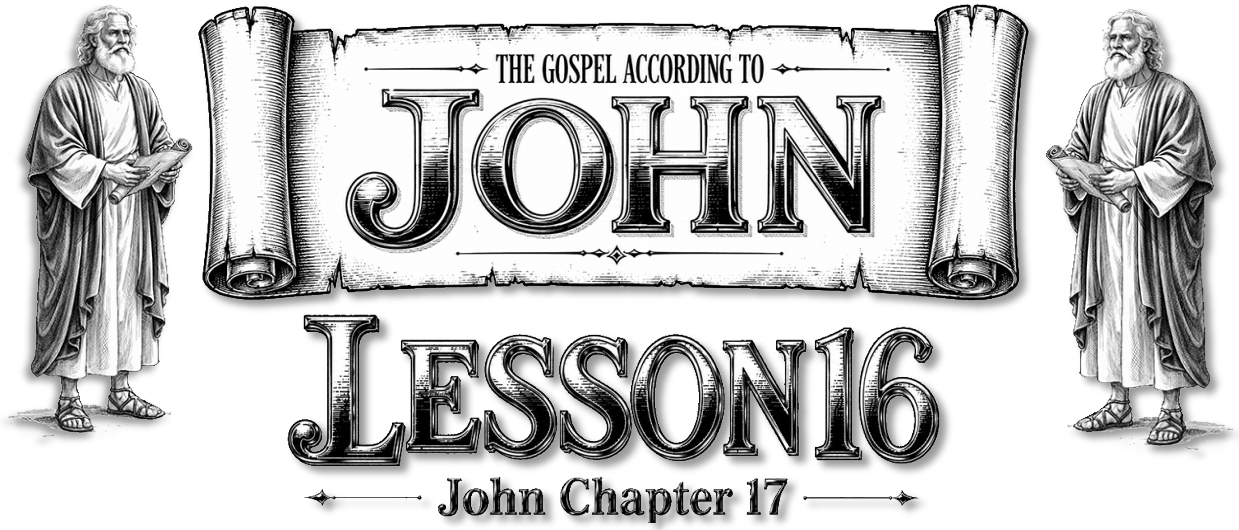


Brief Review - The Gospel of John So Far:

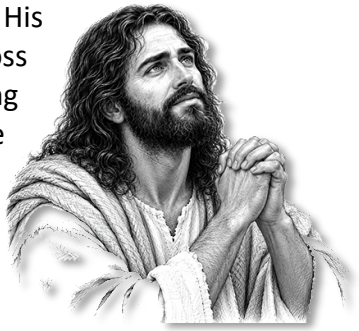


Throughout the Gospel of John, we have followed Jesus Christ from His introduction as the eternal Word made flesh, through His miraculous signs, His confrontations with the religious establishment, and His unmistakable declarations of deity. We have witnessed His power over sickness, nature, blindness, and even death, culminating in the raising of Lazarus. In Chapters 13–16, the focus shifted to His final private instructions to the disciples, where He promised the Holy Spirit, explained their relationship to Him and the world, and assured them that He had overcome the world (John 1:1–14; 11:43–44; 14:16–17; 16:33).

As we enter Chapter 17, Jesus' teaching gives way to the longest recorded prayer of our Lord, commonly called the High Priestly Prayer. With the cross only hours away, we are given an extraordinary opportunity to listen as the Son speaks directly to the Father. His prayer unfolds in three movements: **He prays for Himself (verses 1–5), for His disciples (verses 6–19), and for all future believers—including us (verses 20–26)**. Here we discover the eternal relationship between Father and Son, the believer's security, sanctification through truth, and the profound unity Christ desires for those who belong to Him.

John Chapter 17

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:"*



Notice the remarkable transition: Jesus has finished speaking to His disciples, and now He begins speaking directly to His Father. The cross is only hours away, yet He does not focus on the suffering awaiting Him, but on the Father's glory and the completion of His redemptive mission. In this extraordinary chapter, often called the **Holy of Holies of the New Testament,** we are permitted to listen to the intimate communion between the eternal Son and the Father. Here Jesus' upward gaze reflects a familiar biblical expression of dependence upon God.

