

THE GOSPEL OF JOHN

JESUS' PRIVATE MINISTRY, JOHN 13:1-17:26

INTRODUCTION TO JOHN 17

- Edwin Blum, *Following the symbolic washing of the disciples' feet (13:1–30) and His private instruction of the apostles (14–16), Jesus prayed. This prayer in John 17 has been called “the Lord’s high-priestly prayer,” and “the Lord’s prayer.*
- Thomas Constable, *The main theme is Jesus’ desire for the Father’s glory and the disciples’ welfare. However, many of the other themes that have run through this Gospel reach a new climax here too. These themes include Jesus’ obedience to the Father, the revelation of God through the Son, the calling of the disciples out of the world, their mission, their unity, and their destiny.*
- Warren Wiersbe, *Whether He prayed it in the Upper Room or en route to the Garden, this much is sure: it is the greatest prayer ever prayed on earth and the greatest prayer recorded anywhere in Scripture. John 17 is certainly the ‘holy of holies’ of the Gospel record, and we must approach this chapter in a spirit of humility and worship.*
- Leon Morris, *We so often understand this prayer as though it were rather gloomy. It is not. It is uttered by One who has just affirmed that he has overcome the world (16:33), and it starts from this conviction. Jesus is looking forward to the cross, but in a mood of hope and joy, not one of despondency. The prayer marks the end of Jesus’ earthly ministry, but it looks forward to the ongoing work that would now be the responsibility first of the immediate disciples and then of those who would later believe through them.*
- George Beasley-Murray, *... Jesus, the Son of God, is about to depart to his Father through a death and resurrection for the life of the world; in that circumstance he prays that the purpose of God may be perfectly fulfilled through what he now does and through his followers.*
- Charles Swindoll, *This is the prayer of a man who loved His followers and cared enough to summon the protection of God around them.*

JESUS' PRAYER TO HIS FATHER, JOHN 17:1-26

- A. Jesus prayed for the glory of the Father and the Son (1-5)
1. He prayed for His ministry (1-2), **When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father, the hour has come; glorify your Son that the Son may glorify you, 2 since you have given him authority over all flesh, to give eternal life to all whom you have given him.**
 - a. Related verses
 - 1) John 11:41, *So they took away the stone. And Jesus lifted up his eyes and said, “Father, I thank you that you have heard me.*
 - 2) John 7:30, *So they were seeking to arrest him, but no one laid a hand on him, because his hour had not yet come.*
 - 3) John 7:39, *So they were seeking to arrest him, but no one laid a hand on him, because his hour had not yet come.*
 - 4) Matthew 28:18, *And Jesus came and said to them, “All authority in heaven and on earth has been given to me.*
 - 5) Revelation 2:27, *and he will rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father.*
 - 6) John 10:28, *I give them eternal life, and they will never perish, and no one will snatch them out of my hand.*
 - 7) 1 John 2:25, *And this is the promise that he made to us—eternal life.*
 - 8) John 6:37, *All that the Father gives me will come to me, and whoever comes to me I will never cast out.*
 - 9) John 10:29, *My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand.*
 - 10) John 18:9, *This was to fulfill the word that he had spoken: “Of those whom you gave me I have lost not one.”*

b. Comments

1) *When Jesus had spoken these words*

- a) Thomas Constable, *“Jesus spoke these things” (Gr. tauta elalesen Iesous) clearly connects what follows with what Jesus had just been saying to His disciples (cf. 14:25; 16:1, 4, 25, 33).*
- b) Leon Morris, *The farewell discourse is ended and now comes prayer.*

2) *he lifted up His eyes to heaven*

- a) Thomas Constable, *The disciples heard what Jesus prayed. Raising the eyes to heaven indicated prayer, as did Jesus’ words (cf. Ps. 121:1; 123:1; Ezek. 33:25; Dan. 4:34; John 11:41). This posture symbolized Jesus’ elevation of His heart to God, His reverence for God, and His confidence in God. Perhaps John also included the detail of Jesus raising His eyes toward heaven in order to help the reader visualize His continuing submission to His Father ...*
- b) Edwin Blum, *Jesus could approach God in prayer because of Their Father-Son relationship. He began His prayer with the word Father (cf. Matt. 6:9) and used that word three other times in this prayer (John 17:5, 21, 24) as well as “Holy Father” (v. 11) and “Righteous Father” (v. 25).*
- c) Leon Morris, *Lifting up the eyes to heaven was the accepted posture for prayer (cf. 11:41; Ps. 123:1; Mark 7:34 ... The form of address is the simple “Father,” the address of a child to its parent (it is used six times in this prayer). It marks the close familiarity between Jesus and the Father.*
- d) William Hendriksen, *To lift up the eyes to heaven was the common posture in prayer, and very proper too, inasmuch as the One who is addressed has his Throne in heaven.*
- e) F. F. Bruce, *Jesus now turns from holding communion with his disciples to hold communion with his Father on their behalf. While this is his prayer of consecration in view of the impending sacrifice of the cross, yet in some ways it presupposes the presentation and acceptance of that sacrifice and becomes the prototype of the perpetual intercession in which, as his people’s ascended high priest, he is engaged on their behalf at the Father’s right hand.*

3) *Father, the hour has come ...*

- a) Thomas Constable, *“The hour” in view was the hour (the time for) the Son’s glorification through death, resurrection, and ascension (cf. 2:4; 7:6, 8, 30; 8:20; 12:23, 27–28, 31–32; 13:1, 31). The inevitability of this imminent event did not lead Jesus simply to accept it fatalistically. This is how some believers respond in similar situations. Instead it moved Him to petition the Father that what was coming would result in God’s glory.*
- b) Edwin Blum, *The divine plan of redemption was at God’s appointment. Several times before this Jesus’ time had not come (2:4; 7:6, 8, 30; 8:20). But now it had arrived (cf. 12:23; 13:1).*
- c) Warren Wiersbe, *“Father, the hour is come,” reminds us of the many times in John’s Gospel when “the hour” is mentioned, beginning at John 2:4. Jesus had lived on a “divine timetable” while on earth and He knew He was in the will of the Father. “My times are in Thy hand” (Ps. 31:15).*
- d) Leon Morris, *Now with the cross in immediate prospect Jesus can speak of the hour as having come. This is that to which the whole ministry of Jesus has led up.*
- e) William Hendriksen, *It is clear from the context that Jesus was thinking of the hour of his death not only but of the entire consummation of his earthly ministry: death, resurrection, ascension, and coronation, his entire going to the Father ... It was the hour in which the Son of man would terminate his labors by rendering the one and only atoning sacrifice for the sin of mankind; the hour of fulfilling prophecies, types, and symbols; the hour of triumph over the prince of the world; the hour of dismissing the old and of ushering in the new dispensation.*
- f) Edward Klink, *The entire ministry of Jesus has been directed to this moment in time, and now in this prayer of consecration just before the events of the “hour” begin, Jesus places this “hour” before the Father, from whom the Son was sent and for whom all the work of the Son was intended.*
- g) Charles Swindoll, *The “hour” had been appointed before the beginning of time; it was the destiny to which Jesus had been born (Dan. 7:13–14).*

