

6/8/25

John 17

Jesus is now right under the shadow of the cross walking to the Garden of Gethsemane where Judas will betray Jesus and His disciples will abandon Him.

This is the Holy of Holies in the gospel of John as Jesus prays His High Priestly prayer 1) for Himself, 2) for His disciples 3) and for those who would come to salvation through His disciples.

1. The prayer is the longest that we have recorded in Scripture.
2. This is the “Lord’s prayer”, not the one in Matthew in the Sermon on the Mount. Matt. 6:9-15
* Jesus could have never prayed, it contains the provision for the forgiveness of sins, Jesus had no sin and could never have prayed this prayer, it was a model prayer for the disciples and not to be repeated.
3. The public ministry of Jesus. Jn. 1-12
4. The ministry to his own. Jn. 13-21
5. Holy place, the upper room, the betrayal and the journey to cross the brook Kidron. Jn. 13-16
6. The Holy of Holies, Jesus intercedes as High Priest, the crossing of the Brook Kidron. Jn. 17, 18:1
* There is no mention of Gethsemane, for John portrays Jesus as the triumphant Son of God!

17:1-5 The prayer of Jesus for Himself.

17:1 The prayer for going to the cross.

- 1) Jesus just finished speaking to His disciples leaving them with these last words, “These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.” Jn. 16:33
- 2) Jesus now turns to His Father and addressed Him in prayer, “Jesus spoke these words, lifted up His eyes to heaven.” vs. 1a-b
* Jesus lifts His eyes to heaven in confidence to God’s throne as a victor even though the cross is yet before Him.
- 3) Jesus prayer was about the cross “and said: “Father, the hour has come.” vs. 1c-e
 - a) The hour reference to the cross to atone for the sins of the world. Jn. 2:4; 7:6, 8, 30; 8:20; 12:23, 27; 13:1; 16:32
 - b) Jesus had said He was going to lay down His life down, no man took it from Him. Jn. 10:18
- 3) Jesus prayed was about the atoning sacrifice on the cross for the sins of the world, “Glorify Your Son, that Your Son also may glorify You.” vs. 1f-g
 - a) The petition is selfless for the glory of the Father, as He would except His Son Jesus as the payment for sin on the cross, the Lamb of God to take away the sins of the world. Jn. 1:29; 2Cor. 5:21; 1Jn. 2:2

- b) The petition is first for Himself, “Glorify Your Son”.
 - * The word glorify “doxazo”, means to make glorious, adorn with luster, cloth with splendor.
- c) The purpose was “that Your Son may also glorify You.”
 - 1)) The word that “hina” introduces a purpose clause.
 - 2)) Jesus was always concerned that His Father was glorified.
 - 3)) This glorification would take place on the cross and resurrection!

17:2 The authority vested by the Father to the Son as Redeemer and Savior.

- 1) Jesus came in the full authority of the Father, “as You have given Him authority over all flesh.” vs. 2a
 - a) The word authority “exousia” means the right to do what He was sent to do be payment of sin for “all flesh”, every sinner in the world.
 - b) Forty-three times John tells us Jesus was sent by the Father.
- 2) Jesus declared the benefit was for all flesh by His coming to die on the cross, “that He should give eternal life to as many as You have given Him.” vs. 2b
 - a) As many as the Father had given, focuses on the Divine side and often associated

with Divine predestination and election, but we must remember that it predestined according to the foreknowledge of God on those who repent. Eph. 1:4; 1Pet. 1:2

- 1)) The word given appears 72 times in John.
- 2)) God the Father always initiates sovereignly to draw all sinners to Himself and present salvation to all, but not all sinners respond in repentance, “No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.” Jn. 6:44; 12:32
- 3)) The Father knows who is going to believe or reject, who is saved or not, who is going to abide or not abide!
- 4)) The ones that respond are the ones the Father has given to the Son.
- b) There is also free will taught in Scripture, the human responsibility to respond to the drawing by the Father, either rejecting the gospel or repenting.
 - 1)) Jesus died for the whole world, the ungodly and “whosoever” believes in Him shall not perish, but be saved. Jn. 3:16; Rom. 5:6
 - 2)) For whosoever calls on the name of the Lord shall be saved, faith come by hearing and hearing by the word of