The Lord's Prayer



An important distinction matters here: J**ohn 17 is truly the Lord's Prayer**, whereas the familiar prayer beginning "***Our Father which art in heaven***" is more accurately called the **Disciples' Prayer**. In Matthew and Luke, Jesus teaches His followers how to pray; here, we hear Jesus Himself praying to the Father. This is also the longest recorded prayer of Christ in Scripture and reveals the intercessory ministry that continues today. (Matt. 6:9–13; Luke 11:2–4; Heb. 7:25)

Consider that Chapter 17 is the sequel to Chapter 13. In Chapter 13, Jesus stooped to wash the dirt from His disciples' feet; now, in Chapter 17, He lifts His eyes toward heaven and approaches the Father's throne. The Servant who knelt before men now speaks as the eternal Son before His Father. (John 13:4–5; 17:1)

Jesus' Habit of Vocal Prayer

Prayer was not an occasional activity in Jesus' earthly ministry; it accompanied every major turning point. This pattern is traced through several significant occasions:

- **At His baptism:** Jesus prayed as heaven opened (Luke 3:21)
- **Before major ministry decisions:** He prayed early and throughout the night (Mark 1:35; Luke 6:12)
- **At His transfiguration and death:** Prayer accompanied His revealed glory and final breath (Luke 9:29; 23:46)

Notice that Jesus, although fully God, consistently demonstrated dependence upon and communion with the Father during His earthly ministry. If the sinless Son of God devoted Himself to prayer, how much more should prayer characterize our own lives? There is a central observation worth remembering: **The most important work we do is prayer**.

Where Did This Prayer Take Place?

The precise location of John 17 raises an interesting question. At the end of Chapter 14, Jesus declared, "Arise, let us go hence," suggesting the group was preparing to leave the upper room and depart shortly afterward. This is the general consensus (John 14:31). There are two viewpoints, however:

1. **Still in the upper room:** John Calvin, A. C. Gaebelein, and Henry Alford.
2. **En route to Gethsemane:** C. I. Scofield, H. A. Ironside, Merrill Tenney, J. C. Ryle, and G. Campbell Morgan.

The second interpretation places this prayer on the way to the Mount of Olives, just before the events of Chapter 18. Either setting preserves the remarkable intimacy of the moment: Jesus pauses before His betrayal and crucifixion to commune with His Father.

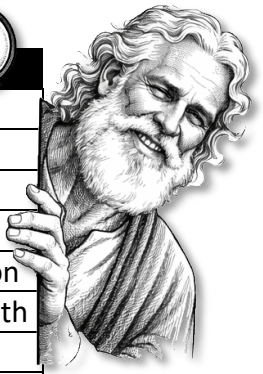
The Seven Factors of Redemption



Seven remarkable elements of redemption are woven throughout this prayer. Together, they provide a sweeping picture of what Christ accomplishes for those who belong to Him.

This is more than a prayer for the eleven disciples' immediate circumstances. It reaches from salvation through sanctification to the believer's ultimate glorification, revealing the extraordinary scope of God's redemptive purpose. (Rom. 8:29–30)

The Seven Factors of Redemption Seen in John 17		
Factor	**Scripture**	**Significance**
1. Salvation	John 17:2	Eternal life granted through Christ
2. Manifestation	John 17:6	The Father revealed through the Son
3. Representation	John 17:9	Christ intercedes for His own
4. Preservation	John 17:12	Believers kept under divine protection
5. Sanctification	John 17:17–19	Believers set apart through God's truth
6. Identification	John 17:21	Believers united in Christ
7. Glorification	John 17:22	Christ shares His glory with His own



Seven Specific Requests of Jesus in John 17		
Specific Request	**Scripture**	**Significance**
Glorification of the Son	John 17:1	That Christ's approaching sacrifice and resurrection would glorify both Son and Father.
Restoration of His Original Glory	John 17:5	That Jesus would return to the glory He shared with the Father before creation.
Protection of His Disciples and Future Believers	John 17:11, 15	That the Father would preserve His followers from evil while they remain in the world.
Sanctification	John 17:17	That believers would be set apart and transformed through the truth of God's Word.
World Witness	John 17:21	That believers' unity would testify to the world that the Father sent Jesus.
Unification	John 17:21–23	That believers would share spiritual unity with one another through their relationship with Christ.
Glorification	John 17:24	That believers would ultimately be with Christ and behold His eternal glory.

The only personal petition Jesus makes in the prayer is, "Glorify thy Son, that thy Son also may glorify thee," and even this request ultimately points to the Father's glory. The cross, which the world sees as humiliation and defeat, becomes the supreme demonstration of divine love, righteousness, and victory.

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."*

Jesus now reveals the extraordinary scope of His authority and its purpose. The Father has given the Son authority over all humanity, yet the central emphasis is not political dominion or earthly power, but **the authority to grant eternal life to those the Father has given Him**. Notice the relationship between divine sovereignty, redemption, and the eternal security of believers.

