

1 ¶ Jesus spoke these things; and lifting up His eyes to heaven,
He said, "Father, the hour has come;

glorify Your Son, (*request#1 for Himself*)

that the Son may glorify You, (*the result will be Gods glory*)

2 even as (just as) You gave Him authority

over **all** flesh,

Jesus has authority over all flesh (mankind) and the authority to give eternal life. These things stands as shining examples of the glory that the Father has bestowed upon the Son.

that to **all** whom You have
given Him(*men*),

Jesus repeats this idea several times in this prayer that God has given Him men.

He may give eternal life.

3 "This is eternal life,

that **they** may know

You,

the only true God

and Jesus Christ

whom You

have sent.

This verse speaks of the glory of the Father and the Son. Jesus ties this glory to the authority that the Father gave to Him to give eternal life to the men that God had given to Him. The link between glory and authority here reminds me of the book of Rev. chapter 5 where no one is worthy to open the book or break its seals except the Lamb. It goes on to report that the Lamb purchased for God men from every tribe and nation. Jesus had come from glory to accomplish this task of gaining a people for God. He was to give them eternal life and in this authority to grant eternal life, the glory of God and the glory of His Christ shall be revealed.

4 "I glorified You

This is the main purpose of Jesus, this is what motivated Him above all other things .Glorifying the Father was the highest thing. Accomplishing the work that the Father had given Him to do was the means by which Jesus would glorify the Father. Our greatest purpose must be to glorify the Father and the Son. The means by which we do that is to appropriate all that Jesus has accomplished for us. We do this by our faith in Him. We don't have to re-create works to Glorify God, but walk in the One who glorified God perfectly. The means by which we do that is found in Romans 8:29 where we read that we are to be made into the image of God's firstborn Son. Jesus said that to do the work of God is to believe. By believing we can appropriate all that Jesus has done for us and let Him live in and through us therefore He will continue His work through us.

on the earth,

having accomplished the work

which You have given Me to do.

It is interesting to note that Jesus only did what the Father told Him to do. He did not launch out in His desire to glorify the Father and just do what He thought to do. He did only what the Father ask of Him, nothing more and nothing less.

5 "Now, Father,

glorify Me (*doxazo: to render glorious, full of glory, honor to magnify request #1 repeated*)

together with Yourself,
with the glory
which I had with You before the world was.

Here at the end of Jesus life, He longs for the place and position of glory which He shared with Father God in the eternal beginnings. Jesus had been sent with a mission and the mission was almost complete. His request of the Father was simply to glorify Him. He makes no other request of God in these first 5 verses.

A transition now occurs in His prayer to the Father. The first 5 verses were mostly about the glory of the Father and the return to glory of the Son. Now He begins to focus upon the men that the Lord had given Him, those who had followed Him.

6 ¶ "I have manifested (*to make apparent*) **Your name** (*authority and character*) to **the men**

whom You gave Me out of the world; (*God gives men to us*)
they were Yours
and You gave **them** to Me,
and **they** have kept Your word.

Keeping God's word is a marker which identifies a true follower of Christ.

7 "Now **they**

have come to know
that everything
You have given Me
is from You;
8 for **the words**
which You gave Me

I have given to **them**;
and **they** received them

and truly understood
that I came forth from You,
and **they** believed
that You sent Me.

True followers must know certain things. One of those key things to know was that God was the source of everything for Jesus and that Jesus had come from the Father. We can not be ambivalent or ignorant of the things that Jesus would have us know. What we know is the foundation of our faith. If we know correctly, our faith will the correct foundation to grow. These red letters in the NT are the highest words in the Bible. All are inspired, but not all are of the same importance or weight. Jesus is the image of the invisible God who was in heaven with His Father and came to earth to make Him known. He is the only man in that status in the entire history of man. Therefore these words of Jesus carry the most revelation and the most

direct importance. He invited us to “come and learn of Me”, in focusing on the red letters, we can more directly learn of Him.

In verse 7 there is a three fold process disclosed to us. First we receive the word. This is done through our minds as we hear the word and take it into our conscious mind, not rejecting the content, but receiving it. Secondly we can then understand. To understand is a deeper process that receiving and understanding is a process of integration of the word into our lives in a deeper way. Thirdly, we believe the word. Biblical belief occurs in the heart. Romans 10:10 says that with the heart one believes resulting in righteousness. Belief takes its place in the heart of a person. It is a place where new behaviors are birthed for true belief must bring forth ways of living that is consistent with that belief.