4) *glorify your Son that the Son may glorify you*

- a) Thomas Constable, *Jesus asked His Father to glorify Him so that He could glorify the Father. To glorify in this context means to clothe in splendor (cf. v. 5). The only way that this could happen was for Jesus to endure the Cross. Thus this petition—the only personal petition in this prayer—is a testimony to Jesus’ commitment to do the Father’s will, even to the point of dying on the cross ... Jesus requested God’s help (i.e., grace) in His sufferings, His sacrificial death, His resurrection, and His ascension. All of this was ultimately for the glory of the Father. It would magnify His wisdom, power, and love.*
- b) Edwin Blum, *Jesus then prayed, Glorify Your Son (cf. 17:5). This request for glorification included sustaining Jesus in suffering, accepting His sacrifice, resurrecting Him, and restoring Him to His pristine glory. The purpose of the request was that the Father would be glorified by the Son, that God’s wisdom, power, and love might be known through Jesus. Believers too are to glorify God (v. 10); in fact, this is the chief end of man (Rom. 11:36; 16:27; 1 Cor. 10:31; Eph. 1:6, 12, 14; cf. Westminster Larger Catechism, Question 1).*
- c) Warren Wiersbe, *Our Lord’s burden was the glory of God, and this glory would be realized in His finished work on the cross. The servant of God has every right to ask his Father for the help needed to glorify His name. “Hallowed be Thy name” is the first petition in the Lord’s Prayer (Matt. 6:9), and it is the first emphasis in this prayer ... From the human point of view, Calvary was a revolting display of man’s sin; but from the divine point of view, the cross revealed and magnified the grace and glory of God.*
- d) Leon Morris, *It is significant that with the cross in view Jesus prays that God will glorify him. To human view the cross was an instrument of shame. To Christ it was the means of true glory. The prayer makes it clear, moreover, that the glory of the Son and the glory of the Father are closely connected. To glorify the Son is to glorify the Father. The two are one.*
- e) William Hendriksen, *When Jesus adds, “that the Son may glorify thee,” he shows that his prayer is not a selfish prayer. Jesus wants to be glorified in order that by means of this glory he may glorify the Father. The cross and the crown reveal not only the Son’s but also the Father’s virtues. All the divine attributes come to full expression here. From among them all let us single out just one: the Father’s righteousness. Had he not been righteous, he certainly would not have delivered up his only-begotten Son. Again, had he not been righteous, he would not have rewarded the Son for his suffering. And also, by means of the praises of the saved multitude, the Father (as well as the Son) is glorified.*
- f) Edward Klink, *Jesus does not pray for new glory, but for the consecration of the glory that he already possessed and disclosed (vv. 22–24; cf. 1:14) and that he as the Son had consistently given to the Father (11:4, 40). This mutual glorification depends on both parties—the Father glorifies the Son so that the Son may glorify the Father. This “glory” belongs to both the Father and Son not only because of a shared mission, which is now coming to fruition, but also because of a shared identity in the Trinitarian identity of God (cf. 1:1).*
- g) Charles Swindoll, *“Glory” refers to the Lord’s crucifixion, resurrection, and ascension, which would vindicate the truth of His teaching and His identity as the Son of God.*

5) *since you have given him authority over all flesh, to give eternal life to all whom you have given him.*

- a) Thomas Constable, *The Father had given Him this authority before Creation (cf. Ps. 2). It was the basis for Jesus’ request in verse 1.*
- b) Edwin Blum, *The Father has ordained the rule of the Son over the earth (cf. Ps. 2). So the Son has the authority to judge (John 5:27), to take up His life (10:18), and to give eternal life to all those whom the Father gave Him. Five times in this prayer Jesus referred to His own as those the Father gave Him ...*
- c) Warren Wiersbe, *“Eternal [everlasting] life” is an important theme in John’s Gospel; it is mentioned at least seventeen times. Eternal life is God’s free gift to those who believe on His Son (John 3:15–16, 36; 6:47; 10:28). The Father gave His Son the authority to give eternal life to those whom the Father gave to the Son. From the human viewpoint, we receive the gift of eternal life when we believe on Jesus Christ. But from the divine viewpoint, we have already been given to the Son in divine election. This is a mystery that the human mind cannot fully understand or explain; we must accept it by faith.*

- d) Leon Morris, *The giving of eternal life to people is the outworking of the glory of which Jesus speaks. His authority is God-given, and it is an authority over the whole human race (cf. 5:27; Matt. 11:27; 28:18). This does not mean that he exercises a sovereignty over the people like the sovereignty of earthly kings. It is an authority given for the express purpose of conferring eternal life (cf. 3:35–36; 10:28; see on 1:4; 3:15) ... He exercised authority in bringing people life even as he hung, apparently helpless, on the cross. But, though life is his gift, he does not confer it on all indiscriminately. Once again we have the thought of the divine predestination. Life is given “to all those you have given him.”*
- e) William Hendriksen, *That the scope and design of the atonement is, nevertheless, limited is clear from the words, “that to all whom thou hast given him he might give everlasting life” ... Jesus is thinking of all those who have been given to him in the eternal decree of election. For the meaning of everlasting life see on 1:4; 3:16.*
- f) Edward Klink, *By describing the “elect” not by their act of faith but by the action of God, Jesus emphasizes that this entire event is from “above”; not only is the Son’s glory and authority given to him by God but so also are those for whom he was sent ... This is the gospel: the glory of God (both Father and Son) expressed in the gift of eternal life to humanity.*
- G) Grant Osborne, *While his authority extends over everyone, saved and unsaved alike, unbelievers feel that power in judgment, and believers in the redemption that produces life.*