The Greek word translated "***power"*** (exousia) means authority, jurisdiction, or the right to exercise power. Jesus is not merely claiming the ability to influence humanity; the Father has granted Him authority over **all** mankind. The expression "***all flesh***" reflects a Hebrew idiom describing humanity in its frailty and fallen condition. This authority extends beyond Israel and beyond the Church, ultimately encompassing every human being. The same Jesus who is about to submit to crucifixion possesses universal authority over those who will condemn Him. (Gen. 6:12; Ps. 65:2; Isa. 40:5; Jer. 32:27)

The Messiah's Universal Dominion: Christ's authority is affirmed by several New Testament declarations of His supremacy:

- ✓ **Over angels and authorities:** All are subject to Him. (1 Pet. 3:22)
- ✓ **Over heaven and earth:** All authority belongs to Christ. (Matt. 28:18)
- ✓ **Over mankind and spiritual powers:** Christ is supreme over every principality. (1 Cor. 11:3; Col. 2:10)

Notice that Jesus possesses this authority before His crucifixion and resurrection. His coming humiliation does not diminish His deity; rather, His voluntary sacrifice demonstrates the extraordinary nature of His obedience to the Father. (Phil. 2:6–11)

The phrase "***as many as thou hast given him***" introduces one of John 17's central themes. Jesus repeatedly describes believers as those the Father has given Him. These believers are both a reward for His redemptive work and a sacred charge entrusted to His care. (Isa. 53:10–12; John 6:37; 17:2, 6, 9, 11–12, 24; 18:9)



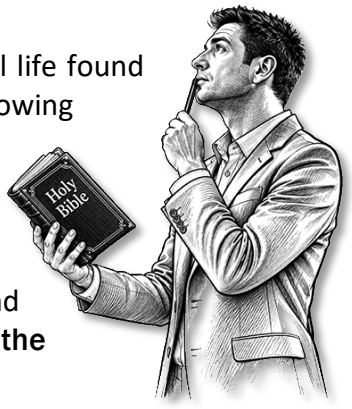
This provides a powerful foundation for the believer's eternal security. Our salvation does not ultimately depend on our ability to hold on to Christ, but on His faithfulness to preserve those He has entrusted to Him. **The believer's security rests upon the Father's faithfulness to answer the intercessory prayers of His Son** (John 10:27–29; 17:11; Heb. 7:25)

Five Benefits Given to Believers: John 17 offers five extraordinary blessings for those who have placed their faith in Christ.

Benefit	Scripture	Significance
Eternal Life	John 17:2	Everlasting life through Christ
The Father's Name	John 17:6, 26	Revelation of God's character and nature
The Father's Words	John 17:8, 14	Divine truth entrusted to believers
Christ's Joy	John 17:13	The fullness of His joy within us
Christ's Glory	John 17:22	Participation in the glory He shares with His own

These are not merely future promises. **Eternal life begins at the moment of salvation**, while the believer's inheritance extends into eternity. Paul expands this remarkable truth by declaring that God, having given His own Son, will freely give believers all things according to His purposes (John 5:24; Rom. 8:32)

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 now gives us one of the most profound definitions of eternal life found anywhere in Scripture. Eternal life is not simply living forever; it is knowing the only true God through His Son, Jesus Christ. The Greek word (ginōskōsin- γινώσκωσιν), translated as "***might know,***" expresses a continuing or progressively developing knowledge of God. Eternal life begins when we receive Christ, but our understanding and fellowship with Him continue growing throughout our earthly lives and into eternity. **The deeper our relationship with Christ becomes, the more we recognize how much remains to be discovered**.

Knowing About God Versus Knowing God: The characteristics of the knowledge Jesus describes:

- ✓ **Practical, not speculative**: Knowledge that shapes how we live.
- ✓ **Experiential, not merely theoretical:** A genuine relationship, not simply religious information.
- ✓ **Spiritual and saving, not merely intellectual:** Knowledge that brings us into fellowship with God.



Notice that Jesus identifies the Father as the "***only true God,***" distinguishing Him from every false deity and religious invention. **This is an extraordinary claim.** Jesus does not present Himself as merely another prophet who teaches people about God; He declares that eternal life involves knowing both the Father and Himself. **No religious system, spiritual philosophy, or alternative mediator can provide that relationship apart from Jesus Christ**.



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

Jesus continues His prayer, declaring that He has glorified the Father through His earthly ministry and accomplished the work He was entrusted with. What makes this statement extraordinary is its timing: **Jesus speaks of His work as finished even though the crucifixion is still ahead.** His obedience, miracles, teachings, and revelation of the Father have all led to this appointed hour. The cross will bring that mission to its triumphant completion.



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."*

Jesus concludes the first portion of His prayer by looking beyond the cross, beyond His earthly ministry, and even beyond creation itself. **This is one of the clearest declarations of Christ's eternal preexistence and deity in the entire Gospel of John**. The Word, who existed with God in the beginning and became flesh to dwell among humanity, is now preparing to return to His heavenly glory. **The incarnation did not mark the beginning of Christ's existence. It marked the eternal Son's entrance into human history**.



