

## John - Lesson 17

John Chapter 17

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Memory verses for this week: *Psa 34:19 Many are the afflictions of the righteous: but the LORD delivereth him out of them all.*

**Introduction:** In our last week's study, we saw Jesus promising the disciples that when He left them, that He would send the Holy Spirit to comfort them. They were confused at his sayings about how that in "a little while" he would go away, and then they would see him again "in a little while." He was explaining how that he would soon go to the cross of Calvary and die, after three days and three nights come out of the grave and be seen of the multitudes, and then in "a little while" ascend unto the Father. This week we get into what is truly the Lord's Prayer.

The 17th chapter of John records the prayer of Jesus after He and His disciples had left the upper room and before they arrived at Gethsemane. Whether He paused to pray at some undisclosed place, or prayed as He walked, we are not told. It truly is the Lord's Prayer. In the remaining hour of liberty, He prayed in part for Himself—for strength for the cross by God glorifying Him; for His disciples and their spiritual preservation; and, for believers to come and their unity.

### I. The Prayer of Glorification of Christ

*John 17:1 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:*

*John 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

As Jesus went to prayer this fateful evening, notice how He "lifted up his eyes to heaven." A posture of prayer is suggested as Jesus again notes that His hour had finally arrived. The focal point of eternity was at hand. He asked His heavenly Father to glorify Him that He in turn might glorify the Father. His glorification began as He righteously endured the humiliation very shortly to begin and continued through the cross. In His utter humiliation at Calvary came the return of His glory. He was glorified not only on the cross itself but also in heaven in His glorified body after His ascension. In nailing our sin to His cross, He brought glory to the Father in exhibiting the

epitome of love and obedience. In verse 2, the invocation of mutual glorification continues in recording that God has given Him “power over all flesh.” The word translated as power (exousia exousia) has the sense of ‘authority.’ The Father has given Him authority over all flesh in order that “he should give eternal life to as many as thou hast given him.”

Christ opening these verses by saying “These words spake Jesus” before he began this prayer. Those were the words He had spoken over the past two chapters to the disciples, warning them of His soon death and ultimate ascension to the Father. The time for Christ to die was near. This was the end of His mission that He had come to perform.

*Mat 16:21 From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.*

*Mat 26:45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.*

*1 Pet 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:*

*1 Pet 2:22 Who did no sin, neither was guile found in his mouth:*

*1 Pet 2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:*

*1 Pet 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

Many quote the prayer that was recorded over Luke 11 where Jesus spoke teaching the disciples to pray as “the Lord’s Prayer”. In reality, that is the “model prayer”. We have here in Chapter 17 what is truly the true Lord’s Prayer. Few prayers have ever touched man like this prayer.

Here are some of the comments from J. Vernon McGee’s included in his commentary on this prayer.

“It is the longest prayer in the Bible, although it would take you only three minutes to read it. The Upper Room Discourse is like climbing a staircase or like climbing a mountain, climaxing in this prayer. Here are what some other authors had to say about this prayer.

Matthew Henry said: “It is the most remarkable prayer following the most full and consoling discourse ever uttered on the earth.”

Martin Luther: “This is truly beyond measure a warm and hearty prayer. He opens the depths of His heart, both in reference to us and to His Father, and He pours them all out. It sounds so honest, so simple. It is so deep, so rich, so wide. No one can fathom it.”

Philip Melanchthon, another of the reformers: “There is no voice which has ever been heard, either in heaven or in earth, more exalted, more holy, more fruitful, more sublime than the prayer offered up by the Son to God Himself.” This is the prayer which John Knox read over and over in his lifetime. When he was on his deathbed, his wife asked him, “Where do you want me to read?” He replied, “Read where I first put my anchor down, in the seventeenth chapter of John.” We have the record of many others who have read it over and over. Dr. Fisher, who was the bishop of Rochester under Henry VIII, had this read as the last portion of Scripture just before his martyrdom. This prayer is Jesus’ High priestly intercession for us. It is a revelation to us of the communication which, I think, constantly passes between the Lord Jesus and the Father in Heaven. His entire life was a life of prayer. He began His ministry by going into a solitary place to pray. Often He went up into a mountain to pray and spent the night in prayer. He is our great Intercessor. He prays for you and for me.”