2. Eternal life is knowing the Father and the Son (3), **And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.**

a. Related verses

- 1) 1 John 5:20, *And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.*
- 2) 2 Peter 1:3, *His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence,*
- 3) John 5:44, *How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God?*
- 4) 1 Thessalonians 1:9, *For they themselves report concerning us the kind of reception we had among you, and how you turned to God from idols to serve the living and true God,*
- 5) John 3:17, *For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.*

b. Comments

- 1) Thomas Constable, *Jesus proceeded to define the essence of eternal life. Eternal life is essentially to know ... God experientially through faith in Jesus Christ, His Son (cf. 3:5; Jer. 31:34; Hab. 2:14; Heb. 8:11) ... This is “the great New Testament definition of eternal life.” Jesus described eternal life in terms of relationship rather than duration. Everyone will live forever somewhere. However, the term eternal life as Jesus used it means much more than long life ... Jesus described the Father here as “the only true God.” This does not mean that Jesus was acknowledging that the Father was God and that He (Jesus) was not God, which Unitarians believe. Rather it means that Jesus was acknowledging that there is only one true God in contrast to the many idols and so-called gods. Jesus had claimed equality with the Father many times earlier in his earthly ministry (e.g., 10:30, 38; et al.).*
- 2) Edwin Blum, *Eternal life, as defined here by Jesus, involves the experience of knowing the only true God through His Son (cf. Matt. 11:27). It is a personal relationship of intimacy which is continuous and dynamic ... Thus a person who knows God has an intimate personal relationship with Him. And that relationship is eternal, not temporal. Eternal life is not simply endless existence. Everyone will exist somewhere forever (cf. Matt. 25:46), but the question is, In what condition or in what relationship will they spend eternity?*
- 3) Warren Wiersbe, *We cannot know the Father apart from the Son (John 14:6–11). It is not enough simply to “believe in God”; this will never save a lost soul from eternal hell. “The devils [demons] also believe, and tremble” (James 2:19). Our Lord’s debate with the Jewish leaders (John 8:12ff) makes it clear that people may be devoutly religious and still not know God. Eternal life is not something we earn by character or conduct; it is a gift we receive by admitting we are sinners, repenting, and believing on Jesus Christ and Jesus Christ alone.*

- 4) Leon Morris, *Here we have something of a definition of eternal life. Really to know¹² God means more than knowing the way to life. It is life ... To know him transforms us and introduces us to a different quality of living ... The only way to know God is through the revelation he has made, and he has revealed himself in his Son. It is not possible to know God in any way that we choose. We must know him in the one whom he has sent, namely Jesus Christ ...*
 - 5) William Hendriksen, *To know the Father and Jesus Christ (for he is the only way to the Father; see on 14:6) refers not to merely abstract knowledge, but to joyful acknowledgment (see on 1:10) of his sovereignty, glad acceptance of his love, and intimate fellowship with his person (through Scripture, that is, through his Word to us; and through prayer, that is, through our word to him) ... When one experiences everlasting life, he has fellowship with God in his only-begotten Son, who as the Christ or Anointed (set apart and qualified for his task) is Jesus, the Savior.*
 - 6) George Beasley-Murray, *As a definition of eternal life it reads remarkably like a confession of faith: the eternal life, of which the Gospel speaks, consists in the knowledge of God and of Jesus the Son, the Christ he has sent ... Such knowledge advances beyond the intellect to include relationship and communion; its revelation by the Son entails entry into the koinonia (fellowship) of the Father and the Son, which is the heart of life in the saving sovereignty, (cf. Rev 21:3; 22:3–5).*
 - 7) Edward Klink, *To have eternal life is to know God, that he is the only true God—there is no other—and that he is made known by means of Jesus Christ, whom the Father sent to the world. To know God is to know and participate in his life and his mission, which is the extension of his life to the world, a life with the Father through Christ and in and by the Spirit.*
 - 8) William Barclay, *Eternal life is, therefore, nothing other than the life of God. To possess it, to enter into it, is to experience here and now something of the splendour, and the majesty, and the joy, and the peace, and the holiness which are characteristic of the life of God.*
 - 9) Charles Swindoll, *Eternal life is not only long life but abundant life (10:10); its large quantity is matched by high quality. And this satisfaction can be enjoyed only when an individual fulfills his or her created purpose: to glorify God and to enjoy Him fully.*
 - 10) Grant Osborne, *Life is knowledge, not the trivial type gained off cruising the internet but the actual experience of God in a personal way, the kind of knowledge that leads to a changed life, to true salvation.*
 - 11) F. F. Bruce, *Eternal life, then, consists in the knowledge of God. Since the knowledge of God is mediated through the revealer whom God has sent, and is indeed embodied in that revealer, the knowledge of the revealer is one with the knowledge of the God who is revealed. Nor is this knowledge a matter simply of intellectual apprehension; it involves a personal relationship. The Father and the Son know each other in a mutuality of love, and by the knowledge of God men and women are admitted to the mystery of this divine love, being loved by God and loving him—and one another—in return.*
3. Jesus asked for the glory He had before creation (4-5), ***I glorified you on earth, having accomplished the work that you gave me to do. 5 And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.***
- a. Related verses
 - 1) John 13:31, *When he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in him.*
 - 2) John 13:32, *If God is glorified in him, God will also glorify him in himself, and glorify him at once.*
 - 3) John 1:1-2, *In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God.*
 - 4) John 17:24, *Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.*
 - 5) John 8:58, *Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.”*
 - b. Comments
 - 1) Thomas Constable, *Jesus had glorified the Father by all that He had done in His incarnation. He had accomplished the work that the Father had given Him to do (cf. Luke 2:49; Heb. 10:7; John 19:30) ... Now Jesus asked the Father to glorify the Son by all that the Father would do in exalting the Son. Thus Jesus essentially restated the request of verse 1. He wanted to return to the condition of heavenly glory in which He existed with His Father before His incarnation and before the world existed.*