Why Did Jesus Pray This Aloud? This extraordinary request has three purposes.

- **For His disciples' comfort:** His coming suffering would end in glory.
- **For our instruction:** Suffering in obedience to God precedes eternal glory.
- **For the Body of Christ's benefit:** Christ's exaltation secures His continuing ministry for believers.

In the opening five verses the Father remains central:

Verse	Christ's Expression	Emphasis
John 17:1	"***Father ... thy Son***"	The relationship between Father and Son
John 17:1	"***Thy Son also may glorify thee***"	Their glory is inseparably connected
John 17:2	"***Thou hast given him power***"	Authority originates with the Father
John 17:2	***"As many as thou hast given him***"	Believers are entrusted to the Son
John 17:3	"***That they might know thee***"	Eternal life centers upon knowing God
John 17:4	"***The work which thou gavest me***"	Christ fulfills the Father's assignment
John 17:5	"***The glory which I had with thee***"	Their eternal fellowship and shared glory

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."*

John 17:6 marks the beginning of the second major division of Christ's High Priestly Prayer. Having addressed His own glorification in verses 1–5, Jesus now turns His attention toward those whom the Father entrusted to Him. Notice the remarkable language of divine ownership: **the disciples belonged to the Father, were given to the Son, and are now presented before the Father in prayer**. We see three principal concerns that will unfold throughout this portion of the prayer:

- ✓ **Security:** That the Father would preserve His own (John 17:11)
- ✓ **Deliverance:** That believers would be protected from evil (John 17:15)
- ✓ **Sanctification:** That believers would be set apart through God's truth (John 17:17)

Jesus does not describe the disciples as individuals who independently discovered Him through their own spiritual wisdom; instead, He says, "***The Men Which Thou Gavest Me Out of the World.***" He identifies them as belonging to the Father and entrusted to the Son within God's eternal redemptive purpose. This truth is connected to the doctrine of election and the unchanging character of God's grace. The Father chose His own before the foundation of the world, and His gracious purposes are not subject to human instability.

Notice also the phrase "***out of the world.***" These men were not physically removed from the world; they were spiritually separated from its unbelieving system and brought into a new relationship with Christ. This distinction will become increasingly important as Jesus prays for their preservation in a hostile world.



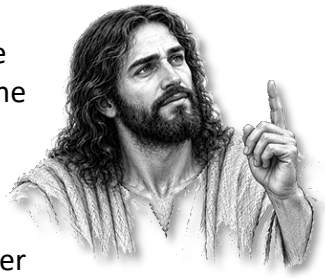
If even one of those entrusted to Christ were ultimately lost, the perfect Servant's work would be incomplete. The believer's security is therefore inseparable from the glory and faithfulness of Jesus Christ.

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

Jesus describes the disciples' general spiritual understanding, not claiming they have demonstrated perfect obedience. Their failures, doubts, and misunderstandings are not mentioned here. Instead, Christ emphasizes the genuine faith that has developed within them.

Christ acknowledges what His disciples have genuinely understood rather than rehearsing everything they have misunderstood.

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 now explains why He can declare that His disciples have recognized the divine origin of His ministry. They have received the Father's words, become convinced that Jesus came from God, and believed that the Father sent Him.

Jesus again emphasizes that His teaching originates with the Father. He is not introducing an independent philosophy or revising God's earlier revelation; He is faithfully communicating the message entrusted to Him.

The Progression of Genuine Faith: We see a significant progression across verses 7 and 8. Notice how spiritual understanding develops into personal commitment.



→ **Intellectual recognition** (John 17:7) - They recognize that Christ's authority and mission originate with the Father.

→**Reception of God's message** (John 17:8) - They receive the words Jesus has given them.

→**Settled conviction** (John 17:8) - They become convinced of Christ's divine origin and identity.

→**Personal commitment** (John 17:8) - Their belief becomes a genuine allegiance to Jesus Christ.

This progression reveals the distinction between simply hearing biblical truth and personally receiving it. Recognizing Christ's authority leads to accepting His revelation and ultimately to faith in Him. The disciples' spiritual development: **received**, **known**, and **believed**.

The Three Marks of Genuine Faith:		
Expression	**Meaning**	**Spiritual Significance**
They received	Accepted the words Christ delivered	Reception of divine revelation
They knew surely	Became convinced of Christ's divine origin	Settled conviction concerning His identity
They believed	Trusted that the Father had sent Him	Personal faith and commitment to Christ



Important Point: Jesus' expression "***known surely***" conveys settled conviction. The disciples have become convinced that Jesus came from the Father. This is particularly remarkable because **their understanding remained incomplete**. They still struggled with the meaning of His approaching death and resurrection, and within hours they would scatter in fear. Yet Jesus recognizes that their central conviction concerning His divine origin is genuine. This is consistent with the character of Christ's love. **Jesus does not rehearse their failures before the Father but emphasizes their genuine reception of His Word and faith in His identity.** Love does not keep an account of wrongs (1 Cor. 13:5).