- God, whoever calls on the name of the Lord. Rom 10:13, 17
- 3)) God is not willing that any perish, but that all should come to repentance, but all sinners are not willing to repent. 2Pet. 3:9e-f
- 4)) As many as receive Him become the children of God, focusing on free-will. Jn. 1:12-13
- 5)) God has made Jesus both Lord and Christ. Acts 2:36
- 6)) “Far above all principalities, power, might and dominion and every name that is named, not only in this world but also in that which is to come.” Eph. 1:21

17:3 The Eternal life is defined by the persons who impart it.

- 1) The first Person of the Trinity, “And this is eternal life, that they may know You, the only true God.” vs. 3a-c
- 2) The Second Person of the Trinity, “and Jesus Christ whom You have sent.” vs. 3d
 - a) The knowledge is by personal experience of transformation, not mere intellectual knowledge!
 - b) All three persons of the Godhead are God, share deity, Omnipotent, Omniscient and Omnipotent, as taught throughout the Scriptures. Phil. 2:5-11

- c) Eternal life primarily refers to a quality of life, God-like life, secondly to a quantity of life that never ends.

* Jesus has been talking to them about prayer to the Father in His name in the last four chapters on and off, now Jesus demonstrates prayer to the Father in His name for His disciples. vs. 11

17:4 The finished ministry Jesus on earth.

- 1) Jesus honored God in all He did throughout His ministry, “I have glorified You on the earth.” vs. 4a
 - a) In fulfilment of all the prophecies.
 - b) In total dependence on the Father for everything.
- 2) Jesus had fulfilled His mission completely, “I have finished the work which You have given Me to do.” vs. 4b
 - a) The ministry of Jesus comprised of words and works.
 - b) He had finished His 3 1/2 year ministry.

17:5 The prayer of Jesus for His re-instated glory with great expectation.

- 1) Jesus made Himself equal with the Father, “And now, O Father, glorify Me together with Yourself.” vs. 5a-c

- 2) Jesus declared His pre-existence with the Father, “with the glory which I had with You before the world was.” vs. 5d
 - a) John opens his gospel with the pre-existence of Jesus with the Father. Jn. 1:1, 14
 - b) Jesus said, “Before Abraham was, I AM.” Jn. 8:58
 - c) The conversation of the Godhead, “Let’s make man in our image.” Gen. 1:26
 - d) His going forth have been from of old from everlasting (eternity to eternity) Mic. 5:2
 - e) Jesus divested Himself of His glory, not His deity, veiling it with the Incarnation. Phil. 2:5-11
 - f) “Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: “Worthy is the Lamb who was slain To receive power and riches and wisdom, And strength and honor and glory and blessing!” Rev. 5:11-12
 - g) Jesus was claiming His eternal fellowship with God His Father from all eternity prior to His Incarnation and now would be re-established, this was the joy that was set before Jesus.

- 1)) Hebrews declares this, “who for the joy that was set before Him endured the cross, despising the shame, and has **sat down at the right hand of the throne of God.**” Heb. 12:2d-f
- 2)) Most teach the joy indicates the result of His death the salvation of many, but the joy set before Jesus is given to us, we are not left to our own interpretation, it was the fact of being reunited in fellowship with the Father, seeing Him and sitting at His right hand. Ps. 110:1

17:6-19

The prayer of Jesus for His disciples.

17:6

The mission of Jesus was to point the disciple to the Father.

- 1) The faithfulness of Jesus is declared about His ministry to the disciples, “I have manifested Your name to the men whom You have given Me out of the world.” vs. 6a
 - a) The name of the Father speaks of His character and nature of God.
 - b) The Old Testament wrote only the consonants YHWH, for the name of God, called Tetragramaton, because the name was so revered.
 - c) So they did not know how to pronounce it having left out the vowels.
 - d) It is believed to be “Yahweh”, it used to be pronounce Jehovah.