## **II. The Prayer for Eternal Life of Those Given to Him**

*John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

Jesus then proceeded while praying to define eternal life. It is knowing the only true God and His Son whom He sent. The word translated as know (ginwskw ginosko) is significant. It denotes the sense of ‘experiential knowledge’ in distinction to theoretical knowledge. In regard to a person, it implies knowledge from meeting that person and personally knowing him. The religious world know about Christ, but they have never met Him. They are knowledgeable of Him, but they do not know Him.

We know that God has put all things in the hands of the Son. At the beginning of the book of John, we saw that Jesus was there in the day of creation and all things that

were made were made by Him. And the power of God rests in the Son, which he uses to spread the Gospel through the Church. Jesus died for the church, and the commission to reach the lost and dying world was to His church.

*Mat 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.*

*Mat 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*

*Mat 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*

If a church is not doing this, spreading the Gospel and sending missionaries around the world, they have forgotten the main purpose that Jesus set us up to accomplish. There are many other important things the church should do, but its utmost and primary responsibility is to lift up Jesus Christ and to preach the Gospel.

*1 Cor 15:22 For as in Adam all die, even so in Christ shall all be made alive.*

*1 Cor 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.*

*1 Cor 15:24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.*

*1 Cor 15:25 For he must reign, till he hath put all enemies under his feet.*

*1 Cor 15:26 The last enemy that shall be destroyed is death.*

*1 Cor 15:27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.*

*1 Cor 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

We see that the gift of eternal life is given to those who know Christ as Savior, all those that the Father hath given to the Son. We see that in verse 6.. in verse 9, 11,12, and 24. Can we know if we have eternal life? We certainly can. There are two ways.

*1 John 5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son.*

*1 John 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life.*

*1 John 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*

*Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God.*

*Rom 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

*Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:*

We see that we have the record of eternal life in I John, and then we have the witness in ourselves. The Holy Spirit bears witness with our spirit that we are the children of God.

### **III. The Prayer of Testimony by the Son**

*John 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

Jesus recalls to His heavenly Father that He has glorified Him during His earthly presence. Jesus example to achieve the same remains for us. Moreover, He finished the work God gave Him to accomplish. As He noted three years earlier to His disciples, His very 'meat' was to do "the will of him that sent, and to finish his work" (John 4:34). He has left an example for us. He finished His work and so ought we. Every Christian has a job God would have them to do, and we all are to spread the gospel and try to reach the lost.

Jesus' goal in this life was always to do the perfect will of the Father. And by doing that, Jesus glorified the Father. When you and I live Godly, separated lives from the world, we honor the Father also. As we read last week, we are bought with a price, and we should glorify God with our bodies. We see at the end of verse 4 that Jesus had finished the work that God had gave him to do. When the time comes for you and I to die, will we be able to say we have completed the work God meant for us to do. I hope we can. The apostle Paul lived a humble and contrite life, having very little in this life. He was left for dead after being stoned. Paul was shipwrecked, deserted, beaten with rods, and even betrayed by other Christians. He suffered probably more for the

cause of Christ than any other man except Christ himself that we have recorded in the Word of God. And in that Roman prison, awaiting his execution, he told young Timothy that he was ready to go on to be with the Lord.

*2 Tim 4:6 For I am now ready to be offered, and the time of my departure is at hand.*

*2 Tim 4:7 I have fought a good fight, I have finished my course, I have kept the faith:*

*2 Tim 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*

Sometimes I think I've done some good things for God, then I realize that I've never suffered one lash of a whip for what I've done for God's cause. We may have went out of our way to serve the Lord a time or two, had a few doors slammed in our face, but have we not always been blessed many times over for the time we've spent in the Lord's service. No greater honor is available than to be involved in the work of the church, to be one of the chosen vessels that gets to spread the Gospel of Jesus Christ.

*John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*

*John 17:6 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.*

As He anticipated what lay ahead, perhaps within the hour, Jesus implored His Father to return to Him the glory which He had prior to His voluntary divesture of His robes of royalty in heaven. He longed for not only the glory He shared with His Father in eternity past "before the world was," but also for the spiritual intimacy He shared with the Father then. Jesus recalls how He had manifested God's name "unto the men which thou gavest me out of the world." This likely was a reference to His chosen disciples which had faithfully followed Him the past three years.