Christ knows the difference between imperfect understanding and genuine unbelief.



Faith Must Rest Upon God's Revelation: This passage offers a powerful lesson about the foundation of Christian faith. The disciples' conviction did not arise merely from emotional experiences, religious traditions, or admiration for Jesus' miracles. Their faith rested on receiving and believing the revelation God delivered through His Son. This also explains why **biblical teaching is essential to genuine discipleship**. We cannot substitute religious enthusiasm, personal experience, or cultural Christianity for a settled conviction concerning the person and work of Jesus Christ.

The question is not simply whether someone admires Jesus, but whether they believe what God has revealed about Him.



John 17:9-10] *"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them."*

Here we see Jesus exercising His ministry as our great High Priest. He is not merely teaching the disciples about prayer; He is personally bringing them before the Father. This corresponds to the Old Testament priesthood. The high priest represented Israel before God, carrying the names of the twelve tribes upon his breastplate.

This statement "***I Pray Not for the World***" is deliberately striking. Jesus distinguishes between the disciples, who belong to the Father, and the unbelieving world from which they have been called. Jesus is not declaring that unbelievers should never be prayed for; He is identifying the particular beneficiaries of this High Priestly prayer. Three important observations:

1. **His High Priestly prayer:** Christ intercedes here specifically for His own.
2. **His prayer from the cross:** Jesus prayed for those crucifying Him.
3. **Our responsibility:** Believers are commanded to pray for all people.

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."*

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."*

To our ears, the way Jesus speaks is unusual: "***And Now I Am No More in the World.***" He is still physically present with His disciples, yet He describes His departure as though it has already occurred. This reflects the certainty of His approaching death, resurrection, and ascension. His earthly ministry is drawing to its appointed conclusion, and He now speaks of the disciples' future circumstances

The disciples will remain in the world after Jesus departs. Without His visible presence among them, they will face persecution, temptation, deception, and the hostility of the world system. **Jesus does not ask the Father to remove them from the world, but to preserve them while they remain in it**.

"***But the Son of Perdition***": The designation "son of perdition" identifies Judas Iscariot. The word "perdition" in the Greek (apōleia) means destruction or ruin. "***son of***" is a Hebrew expression describing someone characterized by a particular nature or destiny. Thus, "s***on of perdition***" identifies Judas by the destruction associated with him. Remarkably, Paul uses the same title to describe the future Antichrist. This creates a significant prophetic connection between Judas, who betrayed Christ during His first coming, and the final man of sin who will oppose Christ before His return. But why does Jesus mention Judas?



1. **To establish Christ's faithfulness**. Jesus had not failed to preserve anyone genuinely entrusted to Him.
2. **To strengthen the disciples' faith**. Judas' betrayal would not mean Christ had lost control.
3. **To demonstrate Christ's foreknowledge**. Jesus had never been deceived about Judas' true character.
4. **To reveal God's sovereign purpose**. Judas' betrayal unfolded within the prophetic Scriptures. (Ps. 41:9; 109:8; John 13:18; Acts 1:16–20)



Judas and the Prophetic Psalms: Jesus declares that Judas' betrayal occurred "that the scripture might be fulfilled." This directs our attention particularly to Psalms 41 and 109. Psalm 41 describes betrayal by a trusted companion, while Psalm 109 speaks of removing and replacing a wicked man's office. (Ps. 41:9; 109:8). It also connects to Acts 1. After Judas' death, Peter appeals to these Psalms when explaining why another apostle must take his place. The community then selects Matthias to fill that vacancy. (Acts 1:16–26). The betrayal and replacement of Judas therefore form part of the integrated prophetic testimony linking the Old and New Testaments.



John 17:13-14] *"And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 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."*

Jesus is not concerned merely with securing His people for eternity. **He also desires them to experience His joy here and now**. Notice that Jesus does not promise the disciples a life without difficulty. Within hours, they will witness His arrest and crucifixion, and afterward they will face persecution for proclaiming His resurrection. Yet He says His joy will be fulfilled within them. Technically: "A miserable Christian should be an oxymoron."

Jesus has given His disciples the Father's Word, and the world has responded with hatred. In this context, the Greek word translated "world" (kosmos) refers not simply to the physical earth or humanity collectively, but to **the organized world system operating in opposition to God**. This system exists under the influence of its spiritual ruler, Satan. Its values are characterized by the lust of the flesh, the lust of the eyes, and the pride of life.