- e) The eleven disciples came out from the world of darkness and sin by repenting.
 - 1)) To Abraham, "Get you out". Gen. 12
 - 2)) "Come out from among them". 2Cor. 6:17
- 2) The Father gave the eleven to Jesus, "They were Yours, You gave them to Me, and they have kept Your word." vs. 6b-c
 - a) What belongs to the Father belongs to the Son.
 - b) The evidence of the new birth was that they kept His word.

17: 7-8 The disciples had come to a spiritual height by the grace of God.

- 1) Jesus declared the disciples understood the relationship between Jesus and His Father, "Now they have known that all things which You have given Me are from You." vs. 7
 - a) The Father is the source.
 - b) The Son is the channel.
 - c) The Holy Spirit is the agent to come.
- 2) Jesus declared the faith of the disciples in His words about the Father, "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." vs. 8
 - a) All this by the new birth."
 - b) All this by receiving God's word.

- c) All this by believing Jesus was sent.

17: 9-10 The prayer of Jesus to the Father for His disciples in view of His leaving.

- 1) Jesus distinguishes the disciples, "I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours." vs. 9
 - a) The disciples belonged the the family of God, the Father and the Son and would need constant guidance, knowledge and wisdom from God.
 - b) The world represents the sinners that would not respond to salvation by rejecting the gospel, not because they were not predestined, but because they did not want to believe and repent.
 - * Carnal mind is enmity against God, not subject to him, neither can it be, it can never please God. Rom. 8:7-9
- 2) Jesus declared the disciples would honor Him, "And all Mine are Yours, and Yours are Mine, and I am glorified in them."
 - a) The word glorified "doxazo" To make glorious, adorn with luster or splendid!
 - b) Thruh their obedeicne and preaching of the gospel, even in death.

17:11 The prayer of Jesus prays to the Father to keep His disciples.

- 1) Jesus was leaving the world, “Now I am no longer in the world.” vs. 11a
- 2) Jesus was leaving the disciples, “but these are in the world.” vs. 11b
- 3) Jesus petitions to make the disciples one, as the Father and Son are one, “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.” vs. 11c-e
 - a) Jesus addressed His Father as “Holy Father” of purer eye than to behold evil. Hab. 1:13
 - b) Jesus has been talking much about the love and oneness of the Father and the Son. Jn 14-16
 - c) Keeping them through His name, all that God is in character and person.
 - d) Jesus prays for this to be so in the disciples to be one.
 - * The Father always answered Christ's prayers

7:12 The witness of Jesus care over the disciples.

- 1) This was during the three and a half years of His ministry, “While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept.” vs. 12a-c
 - a) The first “kept” means to watch carefully.
 - b) The second “kept” means to guard or protect.

- 2) The only exception was not a surprise to God, "and none of them is lost except the son of perdition, that the Scripture might be fulfilled." vs. 12d-e
 - a) The only exception was Judas Ischariot, as the prophecies declared. Ps. 41:9; Ps. 55:12-14
 - b) Jesus chose the twelve to be His disciples and apostles, but John quoted the words of Jesus, He said "have not I chosen you twelve, and one of you is a devil." Jn. 6:70
 - c) Whatever we conclude about Judas, it cannot be that God predestined Judas to betray Jesus, otherwise God would be responsible for the sin of Judas and to make it worst God then will judge him for it.
 - d) Prophecy does not mean that God forces a person to do the evil or the good, but it only reveals and announces beforehand the deed and person, who is responsible for his evil knowingly.
 - e) When Jesus sent out the disciples two by two to preach the gospel, pray for people to be healed, cast out demons, etc, Judas without any doubt did this like the other disciples.
 - f) **Linski's quote about Judas.**

17:13-14 The prayer of Jesus for the disciples joy.
Jn. 15:11; 16:20-22, 24

- 1) Jesus knows this was his last night on earth,
 “But now I come to You, and these things I
 speak in the world, . vs. 13a-b
- 2) Jesus desired that His joy be in them, "that
 they may have My joy fulfilled in
 themselves.” vs. 13c
- 3) Jesus express the hatred of the world for Him
 would be carried over to His disciples, "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.” vs. 14
 - a. The word of God would be proclaimed to
 the lost world of sinners.
 - b. The world would hate them, due to the
 fact that the disciples were not living for
 the things of the world, just like Jesus,
 * We live in the world, but not of the
 world. 1Jn. ?

