23-28).
9. When the apostles should have prayed for Him, He instead prayed for them and their future.
10. When you knew nothing of Him or His life or death, He prayed for you and blessings on you.
11. Though only hours from His own arrest, torture, and death … He prayed for you and your help.
12. You can and should benefit by this prayer through consideration of its construction, content, intent.
13. The outline of the prayer – at the top of these comments – is very useful us to grasp it overall.
14. Consider its content and the truth revealed by its declarations and requests throughout the prayer.
15. Observe and think about the reasoning Jesus used to appeal to God and move Him to answer it.
16. Note the reverence Jesus used addressing His dear Father in heaven by use of Father six times.
17. See Jesus's submission and appreciation for God's sovereignty *giving men to Him* seven times.
18. Rejoice at the spiritual focus on God's glory, true knowledge, unity of men, and mutual love.
19. And last but not least you can read the book of Acts and the apostolic epistles to see it fulfilled!
20. You can and should benefit by this prayer through asking several questions to apply it to yourself.
21. How did Jesus intend His prayer for His apostles – what did He want them to do by divine favor?
22. What conditions had the apostles fulfilled for Jesus to reason about with His Father for them?
23. You must ask yourself – does my life fulfill the conditions the eleven fulfilled for Jesus to pray?
24. How can I take His requests for them and apply them to my life? What does He want from me?
25. How can I learn from this example prayer by the Godman my Savior to pray better myself?
26. Did the LORD God Jehovah, the Father of the Lord Jesus Christ, hear His Son's prayer of John 17?
27. God the Almighty always heard His Son's prayers (John 11:22,42; Matt 26:53; Hebrews 5:7).
28. Read the book of Acts to see the apostles united, separate from the world, and powerful for God.
29. Read the book of Acts to see believing disciples united, separate from the world, filled with love.
30. Every Bible should know that the chapters John 14-17 are the most personal and precious of all.

## For Further Study:

1. You Need a Lawyer.
2. Boldness to Enter the Holiest.
3. The Gift of Eternal Life.
4. The Prophets of God.
5. One Another Duties.
6. Blood Is Thicker than Blood.
7. Peace in Relationships.
8. Righteous Relationships.
9. Which Every Joint Supplies.
10. 1*What Is a Domestique?*

11. Why Wear Pretty Shoes?
12. Selfish or Selfless.