The world's hatred is not fundamentally directed at the believer's personality; it targets the divine truth, the indwelling spirit, and the spiritual allegiance the believer represents.

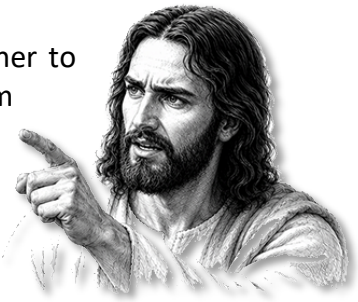


Why Does the World Hate Believers? It may secretly plot against believers, curse them inwardly, speak evil against them, oppose their testimony, and rejoice when misfortune overtakes them. The reason is ultimately spiritual. Believers belong to a different kingdom and have been delivered from the present evil world through Jesus Christ (Gal. 1:4). **Consider Noah.** Hebrews tells us that by his faith and obedience, Noah condemned the world. His presence (life and testimony) exposed the unbelief and wickedness of the generation around him (Heb. 11:7). The same principle applies to true Christians. A life governed by God's Word exposes the moral and spiritual bankruptcy of a world that rejects His authority (John 3:20; Eph. 5:11–13).



Something to Watch: Modern society increasingly pressures Christians to conform their beliefs to prevailing cultural and moral standards, often portraying biblical convictions as obstacles to social progress. John 17:14 identifies the underlying conflict: **God's Word separates believers from a world system that rejects His authority**. As global institutions, political movements, and ecumenical religious organizations promote unity through shared values, believers must distinguish genuine biblical unity from conformity to a world that opposes Christ. Our responsibility is not to win the world's approval, but to remain faithful to the Word entrusted to us while demonstrating the joy of Christ. (John 15:18–19; 17:13–17; Rom. 12:2; 1 John 2:15–17)

John 17:15-16] *"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world."*



Jesus now makes a remarkable request: He does not ask the Father to remove His disciples from the hostile world, but to **protect them** from the evil one while they remain in it. Their mission requires their continued presence in enemy territory, even though their spiritual identity no longer belongs to this world system. Notice the distinction: the believer's location is earthly, but his identity, allegiance, and destiny are heavenly.

Verse 15 contains an important detail. The expression "***from the evil***" can be understood in Greek as "***from the evil one.***" This is a reference to Satan, the personal adversary behind the world's spiritual opposition. This connects directly with the prayer Jesus taught His disciples, where He instructed them to ask for deliverance from evil (Matt. 6:13).

"Satan is the author; the world is the bait; sin is the hook."

The danger is not simply persecution from outside the Body of Christ, which is more visible to the true believers. It also includes temptation, compromise, and spiritual deception **from within the Church** that seek to undermine the believer's faithfulness. (2 Cor. 4:4; 11:3; Eph. 6:11–12; 1 Pet. 5:8)

However, **Jesus emphasizes protection, not isolation**. Like the disciples, Christians must remain in the world. Their assignment requires contact with unbelievers, confronting falsehood, and bearing faithful witness amid spiritual opposition (Matt. 28:18–20). Jesus repeats that the disciples' (believers') relationship to the world has fundamentally changed:

The Believer's New Identity	The Biblical Distinction
Different standing	In Christ rather than in Adam. (Rom. 5:12–19; 1 Cor. 15:22)
Different nature	Born of the Spirit rather than merely of the flesh. (John 3:5–7)
Different Master	Belonging to Christ rather than the god of this world. (2 Cor. 4:4; Rom. 6:16–18)
Different aim	Glorifying God rather than self. (1 Cor. 10:31)
Different citizenship	Our citizenship is in heaven. (Phil. 3:20)
Different destiny	An eternal inheritance reserved in heaven. (1 Pet. 1:3–5)

John 17:17-19] *"Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."*

Jesus now reaches the third great request concerning His disciples: **their sanctification**. Having prayed for their preservation and protection, He asks the Father to set them apart through the truth of His Word. Notice the remarkable progression: God preserves His people, sanctifies them through His Word, and sends them into the world as His witnesses. These verses reveal both the means of sanctification and the purpose for which believers are set apart.

The Greek word translated "***sanctify***" (hagiazō) means to consecrate, make holy, or set apart for God. Jesus asks the Father to separate His disciples for a divine purpose.