17:15 The prayer of Jesus for His Father to leave
 the disciples in the world.

- 1) The prayer of Jesus may be difficult to
 understand, “I do not pray that You should
 take them out of the world.” vs. 15a
 - a) Because we are not saved for escapism.
 - b) Because we are saved for service.
- 2) The prayer of Jesus was for protection, " but
 that You should keep them from the evil
 one.” vs. 15b

- a) The minute we are saved we are born into
 spiritual warfare and God will keep us
 from the evil one. Eph. 5:18; 6:10-18;
1Jn. 4:17
- b) Elijah, Moses, Jonah prayed for their own
 death, but God remedied that by getting
 them back serving Him
- c) Paul desired to depart and be with Christ,
 but he knew it was far better to remain
 and serve the church.. Phil. 1:23

17:16 The identity of the disciples and all
 believer.

- 1) The disciples had come out of the world and
 were heavenly citizens, pilgrims and
 sojourners, “They are not of the world.” vs.
16a
- 2) The disciples were just like their Lord, "just
 as I am not of the world.” vs. 16b

17:17 The prayer for the sanctification of the
 disciples.

- 1) The means of their sanctification, “Sanctify
 them by Your truth.” vs. 17a
 - a) The word sanctify “hagiazō” means to set
 apart for God in fellowship and to be
 used in the context.
 - b) The same root word gives us the word
 “holy” as “Holy Father”. vs. 11

- c) The word truth “aletheia” means what is true in any matter under consideration, in context this is God’s truth.
- 2) The identity of the truth, “Your word is truth.” vs. 17b
 - a) The word truth “aletheia” means what is true in any matter under consideration, in context this is God’s truth
 - b) Jesus said “Your word is truth”, the word of God, Genesis to Revelation, it is true in things pertaining to God, about God, man, Satan, sin, salvation, the duties of man towards God and man, prophecy or any other things mentioned. Jn. 15:3; Ja. 1:18; 1Pet. 1:23; Ps. 119:7-11
 - 1)) The reason is in verse sixteen, because they are not of this world.
 - 2)) “Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.” Eph. 5:25c-27

17:18-19 The prayer for the commission of the disciples.

- 1) The comparison, “As You sent Me into the world, I also have sent them into the world.” vs. 18
 - a) The Father sent Jesus by emptying Himself of His glory, humbling Himself, preaching the gospel of repentance and obeying till the point of death. Phil. 2:5-11
 - b) Jesus now is sending the disciples to humble themselves, preach the gospel of repentance and be obedient to the point of death, just like Jesus their Lord.
 - c) This is the great commission, as the ambassadors of Jesus to a lost and dying world of sinner in need of salvation to be forgiven of their sins. Matt. 28:16-20; 2Cor. 5:20
- 2) The likeness, “And for their sakes I sanctify Myself, that they also may be sanctified by the truth.” vs. 19
 - a) Jesus sanctified Himself for the sake of the disciples that they be set apart by God’s truth, the word of God.
 - b) Jesus does not ask of the believer more than He was willing to do Himself.
 - c) Jesus set Himself apart to die for our sins. Heb. 13:12
 - d) We are to set ourselves apart to reckon the old man dead daily. Rom. 6:11

17:20-26 The prayer of Jesus for all future believers.

17:20-21 The prayer of Jesus for all who would come to Him through the preaching of the disciples and those in the future.