Three years earlier, Jesus had spent an entire night in prayer in discerning God's will for which of them to call the next day. He views them here as a gift from God to assist Him in His ministry then (and in the years to come). There perhaps is a special 'ministerial' election in view here even as God chose Moses, Jeremiah, and others for His service even before birth. Jesus noted that they, notwithstanding their weakness and occasional wavering, had been faithful. They had kept God's word.

What a privilege it will be for Jesus to note to the Father that certain believers have been faithful and kept His word.

*John 17:7 Now they have known that all things whatsoever thou hast given me are of thee.*

*John 17:8 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.*

Jesus declared that His disciples had come to realize that all which He did and said during His ministry were ultimately from God. His direct connection to heaven is once again noted. Jesus stated that He had given God's "words which thou gavest me; and they have received them." They also had come to know whence Jesus came (i.e., from God) and they had believed. Jesus could have given few higher compliments to God of His disciples. Once again, an example of the disciples is set before us to emulate.

We know that Jesus was the Lamb of God slain before the foundation of the world. The plan of salvation was not an after thought with God, but was planned even before Adam and Eve were created. The time had come for Jesus to die for the sins of the world. And Jesus says that all the Words God had given to the Son had been made known to the disciples. I thank the Lord for this written Word that we have today. It is God's love letter to his children. Jesus testifies that these disciples believed that He came from the Father. While they knew who He was, they still had not comprehended His purpose and certainly not His death and resurrection. But they were beginning to comprehend more and more, and after three years, they were trained and would soon evangelize the then known civilized world after Christ's death.

*John 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.*

*John 17:10 And all mine are thine, and thine are mine; and I am glorified in them.*

*John 17:11 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.*

As already is clear, Jesus now specifically indicates that He was praying for them. That praying by Jesus to the Father for His people continues through His intercessory ministry.

*Rom 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

*Heb 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

The context of those who are His specifically is of His disciples. However, by extension, it may well be inferred that this refers to all in Christ. Jesus was glorified in them. Once again, the example by the disciples becomes a goal for us to seek—to glorify Him.

Jesus is praying for His own in these verses. It says He doesn't pray for the world, but for those who the Father had given unto Him. And everyone that came to Jesus, who became part of the family of God, were all His and the Father's. Mine are thine, and thine are mine. That is not a trick sentence. Jesus and the Father were one, both part of the perfect trinity of God. Jesus' desire is for the disciples (and you and me) to be in one mind and one purpose. Our goal should be to do the Will of the Father, and our mind should be that of Christ.

*1 Cor 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

*1 Cor 2:15 But he that is spiritual judgeth all things, yet he himself is judged of no man.*

*1 Cor 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.*

In verse 11, Jesus explains “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.” In noting His departure from this world, Jesus implored His Father to “keep through thine own name those whom thou hast given me.” Though the matter of the security of the believer may be in view, the following context leads in another direction. The word translated as keep {threw tereo} has the sense of ‘guarding’ or ‘watching over.’ The reason Jesus invoked His Father's watch and care over His disciples was in order that “they may be one, as we are.”

Earlier that very evening, the disciples had squabbled over who should be the greatest.

*Luk 22:23 And they began to enquire among themselves, which of them it was that should do this thing.*

*Luk 22:24 And there was also a strife among them, which of them should be accounted the greatest.*



Disunity within a church is spiritually destructive. As will be developed throughout the rest of this chapter, Jesus prayed for unity of spirit between His disciples, now especially as He departed. He noted the unity within the Godhead for our example.

*John 17:12 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.*

Jesus further indicated that during His ministry with His disciples, He had “kept them in thy name.” In noting that He had lost none of them, the implication is clear that Judas Iscariot was never one of them to begin with. In referring to him as the “son of perdition,” Jesus used a term the Holy Spirit would later move Paul to use in reference to the antichrist (II Thessalonians 2:3). Both relate to Satan. What is implied is that Judas was of the devil and may have been a ‘plant’ in Jesus’ inner circle by Satan. The mention of fulfilled Scripture here probably is a reference to Psalm 41:9.