- 2) John Hart, *The verb “glorify” in these verses means “to manifest the splendid greatness of another,” in this case God and Christ. This work was finalized on the cross when Jesus cried, “It is finished” (19:30).*
- 3) Edwin Blum, *Jesus’ prayer for Himself was based on His completed work (cf. 4:34)—I have brought You glory (cf. 17:1)—which assumed His obedience to death (Phil. 2:8). Even though the Cross was future, it was a certainty. He repeated His request for a return to His pristine glory with the Father (cf. John 17:1) based on the certainty of the finished work on the cross.*
- 4) Kenneth Gangel, *Soon he would reassume the independent exercise of his divine attributes. “The hour,” which he had so frequently said had not yet come, had now arrived ... The humiliation of death in humanity is, for the Lord, glorification. What we would consider the end of life, Jesus considered return to the reality of eternal life.*
- 5) Leon Morris, *Jesus says that he has brought to its due end the task that was assigned him (see on 4:34). There is nothing flamboyant about this utterance. But there is a quiet recognition that Jesus has completed his task adequately, and brought glory to the Father in the process ... Now Jesus prays God to glorify him. He looks for glory in the last place that people would look for it, namely in the cross. And he sees this glory for which he prays as linked with his preincarnate glory with the Father. There is a clear assertion of Christ’s pre-existence here (we have already seen such a claim, 1:1; 8:58; 16:28). There is also the claim that he had enjoyed a unique glory with the Father in that preexistent state.*
- 6) William Hendriksen, *... in 17:5 the Son is looking forward to the glory of rejoicing in the joy of his saved people, the very people whose salvation he (together with the Father and the Spirit) had planned from eternity, before the world existed. God ever delights in his own works. The Son glories in the Father’s glory, and rejoices in the joy of all the redeemed. When they sing, he sings! (cf. Zeph. 3:17).*
- 7) Edward Klink, *This “earlier” glory is not earned but innately and properly belongs to the Son, who both “is God” and was “with God” (1:1). It is the glory bound to the identity of God that the Father and Son share ... the Son left the glory of God to complete his mission “on the earth” and then will depart and return to his Father the glory of God.*
- 8) Charles Swindoll, *We too easily forget that while Jesus became a man and placed Himself in the world through a miraculous birth, He is not of this world. We tend to see everything from an earthly perspective, so we recall His earthly life, appreciate His greatness as a man, and imagine what a joyful experience it must have been to work and live and minister with Him. But think of what He gave up to take on human flesh and suffer the worst of human afflictions. Think of what He left behind when He departed heaven to enter the world in Bethlehem and to depart the world less than ten miles away in Jerusalem—to be born under such humbling circumstances and to suffer such humiliation in death.*
- 9) Grant Osborne, *Christ rejoices that he can bring glory to his Father by “finishing the work you gave me to do,” mainly of course bringing salvation to sinful humankind through his atoning sacrifice on the cross ... In verse 5 Jesus moves from his earthly glory to the preincarnate glory “I had with you before the world began.” Jesus wants this preexistent glory to be reinstated to him in his exaltation to the “right hand” of the Father (Mark 12:36; Eph 1:20). This means the incarnation in some sense involved a surrender of that glory (Phil 2:6–7). He possessed glory during his earthly life, the glory of the incarnate Son (1:14; 2:11; 8:50, 54), given by the Father and recognized by his followers. But after his exaltation, he would return to the complete glory of the Godhead, a glory beyond human experience, entailing his transcendence over earthly realities.*
- 10) F. F. Bruce, *The glory which he would receive from the Father would be the glory which he enjoyed in his presence before creation, in that “beginning” in which the Word was eternally with the Father (John 1:2). Yet, since the resumption of that glory would be attained by way of the cross, it would inevitably have a new dimension which was absent from it “before the world existed.”*
- 11) Warren Wiersbe, *The Father answered His Son’s request and gave Him the glory. There is in heaven today a glorified Man, the God-Man, Jesus Christ! Because He has been glorified in heaven, sinners can be saved on earth. Anyone who trusts Jesus Christ will receive the gift of eternal life.*

B. Jesus' prayer for the Eleven (6-19)

1. Introductory comments

- a. Thomas Constable, ... *in view of their weaknesses, His disciples were in great need of God's grace to sustain them in the future. It was God's keeping power, rather than their strength, that made Jesus confident as He prayed for them.*
- b. Edwin Blum, *Jesus prayed for His disciples before He chose them (Luke 6:12), during His ministry (John 6:15), at the end of His ministry (Luke 22:32), here (John 17:6–19), and later in heaven (Rom. 8:34; Heb. 7:25). This prayer of intercession reveals Jesus' concern and love for His apostles.*
- c. Leon Morris *The main part of the prayer is concerned with the disciples. They had depended very heavily on the visible presence of their Master, a presence that was about to be taken from them. Though Jesus has already promised them that the Holy Spirit will come, and has even assured them that this will be better for them than his continuing bodily presence, yet he knows that the coming hours will be a great shock to them. Despite everything they are not ready for the stunning impact of Calvary. Tenderly now he commits them to the care of the heavenly Father.*
- d. Charles Swindoll, *Even the Lord's petitions for Himself were brief and selfless. He quickly turned the focus of His prayer to the needs of the eleven gathered around Him and the disciples they would soon lead. While He prayed specifically for them, the principles of His prayer apply to all believers since that time.*

2. Their spiritual condition (6-10)

- a. They know the truth (6-8), ***I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. 7 Now they know that everything that you have given me is from you. 8 For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me.***

1) Related verses

- a) John 17:26, *I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.*
- b) John 17:14, *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.*
- c) John 15:15, *No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.*
- d) John 16:27, *for the Father himself loves you, because you have loved me and have believed that I came from God.*

2) Comments

- a) Thomas Constable, *Jesus viewed these disciples as the men whom God had given to Him out of the world (cf. 6:37; 15:19; Ps. 22:22), not as those who had chosen to follow Him. This viewpoint accounts for Jesus' confidence as He anticipated their future. They had belonged to God ("were Yours"), so the Father could give them to the Son, and God would therefore protect them. Jesus had revealed God to them. The name of God summarizes everything about Him (cf. Exod. 3:13–15; Isa. 52:6). Revealing the name of God to people means revealing His essential nature to them ... There was much that the Eleven did not yet understand. But they did believe that Jesus had come from God and that Jesus' utterances (Gr. *rhemata*) were God's words. Commendably, they accepted ("received") Jesus' teachings even though they did not understand them fully, and what they did understand they believed.*
- b) Edwin Blum, *The little flock of disciples was given by the Father to the Son (cf. vv. 2, 9, 24). They had been separated out of the world ... This separation was by the electing work of the Father, in which the apostles had been given as a gift to Jesus Christ (cf. 6:37). With the words, They have obeyed Your Word, Jesus praised His disciples for responding to the message of God in Jesus Christ. The disciples were not perfect, but they had the right commitment. Their faith in Jesus was a trust in His union with the Father (17:8). This faith in Jesus was manifested in their obedience to His words because they believed in His divine mission (cf. 16:27).*