9 "I ask

on **their** behalf; (*the men whom God had given to Jesus*)
I do not ask on behalf of the world, but
of **those** whom You have given Me;
for **they** are Yours; (ownership)
10 and all things that are Mine are Yours,
and Yours are Mine;
and I have been glorified in them.

No request has yet been made on their behalf; it has been a series of declarations about them and His ministry among them. Many declarations and beliefs can be identified from these words. Whatever He says of us is true. A question must be asked in reading this chapter, are some of these statements made by Jesus only true of the 12 disciples, other followers at that time or true of all believers through time? The statements made clearly about the 12 disciples, are these statements potentially generalized in such a way that they apply in principle to us today?

11 ¶ "I am no longer in the world;

and yet **they** themselves are in the world, and

This chapter is full of contrast and comparison as seen here between Jesus and His followers. Jesus declared, His kingdom is not of this realm and He was going back to His Father yet they would be in this realm.

I come to You. Holy Father, (*Father used 6 times in this chapter*)

#1 keep them in Your name, (*request # 1 on their behalf*)
the name which
You have given Me,

This is a curious phrase “keep them in your name, the name which You have given Me.” KJV uses “those” instead of “the name” and the New Living Translation does the same thing by using “all those you have given Me”. This makes more sense to me. According to the following request, being in the world exposes one to the potential influence of the evil one. The plan of victory is to be kept in His name. “The name of the Lord is a strong tower, the righteous run into it and are safe.” Proverbs 18:10 There are many names by which the Lord is called. These names reveal descriptions of who He is in character and nature. This will require further study.

that **they** may be one (is this causation describing results or a continuation of the request?)

even as We are.

The result of being kept in His name will be that His followers will be one in the same way that Jesus and the Father are one. What a standard the Lord sets for the unity of His followers! The word one here is the Greek word heis which is the primary number. Jesus said that He and the Father are one in John 14. The number one being used here seems to be a picture of singleness of purpose, intent and will. May we be the same.

12 "While I was with **them**,

I was keeping **them**
in Your name
(those)which You have given Me

and I guarded **them**
and not one of them perished

Jesus is concerned for His followers now that He will be leaving them and coming to the Father. One of the things that He was doing on the earth was laying the foundation for His church which He is building. In doing so He was keeping (holding fast, watching and preserving) His followers and guarding (saving and observing) them from the evil one. Much like a shepherd guards the sheep from the wolf, Jesus was operating as the good shepherd (Jn 10). It is interesting that His final personal instructions to Peter were to feed and tend His sheep. The wolf had not devoured any, except the one who was destined to betray Him by the treachery in his own heart.

but the son of perdition,
so that the Scripture would be fulfilled.

13 "But now I come to You; and

these things (words) I speak
in the world (kosmos is used 13 times in this chapter)
so that **they** may have My joy (joy the product of His words)
made full in themselves.

14 "I have given **them** Your word; and
the world has hated **them**,
because **they** are not of the world,
even as I am not of the world.

15 "I do not ask You to take **them** out of the world, but to

#2 **keep them from the evil one.**

16 "**They** are not of the world, (*comparison*)
even as I am not of the world.

17 ¶ #3 "**Sanctify them in the truth;**
Your word is truth.

18 "As You sent Me into the world, (*comparison*)
I also have sent **them** into the world.

19 "For **their** sakes I sanctify Myself,
that they themselves also may be sanctified in truth.

20 ¶ "I do not ask on behalf of **these** alone, but

for **those** also who believe in Me through their word; that

21 #4 **they may all be one;**
even as You, Father, are in Me and I in You,

#5 **that they also may be in Us,**
so that the world may believe
that You sent Me.

22 "The glory which You have given Me
I have given to **them**,

What is this glory that Jesus is speaking of? It is the unifying ingredient that is critical to build unity. I believe the glory is the indwelling intimacy of "Christ in you, the hope of glory" Col. 1:27.

(#4 again) that they may be one,
just as We are one;

23 # 6 **I in them and You in Me,**

There is a difference between request #6 and #5, for Jesus expounds upon being one by describing the indwelling of His presence in His followers. In #5 He prays for His followers to "be in Us" which describes our dwelling in God. The Apostle Paul writes often about this distinction between Christ in us and us in Christ. There are distinct blessings associated with each reality.

that they may be perfected in unity,
Is this a continuation of the #6 request or the results of the request? But being perfected in unity seems to be a prerequisite to the world knowing these things.

so that the world may know that

You sent Me,
and loved **them**,
even as You
have loved
Me.