*Psa 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.*

*John 17:13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.*

*John 17:14 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.*

Indicating His soon departure, Jesus observed that what He spoke was in order that (‘ina hina) “they might have my joy fulfilled in themselves.” In the dark hours the disciples would face over the coming days, Jesus desired that what He had said would fulfill His joy in them. What He said here remains true to this day.

Jesus had given His disciples God’s Word and the world hated them. Nothing has changed. They, as well as He, are not of this world. The same remains true to this day. Bible-believing, blood-bought, born-again Christians are not of this world. Therefore the world hates us.

Jesus tells the Father that all the disciples who were with him had been kept by Christ, and none of them had been lost except one. And that one, Judas Iscariot, the son of perdition, was never truly saved. Remember in the study that he was being guided by his father, Satan. Jesus’ desire for you and I is for His children to be filled with joy. We hear a lot about how to be happy. People constantly say they want to be free, particularly when they are fighting for freedom to perform some sin that they think will make them happy.

But true freedom is knowing Jesus Christ as Lord and Savior, and living a Godly and spiritual life to the glory of the Father. There is no greater life than this. Jesus prays that God won't take us out of the world, but that we will be protected from the evil which is all about us. If the world doesn't accept you, don't be surprised. They rejected our Lord, and He never committed one sin. We are like Christ, not of the world. Our home is heaven... we are truly, like Abraham, traveling and passing through this land as strangers and pilgrims.

John Gill said this about verse 14.

### **John 17:14**

**I have given them thy word**,.... The Gospel, and a commission and abilities to preach it, and which is a reason of what follows, namely, the world's hatred of them; because this word is not of men, nor agreeably to carnal reason; it magnifies the grace of God, and destroys boasting in men; it is against the carnal interest, worldly views and lusts of men:

**and the world hath hated them**; the inhabitants of the world, worldly men, such as are what they were when they first came into the world; are under the influence of the god of the world, and led by the spirit of it, and are wholly taken up with the things thereof: the unbelieving Jews are chiefly designed, who bore an implacable hatred to Christ and his apostles; and the same fate do the faithful ministers of Christ and his members share, in all ages and places, more or less: the men of the world gnash their teeth at them, secretly plot against them, and inwardly curse them; rejoice at any evil that befalls them; greedily catch at anything to reproach them; stick not to say all manner of evil of them, and to do all manner of evil to them:

#### **IV. The Prayer of Intercession**

*John 17:14 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.*

*John 17:15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.*

*John 17:16 They are not of the world, even as I am not of the world.*

We see that Jesus prays for the disciples (and you and me), that God will not take us out of the world, but effectively protect us from the evil in the world. Jesus was in heaven with the Father from the beginning, and definitely was not of this world. You and

I, when we are thinking properly, are not of this world either. God gets glory from you and I being down here on earth, and we are His ambassadors to a lost and dying world. Our hopes, our goals, our desires, should be placed on heavenly things. Just as Abraham, we should be looking upward, looking to that city whose foundations are made of God.

*Heb 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.*

*Heb 11:9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:*

*Heb 11:10 For he looked for a city which hath foundations, whose builder and maker is God.*

If we are going to be strong... to be not of this world like God would have us to be, we need the power of God to accomplish it.

*Eph 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.*

*Eph 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.*

*Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

*Eph 6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.*

In this age, it has not been God's will for us to be removed from the world. Jesus prayed that the Father would "keep them from the evil of the world." Someone has likened the Christian experience to being in a boat floating on the ocean of the world. We get into trouble only as we allow the ocean into the boat. Jesus prayed that God would preserve His people in the world from the evil of the world. It is noteworthy as well that the phrase "the evil" could also be rendered 'the evil one.' Both however are closely related. The evil of the world certainly derives from the evil one.

Jesus reiterates the obvious, as noted in verse 14. His disciples, and we by extension, are not of this world.

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

Jesus implored the Father to “sanctify them through thy truth.” Here, as in much of this prayer, Jesus used the imperative mode to implore God for His various requests.

The word translated as sanctify (‘agiazw hagiadzo) is of interest. It is very closely related to the word (‘agiov) hagios which is the basic New Testament term for ‘holy.’

The essence of the verb form at hand essentially means to ‘make holy.’

It literally means to ‘set apart,’ or to ‘separate from.’ Indeed, holiness is being set apart from the evil of the world. The context here is most crucial to understanding the greater truth. In the preceding verses, Jesus declared that His disciples were not of this world. Therefore, He besought the Father to sanctify or further set them apart from the world.