- c) Kenneth Gangel, *John is the unchallenged New Testament exegete of the truth that God took human form to communicate with the world. The first act of the Son in drawing disciples unto himself in the vibrant relationship of new life was to tell them and show them what the Father is like. Believers are gifts from the Father to the Son. All people belong to the Father by creation, but those who trust in the Son and relate to him by faith become God's children by redemption.*
- d) Leon Morris, *To manifest the name of God is accordingly to reveal the essential nature of God to people. Later Jesus says that he has made the Father's "name" known (v. 26) ... Clearly "the name" is an important concept for the understanding of this prayer. Here the point is that the revelation was not made indiscriminately. It was made to those whom God gave Jesus (cf. 6:37) out of the world ... The disciples' continuance in the right way is described as a keeping of the Father's word. They have persevered, and they have persevered in keeping the "word" of God ... Elsewhere we are told that Jesus keeps God's word (8:55), but this is the only place where human beings are said to have kept it ... only now, now at long last, have they come into the knowledge of which he speaks. This knowledge is not described so plainly as to be beyond any possible misunderstanding. But it appears to mean the knowledge that Jesus' mission is divine, that he has nothing except what the Father has given him. All is of God ... What is central is that all that we see in him is of God. It is not so much the Man of Galilee as the eternal God on whom our attention should rest ... "The words you gave me" point to a God-given message. It is this that Jesus passed on to the disciples (cf. 7:16; 12:48–49). It is important to notice the emphasis placed on the divine revelation in this passage. The essential thing is not the example of Jesus or the like, but "the words you gave me."*
- e) John Hart, *To manifest God's name means to reveal His character and attributes. The disciples (and all believers) are given as a gift from the Father to the Son (cf. v. 2) and spiritually taken out of the world. This expresses the divine side of salvation. The disciples also responded by faith (they have kept Your word), the human side. Their faith included the understanding that everything the Father had given the Son (v. 7) originally belonged to the Father. Jesus' additional words underscored the disciples' faith (v. 8): they received ... and truly understood ... and they believed.*
- f) William Hendriksen, *Apart from him no one ever gets to know spiritual matters in their real, inner essence and value. The Father's name—that is, the Father himself, as he displays his glorious attributes in the realm of redemption—is not appreciated apart from the words and works of the Son (see on 14:6; cf. Matt. 11:27 and 1 Cor. 2:14). This knowledge concerning the Father means everlasting life (see on 17:3) ... What Jesus meant was this: "As a result of the words which I spoke to them and which I had received from thee, these men have come to acknowledge that whatever thou hast given me—the radiance of thy glory reflected in myself, my words, and my works—is from thee. My words (utterances), which thou gavest me and I gave to them, they received (believed and kept); and they acknowledged with genuine acknowledgment that I came from thee, from thy very presence, so that in my entire mission I truly represent thee; yes, they believed that thou didst commission me."*
- g) Charles Swindoll, *Jesus stated that He had "manifested" the Father's "name" to the world. One's name represents one's character and attributes. The Greek term translated "manifested" means "to reveal, display." The Son not only taught divine truth, He represented divine truth in His very presence. To see the Son is to see the Father ... The Lord identified His followers as those whom God gave to Him "out of the world" and who "keep [or obey] His word." This "word" is none other than Old Testament Scripture; God's own are those who remain sensitive to His written words and who obey Him. When Jesus, the Word of God in human flesh, presented Himself to the world, "His own" received Him in faith. Jesus, in turn, received them and, through this prayer, officially presented them to the Father while personally vouching for their authenticity.*
- h) George Beasley-Murray, *The disciples have "received" them, and so recognized them as authoritative and normative for life ... they have realized that Jesus has come from God, and so is the Incarnate One on mission from God, a mission to reveal the Father and to establish his saving sovereignty.*
- i) Edward Klink, *The revelation of the Son is the expression of Jesus's entire ministry—his teachings and his miracles and signs. But what "name" was revealed? Some interpreters choose a particular name, such as "I AM" or "Father," but there is no need to select just one. As we discussed earlier, the concept of a "name" in the ancient world was not merely a label but a reference to the character of a person. Thus, what Jesus revealed was not merely the title of God the Father but the full testimony of the person and work of God the Father, which was being manifested through the person and work of his Son.*

- j) F. F. Bruce, *Jesus speaks as the revealer of the Father. The Father's name is his character, which Jesus has manifested to his disciples, preeminently in his actions and words there in the upper room (13:1–16:33). The "world" as a whole had failed to recognize Jesus as the revealer of the Father (cf. 12:37), but a select company of men and woman (anthropoi) was given to him "out of the world"—those who are called "his own people" in John 13:1. They showed themselves to be truly "his own people" by believing in him, acknowledging that his teaching came from God and accepting it accordingly.*
- k) William Barclay, *There is throughout this whole passage, and indeed throughout this whole chapter, a ringing confidence about the future in the voice of Jesus. He was with his disciples, the men God had given him; he thanked God for them; and he never doubted that they would carry on the work he had given them to do ... When Jesus left this world, he did not seem to have great grounds for hope. He seemed to have achieved so little and to have won so few, and it was the great and the orthodox and the religious of the day who had turned against him. But Jesus had that confidence which springs from God. He was not afraid of small beginnings. He was not pessimistic about the future. He seemed to say: 'I have won only eleven very ordinary men; but give me these eleven ordinary men and I will change the world.'*
- b. Jesus is glorified in them (9-10), ***I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. 10 All mine are yours, and yours are mine, and I am glorified in them.***
- 1) Related verses
- a) John 17:20-21, *"I do not ask for these only, but also for those who will believe in me through their word, 21 that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.*
- b) John 17:6, *"I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word.*
- 2) Comments
- a) *I am praying for them. I am not praying for the world ...*
- 1] Thomas Constable, *Because the Eleven had believed on Him, Jesus made His request for them, not for the world, at this point. Jesus did not pray for the world, because the world has set itself outside the purposes of God ... Elsewhere Jesus did pray for the world (i.e., unbelievers; Luke 23:34), but in this instance Jesus prayed specifically for his believing disciples.*
 - 2] Edwin Blum, *At this point He was not praying for the world in its hostility and unbelief. This prayer is for two things: (a) the disciples' preservation ("protect them," v. 11) and (b) their sanctification ("sanctify them," v. 17). The world is not to be preserved in its rebellion or sanctified in its unbelief. Jesus prayed this request because of God's ownership of them by creation and election (they are Yours).*
 - 3] Edward Klink, *Jesus has finished his work as assigned by the Father on behalf of the disciples and now asks the Father for this work to be finalized. Jesus is consecrating his disciples to the plan and purpose of God.*
 - 4] Kenneth Gangel, *We should not infer here that the Lord never prayed for the world. This particular prayer focuses on those believers you have given me and emphasizes again the reality of the Bible's teaching on election.*
 - 5] Grant Osborne, *They are chosen but imperfect vessels and desperately need Christ's intercession, so he prays especially for them (v. 9). Yet when he says, "I am not praying for the world, but for those you have given me," he hardly means he will never intercede for the world. The world, after all, is the object of God's love (3:16) and of Christ's salvific work (4:42) ... They have been chosen from the world to belong to God and to be given to Jesus (17:6, 9–10). They are the ones who most need divine protection and guidance. Christ's work on earth has come to completion, and the fruit of his labor is the disciples, who are the elect gift of the Father to the Son. They are unique in the world, the hope for the future, and so Jesus is asking his Father to especially watch over them.*