An important distinction exists between positional sanctification and practical sanctification. Both are essential to understanding the believer's relationship with God:

Type	Meaning	Character
Positional sanctification	Set apart unto God through salvation	Definitive and complete
Practical sanctification	Progressively transformed through God's truth	Continuing throughout earthly life



Jesus does not say that God's Word contains truth, or that it becomes true when humanity accepts it. He declares, "***thy word is truth.***" Scripture is not merely a collection of religious insights mixed with human opinions; it is the authoritative revelation of the God who cannot lie. (Num. 23:19; Titus 1:2; 2 Tim. 3:16)

This establishes the **absolute foundation of Christian doctrine**. God's Word is the standard by which we must examine every philosophy, religious teaching, spiritual experience, and cultural claim. (Ps. 119:160; John 17:17; Acts 17:11)

A believer cannot consistently neglect God's Word and expect to mature spiritually or understand the world through divine revelation.

John 17:20-21] *"Neither pray I for these alone, but for them also which shall believe on me through their word; 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."*

Having prayed for Himself and then for the eleven disciples, Verse 20 introduces the final major division of John 17: Jesus prays for all who will come to believe through the apostles' testimony. Jesus extends His intercession to **every person who will come to believe in Him through the apostles' testimony.** That includes believers living nearly two thousand years later!

Here is something extraordinary to consider: When Jesus prayed **"*neither pray I for these alone,*"** He was praying for future believers before they were even born. Christ's concern extended far beyond their generation.

Section	Christ's Concern
John 17:1–5	His own glorification
John 17:6–19	The eleven disciples
John 17:20–26	All future believers

Jesus is approaching the cross, yet He already speaks of the generations who will believe through the testimony of His disciples. **The Church was not an unexpected development following Israel's rejection of the Messiah.** God's redemptive purpose already encompassed those who would believe through the apostolic witness - "***Through Their Word***" (Eph. 1:4; 3:1–6).

What does Jesus mean by "***That They All May Be One***"?

Unity is not organizational union. Jesus does not say that people will be saved through religious institutions, inherited traditions, or extraordinary spiritual experiences. He specifically identifies the **apostles' word**. The world has lost the distinction between a **union of believers** and a **spirit of unity among believers**. Jesus is **not** calling for a single **worldwide religious institution**, nor does He suggest that **unity requires abandoning doctrinal truth**. The unity He describes arises from **a shared relationship with the Father and Son**.

Spiritual Unity	Organizational Union
✓Grounded in Jesus Christ	✕Grounded in institutional structure
✓Established through divine truth	✕Established via agreements and policies
✓Produced by the Holy Spirit	✕Maintained through human administration
✓Expressed through shared faith and purpose	✕Expressed through formal affiliation

~ Biblical unity cannot be separated from biblical truth. ~

John 17:22-23] *"And the glory which thou gavest me I have given them; that they may be one, even as we are one: 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."*

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."*

We now approach the end of Christ's High Priestly Prayer. Jesus moves from the unity of believers to the glory He shares with them, and finally to His deepest expressed desire: **that those given to Him by the Father would be with Him and behold His glory**. The eternal Son, standing only hours from the cross, is thinking about the future fellowship He will enjoy with His redeemed people. These verses reveal the unity, glory, love, and eternal destiny secured through His redemptive work.

Jesus does not merely promise that glory will eventually be given; He speaks of it as something already bestowed: "***I Have Given Them***". Here we see the distinction between our present position and our future experience:

Present Position		Future Fulfillment
United with Christ spiritually	→	Eternally present with Christ
Accepted before the Father	→	Fully glorified in His presence
Possessing eternal life	→	Experiencing eternal life in its fullness
Being transformed into Christ's likeness	→	Conformed to His glorified likeness

Jesus also says, "***That they also ... be with Me where I am.***" We can connect this directly with the promise Jesus made earlier in the Upper Room Discourse. In John 14:3, Jesus promised to return and receive His disciples unto Himself so that they could be where He is. Now, in John 17:24, He expresses that same desire directly to the Father. Notice the consistency:

- In John 14:3 - Christ promises to come again.
  - In John 17:24 - Christ expresses His desire to have believers with Him.
- In John 14:3 - He will receive believers unto Himself.
  - In John 17:24 - He identifies them as those the Father has given to Him.
- In John 14:3 - His purpose is for them to be where He is.
  - In John 17:24 - He desires that they be with Him and behold His glory.

The two passages complement one another beautifully. **John 14 reveals Christ's promise to His people; John 17 reveals Christ's desire expressed to the Father**.



John 17:25-26] *"O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 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."*

We now reach the closing words of one of Scripture's most extraordinary prayers. Jesus concludes by contrasting the world's ignorance of God with His own perfect knowledge of the Father and the disciples' recognition that He was sent from heaven. But notice how He ends: **not with judgment, persecution, or even the approaching cross, but with the Father's eternal love dwelling within His redeemed people**. These final verses bring together the central themes of John 17—divine righteousness, revelation, security, union with Christ, and the love of God.