The agency of such sanctification is His truth. Moreover, the vehicle of His truth is His Word. The practical out working of this lofty principle is that God’s Word will set us apart from the corruption of the world and on a practical level produce holiness of life. In so doing, we are sanctified. The crucial nature of God’s Word for day-to-day Christian living is clearly in view.

God wants you and I to live a separated life from the world. The day has come when you have a hard time telling the Christians from the non-believers. This is not honoring to God. You and I should not frequent the same places as the lost, and we should dress in such a way that others know we are Christians. Anyone can live for the devil, but it takes a real man or woman to stand up for the right things, and to live a Godly life the glorifies the Heavenly Father. Jesus prays that we will be sanctified by the truth, and thy “word” is truth. I praise God for the Bible.

Millions of books have been written, and many have helped man along the way. But no book has ever endured time like the Bible. It is still as true today as it was in the days of the apostles. The truth is still the guiding force to allow us to know what is right and what is wrong. The world’s standards change every day, and if you follow the world, you have no standards at all. But follow God’s Word, and your feet will remain sound and steady. Jesus sets us on a solid rock when we come to Him for salvation. And while we may falter, we will never ultimately fail and fall from God’s Grace.

*Psa 37:23 The steps of a good man are ordered by the LORD: and he delighteth in his way.*

*Psa 37:24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.*

Jesus died for the church. It means so much to him. As you know, the church will be the bride of Christ one day when he comes to take his bride out of this world.

*Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;*

*Eph 5:26 That he might sanctify and cleanse it with the washing of water by the word,*

*Eph 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

*John 17:18 As thou hast sent me into the world, even so have I also sent them into the world.*

*John 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.*

Even as God had sent Him into the world, Jesus thus sent His disciples. It began in their original commission recorded in Mark 3:14 and renewed in Luke 9:2. It would be reissued by Jesus just prior to His ascension in the Great Commission. In noting that for their sakes He had sanctified Himself, Jesus may have used a play on words.

He, as God incarnate, already was holy and had no need to be made holy. However, recall that the base sense of the word hagiadzo is to 'set apart' or to 'separate from.' It may be, He used the term to refer to His impending departure when He indeed would be set apart from His disciples. Therefore, they then would have need to "be sanctified through the truth." In departing, the agency for day- to-day sanctification would become the truth of the Word of God. That is exactly what Jesus had just sought the Father to do in verse 17.

We have read the great commission to the church almost every week since we began our study. We as the church know we are to go into all the world and to preach to the lost. While we may not ourselves be able to go, we can accomplish this goal by supporting missionaries. In my spare time this week, I've been reading about the missionary trips that Paul and Barnabas went on, and then later Paul and Silas were sent out as were Barnabas and John Mark. These men were called of the Lord to begin new works, and then later go and strengthen the works. We should be willing to take an active part in mission work. Every day, we ought to name our missionaries in prayer and ask God to provide and help them.

And we should support them with our pocketbook also. One day, we will be happily surprised to meet people who have come to know the Lord because we cared enough to support a missionary in some far away country. If you have time, you should write and let the missionaries know how God is blessing in your life and our church, and tell them how much we appreciate their work of love for the Lord. Jesus in verse 18 says that as God sent Christ into this world, He sends us forth to reach those who are not yet in the fold. As Christ sanctified himself, you and I should set aside ourselves and be dedicated to the work of God.

*1 Cor 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.*

*1 Cor 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.*

*1 Cor 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

*1 Cor 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*

*1 Cor 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.*

*1 Cor 3:18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.*

*1 Cor 3:19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.*

*1 Cor 3:20 And again, The Lord knoweth the thoughts of the wise, that they are vain.*

## **V. Prayer that we Might be One in God**

*John 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;*

*John 17:21 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.*

The focus of Jesus' prayer now expands from His faithful disciples to "them also which shall believe on me through their word." That clearly is a reference to those trusting Christ out of the world to this day, including us.