- 1) The prayer is for all who would believe in the church age from His First Coming till the rapture of the church, “I do not pray for these alone, but also for those who will believe in Me through their word. vs. 20
 - a) The gospel is the method God has chosen to save man. Rom. 10:8-15
 - b) The power is in the Holy Spirit and the word not, not the vessel.
- 2) The prayer is one united family of the children of God, “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.” vs. 21
 - a) The petition is for unity in the church body on earth as that of the Father and Son.
 - b) Unity does not mean we all have to look the same, worship the same or believe the same in areas that we can differ!

17:22-23 The unity of the believer is due to His imparting glory to th. 1Jn. 1:4

- 1) The glory of Jesus was the Incarnation, “And the glory which You gave Me I have given them.” vs. 22a
 - a) The glory the Father gave to Jesus when He became a man, “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” Jn. 1:14
 - b) The glory Jesus gave to the disciples and all believer is that we became children of God. Jn. 1:12-13
 - * “But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”
- 1)) The Holy Spirit is in every believer; our bodies are the temple of God. 1Cor. 6:16
- 2)) The believer is being transformed from glory to glory by the Spirit of God. “But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.” 2Cor. 3:18
- 3)) The new Divine nature is imparted to every believer, no exception, “as His

- divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.” 2Pet. 1:3-4
- c. The purpose of all this is sated, “that they may be one just as We are one.” vs. 22b
- 1)) That we as believers may be one, as Jesus and the Father are one.
 - 2)) Jesus said, “By this shall all men know that you are My disciple, if you have agape love for one another.” Jn. 13:34-35
 - 3)) John mentions the “Father” 121 times in his gospel!
- 3) The oneness of the body of Christ is on the abiding presence of oneness of the Father and the Son.
- with the Trinity in order to be complete so that the world can know that Father sent the Son and loves the believer as the Son.
- a) In the fellowship of the Father, the Son and the believer, “I in them, and You in Me; that they may be made perfect in one.” vs. 23a-c

- b) The three person of the Trinity are in us, “Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.” Jn. 14:23
* The Holy Spirit. Jn. 14:17
 - c) In Christ we are complete for in Him dwells the fulness of the Godhead bodily. Col. 2:9-10
- 4) The goal of this onenes is stated, “and that the world may know that You have sent Me, and have loved them as You have loved Me.” vs. 23d-e
- a) Through the witness of the live and words that they are one.
 - b) Through their witness of the love of God for each other and sinners.
- 17:24** The prayer of Jesus prays that the believer be with Him in glory.
- 1) The petition, “Father, I desire that they also whom You gave Me may be with Me where I am.” vs. 24a-b
 - a) What Jesus had promised them at the beginning of the discourse. Jn. 14:1-3
 - b) The believer by death or rapture will be present before the Lord Jesus. 2Cor. 5:1-8: 1Thess 4:16-17
 - 2) The purpose, “that they may behold My glory which You have given Me.” vs. 24c

- a) As the 24 elder cast their crown at the feet of Jesus and worship Him, “You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created.” Rev. 4:11
- b) “And they sang a new song, saying: “You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation, And have made us kings and priests to our God; And we shall reign on the earth.” Rev. 5:9-10
- 3) The Father’s love for the Son is eternal, “for You loved Me before the foundation of the world.” vs. 24d
 - a) From eternity before time began.
 - b) From the time that time began.
 - c) To the eternity of the eternal state of the New heavens and earth.

17:25 The world does not know the Father.

- 1) Jesus declared the spiritual blindness of the world, “O righteous Father! The world has not known You, but I have known You.” vs. 25a-c
- 2) Jesus declare the spiritual sight of the disciples, “and these have known that You sent Me.” vs. 25d

17:26 The continual revelation of the Father to the disciples. in order that the love of God be in them.

- 1) The ongoing ministry of Jesus from heaven, “And I have declared to them Your name, and will declare it.” vs. 26a-b
- 2) The reason is that the disciples may live through the agape love of God, “that the love with which You loved Me may be in them, and I in them.” vs. 26c-d

* “Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing. Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails. 1Cor. 13:1-8a