24 ¶ "Father, I desire
that they also,
whom You have given Me,

**#7 be with Me where I am,
so that **they** may see My glory**

which You have given Me,

for You loved Me
before the foundation
of the world.

25 "O righteous Father,
although the world has not known You, yet

I have known You; and
these have known that You sent Me; 26 and

I have made Your name known to **them**, and
will make it known,
so that the love with which You loved Me
may be in **them**, and
I in **them**."

(NAS95)

What we know makes all the difference. Jesus says here that in knowing the name of the Lord, one can then come to know the love of God - the breath, length, height and depth (Ephs.3:18) of it can be deeply implanted and known in the heart of a believer. Can we grasp what Jesus is praying here? The amount, quality and dimensions of the Father's great love for Jesus, his only begotten son, will be in us. Not only the love of God in us, but the very spirit of the Resurrected One will be in us. Truly this is the glory of God.

For so long I have focused upon the prayer of Jesus in John 17 for believers to come into unity. Yet the requests of Jesus in the John 17 prayer to His Father are for much more than unity. I believe that this chapter offers us a glimpse of the Church which Jesus is building, for it is He that will build it. Not only the picture, but also the building materials are revealed in this heartfelt prayer of Jesus. Jesus interceded for His own making at least seven specific requests of His Father. He prayed:

1. **keep them in your name (11)**
2. **keep them from the evil one. (15)**
3. **sanctify them in the truth;(17)**
4. **that they may all be one (21)**
5. **that they also may be in us (21)**
6. **I in them and You in Me that they may be perfected in unity (23)**
7. **(they will) be with Me where I am, so that they may see My glory (24)**

As we envision the church that Jesus is building, surely she will have ingrained within her these 7 things for which He prayed on our behalf. Imagine the regional church which is :

A church that abides in the Father's name

A church that is kept from the influence of the evil one.

A church that is sanctified in the truth.

A church that is one, undivided and unified.

A church that is dwelling deeply in the Lord.

A church that experiences the indwelling presence of Christ yielding perfected unity.

A church that has a living anticipation of seeing the glorified Lord in His Kingdom

In verses 1-5 the focus is primarily upon Himself and the Father. The rest of the chapter, Jesus intercedes for His disciples and then all believers. The major theme of John 17 is not unity but glory. The only request that Jesus had of the Father on His own behalf was centered upon glory. Jesus had glorified the Father on earth and now He desired to be glorified with the Father in heaven that He may continue to glorify Him there. You could say that Jesus summarized the success of His life in verse 4 when He declared that He had glorified His Father on earth by accomplishing or finishing the work or assignment that God had for Him to do. In the rest of the chapter, He reveals that He was glorified in His followers and that the very glory that the Father had deposited into Him was now deposited into the disciples as seen in verse 22. The very next verse Jesus becomes more specific and identifies this glory as "I in them and Thou in Me". The indwelling presence is the glory which He gives and with His glorious presence comes many other things identified in this chapter.

Jesus is the means by which the Father releases or deposits that which is of and from Him into our lives. As the mediator and intercessor between the Father and His people, Jesus

is the channel of all blessings from God. Therefore Jesus was imparting to His followers that which was given to Him from the Father by the work and ministry of the Holy Spirit. I like the term “life flow” which speaks of this divine flow of life and blessing. This flow does not stop with us but we are to pass on the fruit or overflow to others around us.

Jesus identifies blessings that are contained in this “life flow” that begins in God the Father. Jesus came to impart the very life of God in and to us. As Christ imparts what He was given by the Father, we are made into the image of the firstborn Son Jesus (Rom.8:29). This is our highest purpose in life and our greatest destiny, to be like Him.

He manifested His Father’s **Name** to His followers. (6)

The **Words** that His Father gave Him, He gave to His disciples (8)

His **truth** is given to us through the words He has spoken (17)

His words are the source of **His joy** that is to be ours in full (13)

The **glory** that the Father gave to Jesus has been given to us. (22)

The **love** of the Father toward the Son being deposited in us (26)

His very **presence** in us in the same way that Christ and the Father abide. (23)

Our lives **intertwined into the union** of the Father and the Son (21)

Jesus sanctified Himself so that we could be **sanctified** with truth (19)

As Jesus was **sent** (commissioned), He has sent His followers into the world. (18)

Jesus promised ongoing **revelation** by making known the name of the Father. (26)

In earlier chapters in John 14 and 16, Jesus identified the role of the Holy Spirit in accomplishing this work of downloading the blessings of the Father and is an unidentified yet very important part of the transformation process revealed in the John 17 prayer.