We see Jesus praying for you and I in this prayer. Not just those who had believed at this time, but for all those who would believe in the future. Jesus wanted us all to be one. Like Jesus and the Father are one, His desire was for us to have the mind of Christ and desire to be like Him. And when we are living for God, when our lives line up with the teachings of Christ, the world will believe in Jesus. Our lives will be different, and others will see that. And the happiness, the joy, the great love that we show one for another will draw the world to us. Jesus was not just another man.. not just another religious leader that fit in with the crowd. He was different, and He brought in a new and living way for us to live.

In his book, "Exploring the Gospels", John Phillips had some interesting comments about these verses and about Jesus Christ.

"The Lord prayed also about their prospects in this world: (in verse 14) And the world hath hated them, because they are not of the world even as I am not of the world. The world likes to reduce everything to its own mediocrity. It demands conformity. It likes to reduce everything to room temperature. We are not to be too hot or too cold. We are not to rock the boat. If we do, the world will turn nasty. Jesus rocked the boat; he refused to conform. The world could not pour him into its mold. He was too good, too intelligent, too brave, too honest, too different. So the world murdered him. Now it reaches out its bloodstained hand to us. We are expected to shake hands with the world over the blood of Jesus. But we are not of the world, just as he was not of the world.

Sooner or later the world will treat us as it treated him, and for the same reasons. Thus the world killed the apostles and has persecuted the saints. So Jesus prayed about the prospects of his people in a world held captive by the devil. The Lord prayed about their purity. (Verses 15-17) Despite its fair façade, this world is a foul place. The Lord prayed about their security (verse 15-16) in a world where every path, every offer, everything is potentially defiling. As his people in this world, our security is twofold. We are to keep in mind his almighty strength. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The prayer is not just that we might be kept from evil, but that we be kept from the evil one, the prince of this world, the god of this world.

These were interesting comments. I had never heard the word ensphered before, and had to look up its meaning. It was not in the first dictionary I looked it up in, but in the

second, I found this definition. **Ensphere** \En\*sphere\", v. t. [Pref. en- + sphere. Cf. [Insphere](#).] 1. To place in a sphere; to envelop.

Effectively this means that we are surrounded or enveloped by either Satan or Christ. Oh that all men and women were enveloped in Christ.

*John 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:*

In fashion similar to His prayer for His disciples, Jesus prayed that we even today “all may be one” even as there is unity within the Godhead and that our unity therefore might be with the Godhead. Throughout the New Testament, the appeal for unity of brethren was always within the context of the local church. If brethren cannot get along there, the power of that local church will be nullified. Individual churches may compromise or begin to depart from the truth. There is no injunction for unity with error. To the contrary, the clear biblical call is for separation from compromise, apostasy, and error. The experience of the world is largely with the local churches and Christians of which they have contact.

When Christians within a church are disunified and at odds with each other, their testimony in the community is defeated. This is why Jesus here prayed for unity amongst brethren in order that “the world may believe that thou has sent me.” As Jesus continued in His prayer, He prayed that He has passed on His glory even to us today, in order that “they may be one, even as we are one.” Again, the urgency of unity of brethren is noted.

*John 17:23 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.*

What an honor to have honor and glory given to us. If we know Jesus as Lord and Savior, we are joint heirs with Christ, which makes us living priests and kings. We place great honor on earthly kings, but what about the honor that God has bestowed upon his children.

*Rom 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

*Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:*

*Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*



*Rev 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,*

*Rev 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

And in verse 23, it says that we should be made perfect in love. This is the “Agape” love, not the “Eros” type love so flaunted by the world. True love, the kind from God, seeks not for itself. We do for others for their sake, not in order to receive something in return. Jesus gave His all, His life, His everything for us. We ought to so live that others might see Christ’s love flowing from us.

The pinnacle of Jesus’ prayer is at hand. The description of our union with Christ shines as a great mountain peak of truth. Not only is God the Father in Christ, but He is within us as believers. In that union with Him, there is not only great spiritual unity, but also the potential for great communion. Even as in marriage where two become one, so it is in Christ. He is in us and we are in Him.

The word translated as perfect (teleiow teleioo) has the sense to be ‘made complete,’ and only in Christ are we truly complete. A second reason for spiritual unity with Him is that “the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” Our union with Christ, which should manifest itself in unity among brethren, becomes a testimony to the world: of Christ, His love, and His message.