Although God has revealed His existence and power through creation, humanity has rejected that revelation and turned toward its own understanding. Paul develops this very argument in Romans 1 (Rom. 1:19–23).



Here we can make a pointed observation: **Christ leaves the unbelieving world to the Father's righteousness and justice, while His intercession is directed toward those who belong to Him**. The world remains accountable to God's righteous judgment, while believers stand before the Father through their relationship with His Son.

Let's not miss this important connection: The Father's righteousness not only establishes the **certainty of judgment upon unbelief**; it also **guarantees His faithfulness toward those who belong to Christ**.

– God's righteousness forbids Him from abandoning those He has entrusted to His Son. –

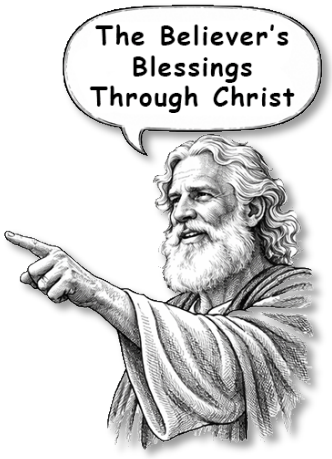
The believer's security does not depend on favorable circumstances or their own spiritual strength. It rests on the Father's faithfulness and Christ's completed redemptive work.

In addition, Christ's wonderful words, "***But I Have Known Thee***," represent an extraordinary contrast. Christ's knowledge of the Father arises from His eternal relationship with the Father, a relationship that existed before the foundation of the world. This undergirds the Gospel's exclusivity. **Humanity cannot discover the Father independently of Jesus Christ, because the Son is the One who reveals Him.**

The Threefold Contrast		
The World	**Jesus Christ**	**The Disciples (Believers)**
Has not known the Father	Knows the Father perfectly	Know that Jesus was sent by the Father
Rejects divine revelation	Is the perfect revelation of God	Have received His words
Remains accountable to divine judgment	Accomplishes the Father's redemptive purpose	Belong to the Father through the Son

The disciples do not possess the perfect knowledge of the Father; that knowledge belongs to Christ. Nevertheless, they have received His testimony and recognized that He came from God. Their faith was still incomplete in its understanding, **yet Jesus acknowledges it as genuine**.

#	What the Believer Has	Scripture
1	The same life as Christ	John 17:2
2	The same security as Christ	John 17:11
3	The same separation as Christ	John 17:14
4	The same sending into the world as Christ	John 17:18
5	The same union as Christ	John 17:21
6	The same glory as Christ	John 17:22
7	The same love as Christ	John 17:23





Something to Watch: As religious pluralism and global efforts toward spiritual unity increasingly promote the idea that all religions ultimately lead to the same God, John 17:25–26 establishes an unmistakable distinction: **the world cannot know the Father apart from the revelation of Jesus Christ.** Genuine knowledge of God is inseparable from recognizing the Son whom He sent, and the believer's ultimate security rests upon the Father's righteousness and Christ's continuing presence. As the Church faces growing pressure to surrender the Gospel's exclusive claims, these closing words remind us that true unity and divine love are found in Christ alone (John 14:6; 17:3, 25–26; Acts 4:12; 1 John 5:11–12).

Closing thoughts for John 17: This chapter begins with Christ looking toward heaven and ends with the promise that Christ will dwell within His redeemed people. Between those two declarations, Jesus reveals the **eternal security**, **sanctification**, **unity**, **glory**, and **love** that belong to **those whom the Father has given Him**. He says all this just hours before He goes to the cross to accomplish the redemption on which these promises rest.

Next Lesson: Read John 18. We will explore the six trials Jesus undergoes before the crucifixion and the legal or illegal irregularities in each.

JOHN CHAPTER SEVENTEEN

H S E L F N P Y D O T M Y L O H
W L P I E H L O S L I S A K E S
E R A V O E H W W G U O E V T E
N M A N R O C A H E D O E V L U
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C S M S E C R C S A O W O L U R
E H S Y L S E W G K N R I R E S
K I R A S F P N O N N F I H H M
A E R I R E J E A R T O T F E T
P E D E S N L A A E L A W H Y W
S T P E E T W F D K F D T N T S

BELIEVE
CHRIST
DECLARE
ETERNAL
FATHER
FLESH
GAVEST
GIVEN
GLORIFY
HATED
HEAVEN
HOLY
JESUS
KEEP
KNOWN
LIFTED
LOVED
MIGHT
MYSELF
PERFECT
POWER
SAKES
SHOULD
SPAKE
SPEAK
SURELY
THEM
THINE
THROUGH
TRUTH
WORDS
WORLD