- 6] Leon Morris, *Prayer for the world could only be that it be converted, and no longer be the world. We see this in Jesus' prayer for those who crucified him (Luke 23:34). Now he prays rather for the little group of his friends.*
- 7] F. F. Bruce, *For his disciples, then, Jesus prays. If he does not pray for the world, it is not because he had no concern for the world, for he is, indeed, the Savior of the world (John 4:42; cf. 3:17; 12:47). But the salvation of the world depends on the witness of those whom the Father has given him "out of the world" (see verses 21, 23), and it is they who need his intercession at this junction.*
- 8] George Beasley-Murray, *Jesus accordingly prays for the disciples, not for the world. The exclusion of the world from his prayer must be understood in its context; the disciples have been chosen to help the Church to fulfill its calling, which is none other than to reveal and to continue the mission of its Lord to the world (v 18); it is as the Church fulfills its calling in the unity of the divine love that the world will recognize that Jesus has been sent to them by God (vv 21, 23).*

b) *All mine are yours, and yours are mine*

- 1] Thomas Constable, *The basis for Jesus' request was that these disciples belonged to God, so their welfare was His special interest. Those who belong to the Father belong equally to the Son. Thus Jesus claimed equal concern for the Eleven with the Father's concern. This is another claim of equality with the Father.*
- 2] Edwin Blum, *Jesus' words, All I have is Yours, and all You have is Mine, reveal His claim to unity, intimacy, and equality with the Father.*
- 3] Leon Morris, *He again describes them in terms of their relationship to the Father. They have been "given" to Christ. They belong to the Father.*
- 4] Edward Klink, *The children of God belong to the Father through the Son (and in the Spirit). There is no other access to God or mode of Christian discipleship.*
- 5] William Hendriksen, *All those—and only those!—who were foreknown and foreordained unto salvation reach heaven at last! (On the other hand, the Gospel must be earnestly proclaimed to all; Christ's death is sufficient for all; God draws his people from among all the nations of the world; he exercises authority over all; and is glorified in all) ... The One who is here addressing the Father is the same One who was face to face with the Father from eternity (17:5). All things in the entire universe belong both to the Father and to the Son. Hence, what is of interest to the One is of interest to the Other. This is the reason why Jesus is able to pray so fervently for his disciples. They are his, his very own. Hence, he loves them. But whatever is his, is also the Father's. This mutual ownership implies mutual interest, and this mutual interest assures mutual action.*

c) *and I am glorified in them*

- 1] Thomas Constable, *Jesus had been glorified through the faith of the Eleven, but He received no glory from the world.*
- 2] Edwin Blum, *... In the old economy, God dwelt among people and showed His glory. In Jesus, God's glory was displayed (cf. 1:14). Then Christ's disciples glorified Him: Glory has come to Me through them. And now in the Church Age the Holy Spirit glorifies the Son (16:14) and believers are also to glorify the Son (Eph. 1:12).*
- 3] Kenneth Gangel, *... The switch to the present tense is an important notification of the Lord's on-going ministry ... What a stunning reality! Faltering, failing, sinning human beings represent the glory of the holy Son of God!*
- 4] Leon Morris, *... Outwardly the little group was not distinguished. People of the day saw nothing about its members to mark them off as eminent in any respect. But, just as the world's values were all wrong concerning the cross, so were the world's values all wrong concerning the apostolic band. In them the Son of God, none less, was actually glorified.*
- 5] Edward Klink, *... Just as the flesh of Jesus was the place in and through which the glory of God was made known (see 1:14), so also now will the disciples manifest the glory of God as they bear his name and participate in his mission. By this the church is called to glorify the Son of God. The honor and reputation of Jesus is displayed in the life of the church.*

6] F. F. Bruce,... *he looked at them with the insight of faith, hope and love, and realized their present devotion and their potential for the future. In themselves they were weak indeed, but with the Father's enabling grace and the guidance and illumination of his Spirit, they would fulfill the mission with which they were now being entrusted and bring glory to their Master in fulfilling it. So confident of this is he that he speaks in the perfect tense—"I have been glorified in them."*

3. Jesus prayed for their protection (11-16)

a. He guarded them while He was in the world (11-12), ***And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. 12 While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.***

1) Related verses

- a) John 13:1, *Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end.*
- b) John 14:12, *"Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.*
- c) John 17:15, *I do not ask that you take them out of the world, but that you keep them from the evil one.*
- d) John 17:21-22, *that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. 22 The glory that you have given me I have given to them, that they may be one even as we are one,*
- e) John 10:30, *I and the Father are one."*

2) Comments

a) ... *keep them in your name* ...