*John 17:24 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.*

As Jesus nears the end of His great prayer, He returns His focus to His disciples. He presents to the Father His desire that these “whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me.” Jesus, of course, was looking forward to when His beloved disciples (and we by extension) can be with Him in heaven. Then, we will have the privilege of seeing Him in His glory, which He has had since before the foundation of the world. We also then will fully know the love the Father has had for the Son since then. His eternal preexistence is clearly in view.

Jesus was not created a little over 2,000 years ago when he came to this earth as a man. We see that He was with the Father since the beginning of time. We know that

it speaks of making man in “our image” in Genesis. That spoke of Father, Son, and Holy Ghost. Jesus prays that we might go to be with him one day. I love those promises.

*Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

*Gen 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.*

*John 14:1 Let not your heart be troubled: ye believe in God, believe also in me.*

*John 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.*

*John 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*

*John 14:4 And whither I go ye know, and the way ye know.*

*John 14:5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?*

*John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

*John 17:25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.*

*John 17:26 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.*

In drawing His prayer to its conclusion, Jesus refers to His “righteous Father.” The practical outworking of holiness is righteousness. As the Psalmist wrote in Psalm 137:19, “Righteous art thou, O LORD.” He is righteous! He concludes by declaring that the world has not known the Father. Yet Jesus and His disciples knew Him and that God had sent Him. His closing thought is that He had declared unto His disciples God’s name and would continue to do so, in order that “the love wherewith thou hast loved me may be in them, and I in them.”

How true were Christ's words. The world hath not known thee. All through our study in Hebrew History, we saw God come down and work with His people. And even His own people would turn from Him and go their own ways. God in love and mercy would chastise them and bring them back again and again. If God's own don't follow and listen, how much more is the world away from God. They don't hear Him when He calls out in love. Some of you may have seen the articles in the paper about the signs put up on the expressways around Dallas last week.

I believe there were 17 different signs that were supposed to be saying things that God said. Some were cute, others not so cute. A couple of examples were "Don't make me come down there." "Are you going to my house this Sunday?" They were put up to make people think on God. But God has spoke to us in these last days by His Son. If we are to hear God today, it is not off a billboard and smoke in the clouds, but through the Word of God. God has declared His truth in His Word, and man needs to seek God through the only begotten Son of God, Jesus Christ.

*Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,*

*Heb 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*

*Heb 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*

*Heb 1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.*

*Heb 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?*

*Heb 1:6 And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.*

*Heb 1:7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.*

*Heb 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*

*Heb 1:9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*

Jesus final thought is again of spiritual union. His whole purpose in declaring God's word to them was in order that God's love might be in us and He in us. Thank you Lord!

John Gill said this about verse 25 in his commentary:

### John 17:25

**O righteous Father**,.... God is righteous in all the divine persons: the Father is righteous, the Son is righteous, and the Holy Spirit is righteous: he is so in his nature; righteousness is a perfection of it; he is so in all his purposes and promises; in all his ways and works of providence and grace; in predestination, redemption, justification, pardon of sin, and eternal glory. Christ makes use of this epithet, as containing a reason why he might justly expect that all his petitions and claims, on behalf of himself and people, would be regarded:

**the world hath not known thee**; the unbelieving Jews, and idolatrous Gentiles, wicked men, one or another, know not God: as not the Father, so neither the Son, nor Spirit; though deity may be known by them, or that there is a God, yet they know not God in Christ, nor as the Father of Christ, or as their Father in him, nor what it is to have communion with him; nor do they know any of the things of God in a spiritual way; which shows the darkness and blindness of men by nature, the necessity of a divine illumination, and the miserable state of men without one:

**but I have known thee**; his nature, perfections and glory, his secret thoughts, purposes and designs, his covenant, promises and blessings, his love, grace and good will to his people, his whole mind and will; as he needs must, since he was one with him, and lay in his bosom;

**and these have known that thou hast sent me**; meaning his disciples and apostles, whom he distinguishes from the world; these knew the Father that sent him, and that he was sent by the Father; they knew the love of the Father in sending of him, the manner in which he was sent, and the end, man's redemption, for which he was sent; and acknowledged all this, and which laid them under an obligation to trust in him, love him, and magnify his grace; and is used by Christ as an argument with the Father to be concerned for them.

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*Prov 4:18 But the path of the just is as the shining light, that shineth more and more*

*unto the perfect day.*

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