

## John 17

This prayer is by far the greatest recorded in the Bible.

Matthew Henry- It is the most remarkable prayer following the most full and consoling discourse ever uttered on the earth.

This is the prayer John Knox read over and over during his life- when he was on his deathbed his wife asked, Where do you want me to read, he replied- Read where I first put my anchor down, in the seventeenth chapter of John.

Jesus lifted up His eyes when He prayed. This is a posture that we don't usually associate with deep prayer. We tend to bow our head and close our eyes. This shows us that we should never confuse the non-essential customs of prayer with the essential aspects of prayer.

### **v.1 Jesus asks to be glorified.**

the hour has come, this is what Jesus has been referring to - His hour

Father, the hour has come: Before, His hour of glorification (beginning with His death) had not yet come

*([John 2:4](#) Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come." ;*

*[John 7:8](#) "You go up to this feast. I am not yet going up to this feast, for My time has not yet fully come." ;*

*[John 7:30](#) Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come. ;*

*[John 8:20](#) These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for His hour had not yet come.*

**Glorify Your Son: Jesus prays first for Himself**, but His petition is anything but selfish. His concern for Himself is actually a concern for the glory of the Father.

The hour has come . . . Glorify Your Son: It is the *cross* (see [John 12:27-33](#); [John 13:30-33](#); [John 21:18-19](#)) that will glorify the Son. The cross is utter humiliation to the world, but an instrument of glorification in God's eyes.

- glory revealed- how? In His death and resurrection i. **Are we willing to embrace the glory of God, even if the world sees it as humiliation?**

v.2 Jesus speaks of the source and nature of eternal life.

v.3 eternal life is described here, not just living forever but knowing God, knowing Jesus, this is life, this is the dimension of life given to believers, this includes living forever because we know Him

And this is eternal life, that they may know You: Eternal life is found in an experiential knowledge (*ginosko*) of God, and revealed in Jesus Christ.

Life is active involvement in an environment; death is the absence of that active involvement. Eternal life means that we are alive and active to God's environment. If our lives are not dominated by God and the spiritual environment, we have the same life as animals, and are dead to God and His environment.

v.4 I have finished the work -teleiooô -tel-i-o'-o to *complete*, that is, (literally) *accomplish* consecrate, finish, fulfil, (make) perfect.

*see Hebrews 7:28; 9:18;10:20*

v.5 The glory which I had with You before the world was: This prayer could not come from Jesus if He were not Yahweh Himself, equal with the Father. In [Isaiah 42:8](#); [Isaiah 48:11](#), Yahweh proclaims that He shares His glory with *no one*. If the Father and Son share their glory, they must *both* be Yahweh.

v.6 manifested Your Name- made Exodus 34 real

Jesus did not simply teach about the name (character) of God, He manifested (displayed) that character.

[\(John 17:9-10\)](#) Jesus directs His prayer.

[\(John 17:11-12\)](#) **Jesus' first request for the disciples: *Father, keep them.***

Our continuing on in Jesus is not left to our own efforts alone. The world, the flesh, and the devil are so mighty, so pervasive, and so seductive, we could never keep ourselves in our own efforts. If we stay with Jesus, it is because Jesus has prayed for us "*Father, keep them.*"

[\(John 17:13-16\)](#) Jesus elaborates on the first request: keep them in My joy and away from the evil one.

That they may have My joy fulfilled in themselves: God's purpose is to multiply joy in our lives, not to subtract it. The world, the flesh, and the devil would tell us something different, but God wants joy fulfilled in our lives.

I do not pray that You should take them out of the world: This prayer of Jesus cautions us against seeking refuge in Christian isolation; in modern day monasteries. *Our goal is to be in the world, but not of it, or of the evil one; even as a ship is to be in the ocean, but not allowing the ocean to be in the ship.*

**([John 17:17-19](#)) Jesus' second request for the disciples: sanctify them.**

Sanctify them by Your truth: Sanctify means to be set apart for God's special pleasure and use. It implies holiness, being set apart *from* the corruption of the world and *for* God's use.

Jesus didn't just leave the disciples to sanctify themselves. He prayed for their sanctification. This process, as the keeping process, is not left to us alone; it is a work of God in us and through us.

**Sanctify them by Your truth. Your word is truth: The dynamic behind sanctification is truth. The word of God read, heard, understood and applied.**

As You sent Me into the world, I also have sent them into the world: The thought of service is sandwiched by sanctification. We are set apart for service, not for mutual admiration.- how and why was Jesus sent?

disciples might be kept- by truth, by the Word

v.20-26 see 1 John also

- the key is being one, knowing, or as chapter 15 put it abiding

**([John 17:20](#))** Jesus broadens the scope of His prayer.

**([John 17:21](#))** Jesus prays for a oneness among all believers, even as among the original disciples.

**([John 17:22](#))** Jesus prays that the church would be marked by glory.