

The Gospel of John

Chapter 17:6-26

November 23, 1997

- **The Gospel of John Outline:**

- - Chapter 1 Our Lord is the Word, the Light and the Life
 - Chapter 2 The Lord of the Wedding Feast; Zeal for the purity of the temple
 - Chapter 3 Spiritual Birth, Belief and Salvation vs. Unbelief and Condemnation
 - Chapter 4 The Ministry in Samaria, The Harvest, The Faith of the Nobleman
 - Chapter 5 Paralytic man healed on the Sabbath, Unity of The Father and Son
 - Chapter 6 The Bread of Life
 - Chapter 7 The public debates about Jesus during the Feast of Tabernacles
 - Chapter 8 Public debates: Woman caught in adultery; The Son makes you free; Abraham's true children
 - Chapter 9 Jesus heals a man born blind.
 - Chapter 10 Jesus is the Door and the True Shepherd
 - Chapter 11 Our Lord is the Resurrection and the Life
 - Chapter 12 Jesus Anointed and Worshipped as King, God softens some and hardens some, Public ministry ends
 - Chapter 13 Jesus Loves His Disciples, Judas Betrays The Master
 - Chapter 14 The Way, The Truth and The Life
 - Chapter 15 Jesus is the True Vine
 - Chapter 16 The Spirit will guide into all truth
 - Chapter 17 The Glory of God, and the Unity and Perseverance of Believers

- **Review and Introduction**

Jesus prays to His Father in the presence of the disciples and His prayer incorporates at least three primary themes. First He prays for glory; the glory of the Father, glory of the Son and later glory of those who would believe. Secondly Jesus prays for the unity of His disciples and all who would later believe in Him because of the teaching of the disciples. Third, Jesus prays for the perseverance and faithfulness of the disciples and all who would believe so that all of them would eventually be with Him and behold His glory.

Last week we defined glory as the manifestation of God's holiness. We also defined God's holiness as the confluence of God's attributes in absolute purity. More specifically, God's wrath, mercy, power, knowledge, etc. are all perfect and holy. Glory must be a manifestation; in order for it to be a manifestation there must be something to which to manifest it. God's glory existed before anything was created, therefore His glory must have been manifested to Himself. This manifestation was expanded in the creation and perfectly manifested in the effulgence of Jesus.

Exposition of John 17:6-26

- ● ⁶ *"I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word."*⁷ *"Now they have known that all things which You have given Me are from You."*⁸ *"For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me."*⁹ *"I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours."*¹⁰ *"And all Mine are Yours, and Yours are Mine, and I am glorified in them."*

- - We can see the close relationship between God's glory and His name. Here Christ declares that He has manifested His name and earlier He says that He has manifested His glory. While God is glorious He also is glory. He manifests His holiness better than anything else. He manifested His glory through His Son perfectly.
 - Again we see here the Father giving to the Son those whom He chooses. We can conclude from the context that the specific men he speaks of are more than likely the disciples. But we also learn earlier in this book and later in this chapter that all who believe are those whom the Father has given to the Son. This is the pre-existent purpose of God in election.

Those who belong to the Father are given to the Son and the Son raises all of them up on the last day.

- Jesus declares that the disciples have received the words that He gave them. Although Jesus had correctly prophesied the abandonment of the disciples after His arrest, He did not despise their profession and remained fully confident in the faith they would be granted after He sent the Spirit to them.
- Jesus specifically delineates who He is praying for, those whom the Father had given Him. We see here that the disciples were given to Him and in vs. 24 all who would believe through the words of the disciples are those who are given as well. Jesus does not pray for the lost. He prays for the Elect as a High Priest would and then He proceeds to offer the vicarious sacrifice of Himself. Jesus explains clearly who the children of God truly are.

● ● ¹¹ *"Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are."*¹² *"While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled."*

- We can see the tremendous nature of salvation and the perseverance of the Elect in these verses. Jesus prays not that they would hold on to the Father but that He would hold on to them. Here also we learn that Judas was one whom the Father let go so that scripture might be fulfilled (probably Psalm 49 see also Acts 1).

● ● ¹³ *"But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves."*¹⁴ *"I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world."*¹⁵ *"I do not pray that You should take them out of the world, but that You should keep them from the evil one."*¹⁶ *"They are not of the world, just as I am not of the world."*¹⁷ *"Sanctify them by Your truth. Your word is truth."*

- While still in the flesh, Jesus speaks these words plainly in their language so that their joy may be full. This joy comes from the assurance that these are truly the words of Christ and because they are His words given by the Father, they therefore are true. This is important comfort in the face of persecution which Jesus predicts here and earlier in the book.
- Jesus refers to them as being not of the world. While they were born in the world, raised in the world and continued in the world, they were set apart—sanctified. Jesus prays that this sanctification would be done by the Father through His truth. Notice here that His word is truth (not just true) and Jesus is the Word. We are sanctified by Jesus who is truth.

● ● ¹⁸ *"As You sent Me into the world, I also have sent them into the world."*¹⁹ *"And for their sakes I sanctify Myself, that they also may be sanctified by the truth."*

- Jesus states that He is sending them into the world in a likeness of the manner in which He was sent into the world. He becomes the role model for world evangelism. He also is the model of sanctification. He has set Himself apart and remained Holy as an example for the disciples to imitate. (Heb 12:2)

● ● ²⁰ *"I do not pray for these alone, but also for those who will believe in Me through their word;"*²¹ *"that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me."*²² *"And the glory which You gave Me I have given them, that they may be one just as We are one:"*²³ *"I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me."*

- Jesus now explains that His prayer includes all those who will believe and the object of His prayer is that the believers will be united in the same way that our Triune God is one. What this means is that our unity is another manifestation of His glory (perfect holiness) and that our divisions and disunity are declaring a lie to the world about the unity of the

Trinity. While we can never be one in same way or extent that the Godhead is one, we are to look like our Father—there should be a family resemblance.

- While we know that we do not have unity of mind on all things we are to maintain the unity of the Spirit knowing that those whom God has chosen to give to the Son are all true sons. True sons should love one another and part of that love is manifested when we pursue unity of mind while always remaining unified in spirit and truth. Jesus explains that this condition is a tremendous testimony to the world and declares the purpose and love of Christ.

● ● ²⁴ *"Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world."*²⁵ *"O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me."*²⁶ *"And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them."* NKJV

- Jesus explains that He longs for the Bride to be with Him. He is waiting for the day when His betrothed will be His wife. This is the day that the Church is perfected, is fully washed with the Word and by the Word, and is spotless and radiant. Then the Church and Her Lord will dwell forever in perfection.
- It is incredible to hear the words of the Son directed to the Father. The world does not know God nor can it know God unless God chooses to reveal Himself. For those whom the Father so chooses to reveal Himself to, He has given them to the beloved Son and the Son will raise them up on the last day in glory, for glory and to glory.