- 1] Thomas Constable, *They needed the Father's added grace because they would no longer have the Son's encouraging presence with them as they continued to live in the hostile world ... Loyalty seems to be the objective of the keeping and the dominant idea, not the means to it, namely, the Father's power. The name that the Father had given to the Son probably refers to the revelation of God's character that Jesus had manifested (vv. 6-8; cf. 1:18; 14:9) ... The ultimate purpose of God in keeping these disciples loyal to the revelation that Jesus had given them was that they might experience unity. They would be one with one another, as well as one with the Son and the Father, if they remained loyal to Jesus' revelations. Though not stated here, the Scriptures are the basis for the unity of believers with one another and with God ... Jesus had kept these disciples loyal to God, and He had guarded them from external attacks while He was with them.*
- 2] Edwin Blum, *Jesus would soon depart to the Father and leave His disciples in the world. They had to stay in the world to carry out God's plan in spreading the good news of redemption and in planting the church ... Since the disciples would be in the world, Jesus prayed for their protection. The hostility against God which fell on Jesus would now fall on the tiny band of apostles, and subsequently on many of Jesus' followers ... The unity here seems to be that of will and purpose. By being protected from the world they would be unified in their desires to serve and glorify the Son.*
- 3] Warren Wiersbe, *We also have the fellowship of the church: "that they may be one, as we are" (John 17:11). The New Testament knows nothing of isolated believers; wherever you find saints, you find them in fellowship. Why? Because God's people need each other ... The believer, then, is secure in Christ for many reasons: the very nature of God, the nature of salvation, the glory of God, and the intercessory ministry of Christ.*
- 4] Kenneth Gangel, *The address Holy Father is unique here in the New Testament. The NIV Study Bible says, "The name suggests both remoteness and nearness; God is both awe-inspiring and loving" ... the text talks about the spiritual unity of the body rather than any kind of organizational or structural relationship.*

- 5] Leon Morris, *The unity prayed for is a unity already given: Jesus does not pray that they may “become” one, but that they may “continually be” one. It is a unity “in” the Father and the Son (v. 21). Christ is to be “in” them (v. 23). We should be clear that the unity for which Jesus prays is a unity that rests on a common basic attitude, that of abiding in him and having him abide in them. “It is the Divine unity of love that is referred to, all wills bowing in the same direction, all affections burning with the same flame, all aims directed to the same end—one blessed harmony of love” (W. Milligan and W.F. Moulton).*
- 6] William Hendriksen, *Jesus requests that the disciples may constantly ... be one in their stand over against the world; in other words, that they may remain united in love and in the defence of the truth, just as also the Father and the Son are constantly one ...*
- 7] John Hart, *A person’s name represented his character. For the Father to “keep” the apostles in His name meant that He would maintain among them the whole truth His Son had revealed about the Father (cf. v. 6). The outcome would be a complete unity among the Eleven (that they may be one). This unity among the apostles is modeled on the impeccable unity of the Father and the Son (even as We are), and evidences itself in the harmony of NT Scriptures.*
- 8] Edward Klink, *The disciples by their faith in Christ are being taken into the fellowship and relational unity of the Father and the Son. Jesus has alluded to such relational incorporation before (cf. 10:38; 14:20), but here he finalizes it by his prayer to the Father. In a sense, just as the glory of God can include and be mediated through the disciples (cf. v. 10), so also can God preserve and protect the disciples. The disciples are not being kept by God as outsiders but as those who belong to him, as children with the Father, not as slaves but as adopted “sons and daughters” in the household of God (cf. 1:12–14; 8:32–36).*
- 9] William Barclay, *Jesus prayed for the unity of his disciples. Where there are divisions, where there is exclusiveness, where there is competition between the churches, the cause of Christianity is harmed and the prayer of Jesus frustrated. The gospel cannot truly be preached in any congregation which is not one united band of brothers and sisters. The world cannot be evangelized by competing churches. Jesus prayed that his disciples might be as fully one as he and the Father are one; and there is no prayer of his which has been so hindered from being answered by individual Christians and by the churches than this.*
- 10] Charles Swindoll, *The verb translated “keep” is a term that describes the primary duty of a shepherd; it means “to guard, protect.” The idea is to keep them separated from the dangers of the world, even as they continue to live among their hostile neighbors. Furthermore, the Lord asked the Father to bind believers together so that they would enjoy the same kind of oneness shared by the Trinity.*
- 11] Grant Osborne, *The purpose of this prayer is “so that they may be one as we are one.” Jesus asks that the result of God’s protection of his followers will be that they share the oneness of the Godhead. The disciples will never be alone. They have the Spirit and the powerful name of God watching over them, so their failing strength will be undergirded and magnified by the very might of the Godhead working on their behalf (see Eph 1:19–20). The goal of all this is unity—oneness with the Godhead reflected in the oneness of the church. This important concept builds on previous teaching in John (10:16; 11:52) and prepares for the major teaching of 17:20–23.*
- 12] F. F. Bruce, *By the Father’s power, imparted to Jesus, Jesus himself had guarded them as a treasure entrusted to him by the Father, and now he gives an account of his stewardship.*

b) ... the son of destruction ...

- 1] Thomas Constable, *The only exception was Judas Iscariot, who was the traitor that the Old Testament had predicted would betray the Messiah (Ps. 41:9; 69:25; 109:6–8; cf. John 13:18). His defection did not prove Jesus a failure, but rather it proved Scripture trustworthy. Jesus did not include Judas in His requests for the Eleven ... The term son of destruction ... could describe Judas’ character (cf. Isa. 57:4) or his destiny (Ps. 35:4–8) ... the second idea seems to be stronger in the context. Destruction in the New Testament usually refers to eschatological damnation (cf. Matt. 7:13; Acts 8:20; Rom. 9:22; Phil. 1:28; 3:19; 1 Tim. 6:9; 2 Pet. 2:1; 3:7; Rev. 17:8, 11).*

- 2] Edward Klink, *In order to make clear that the loss of Judas was not based upon incompetent protection, Jesus adds that his particular departure actually took place “so that Scripture might be fulfilled” ... Jesus is almost certainly referring to Psalm 41:9, which he referenced at the departure of Judas.*
 - 3] Edwin Blum, *As the Good Shepherd, Jesus took care of the flock entrusted to Him by the Father. But Judas was an exception. He is here called the one doomed to destruction (lit., “the son of perdition”). Judas was never a sheep and his true character was finally manifested (cf. 13:11; 1 John 2:19) ... Judas’ betrayal of Jesus fulfilled (i.e., filled up in a larger sense) the words in Psalm 41:9 about David’s betrayal by his friend.*
 - 4] Warren Wiersbe, *But what about Judas? Was he secure? How did he fall? Why did Jesus not keep him safe? For the simple reason that Judas was never one of Christ’s own. Jesus faithfully kept all that the Father gave to Him, but Judas had never been given to Him by the Father. Judas was not a believer (John 6:64–71); he had never been cleansed (John 13:11); he had not been among the chosen (John 13:18); he had never been given to Christ (John 18:8–9) ... No, Judas is not an example of a believer who “lost his salvation.” He is an example of an unbeliever who pretended to have salvation but was finally exposed as a fraud. Jesus keeps all whom the Father gives to Him (John 10:26–30).*
 - 5] Charles Swindoll, *Only the “son of perdition” had succumbed to Satan. The phrase “son of perdition,” or “son of destruction,” is a Semitic expression for one destined for damnation. Of course, Jesus was referring to Judas, whom He called “a devil” (6:70), who welcomed the idea of Satan to betray the Lord (13:2), and into whom Satan entered (13:27). Judas had not been lost because he never truly believed. He merely counted himself among the faithful, a circumstance predicted by prophecy and utilized by God to accomplish His purposes (cf. Ps 41:9; John 13:18).*
- b. He sought His joy for the disciples (13), ***But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves.***
- 1) Related verse, John 15:11, *These things I have spoken to you, that my joy may be in you, and that your joy may be full.*
 - 2) Comments
 - a) Thomas Constable, *“Now I am coming to You” may mean: Now I am addressing You in prayer. So perhaps both thoughts were in Jesus’ mind. I tend to prefer the first explanation because of what Jesus proceeded to pray.*
 - b) Edwin Blum, *The words of comfort spoken by Jesus (I say these things) to His disciples were of great benefit to them. Following His Passion, they would recall His words and experience the full measure of His joy. Joy came to them because they knew from His words that He had conquered the evil one and brought eternal life to them.*
 - c) Leon Morris, *He prays for them so that they may have his joy (see on 15:11) in all its fullness in themselves. On an earlier occasion he had said that he came “that they may have life, and have it to the full” (10:10). It is something like this that he speaks of here.*
 - d) William Hendriksen, *Jesus is speaking these things in the world ... in order that the disciples may possess in full measure the joy which he imparts.*
 - e) George Beasley-Murray, *“These things,” uttered by Jesus in his prayer, indicate that through his departure to the Father the saving sovereignty of God comes to its climactic action, and in their communion with the Father the disciples are to experience a unity such as that which exists between the Father and the Son. In this the joy of Jesus reaches its perfection (cf. 13:28). For the disciples to be reminded of these things should suffice to enable them to share his joy to the fullest (cf. 15:11).*
 - f) Edward Klink, *Here Christ prays that the disciples would receive in their very persons the joy of Christ that can only come from God by the Spirit ... As the eternal Son in perpetual communion with the Father, he has no need of the formal practice of prayer. This prayer then is an “external aid” on behalf of the disciples, so that their minds have something to grasp.*
 - g) Charles Swindoll, *Much of the Lord’s teaching on this final evening with the disciples would have little meaning for them at the time. Once the difficult hours of His suffering had passed and He again stood before them in the glory of His resurrection body, however, the disciples would find immeasurable hope in them.*

- h) Grant Osborne, *Jesus' departure is now imminent* ("I am coming to you now," 17:13), and he has a very short time left to teach and prepare his disciples. That is the goal of this Farewell Discourse, to instill "the full measure of my joy within them" ... All he has said is intended to impart his overflowing joy to them. In 16:20–24 he promised that their temporary grief at his departure would be turned to fullness of joy.
- i) F. F. Bruce, *Earlier that evening Jesus had said to his disciples, "I have told you this so that my joy may be in you and your joy may be fulfilled" (John 15:11). "This" was the assurance that they were being welcomed into the mutual relationship of love that had already existed from the beginning between the Father and himself. Now, so to speak, he reports to the Father what he has said to them. If they hear him as he now prays, the assurance he had given them will be confirmed in their minds. Moreover, not only does he state the purpose of his giving to them this assurance but he prays that the Father may fulfill that purpose within them, that the joy which he himself finds in the Father's love may be fully reproduced in their hearts. The example of his intercession for them may further encourage them to approach the Father in his name.*
- c. He asked for their protection (14-16)
- 1) They are hated because of their identity with Christ (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.***
- a) Related verses
- 1] John 17:3, *And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.*
 - 2] John 15:19, *If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.*
 - 3] John 8:23, *He said to them, "You are from below; I am from above. You are of this world; I am not of this world.*
- b) Comments
- 1] Thomas Constable, *The revelations and teachings that Jesus had given the Eleven would be the basis for their remaining loyal, safe, and joyful even though the world hated them—because they were no longer of the world just as the world hated Jesus because He was not of the world. The idea is not so much that the disciples' outlook was different from the world's but that their origin and character were different because they had believed in Jesus. Jesus spoke of the Father and the world as opposing loyalties (cf. 1 John 2:15).*
 - 2] Edwin Blum, *Jesus' intercession for the disciples continued with a reminder of (a) their value and (b) their coming danger. They were valuable because they had received the Word of God: I have given them Your Word (cf. "I gave them the words You gave Me," v. 8). They were in danger because the satanic world system hated them. It hated them because they are not a part of it.*
 - 3] Warren Wiersbe, *The Word not only imparts the joy of the Lord, but it also assures us of His love (John 17:14). The world hates us, but we are able to confront this hatred with God's own love, a love imparted to us by the Spirit through the Word. The world hates us because we do not belong to its system (John 15:18–19) and will not be conformed to its practices and standards (Rom. 12:2). The Word reveals to us what the world is really like; the Word exposes the world's deceptions and dangerous devices.*
 - 4] Leon Morris, *Jesus' gift to them was God's "word" (cf. v. 6). The supremely significant thing is the revelation. The word of the Father is not a natural possession, but is given only by Christ. "Word" here will mean the entire message that has been revealed. It is a natural transition to the thought that the world hated the disciples. During the time they had been with Jesus they had been given over to learning of God. This meant that inevitably the world opposed them. The disciples and the world were ranged on opposite sides.*
 - 5] William Hendriksen, *Not so much what the disciple thinks or speaks or does (taken by itself) causes wicked men to hate them, but what (by means of his attitudes, words, and deeds) he proves himself to be turns them into persecutors. The world hates the disciple because he is so totally different.*

- 6] George Beasley-Murray, *the revelation condemns the world's ways and the world is characterized by its rejection of the revelation in Christ* (cf. 3:19–21).
 - 7] William Barclay, *He told them that they were different from the world, and that they could not expect anything else but hatred from it. Their values and standards were different from the world's. But there is a joy in battling against the storm and struggling against the tide; it is by facing the hostility of the world that we enter into the Christian joy.*
 - 8] Charles Swindoll, *Take note of the sharp distinction between genuine believers and "the world." The Word of God is the cause of this division, drawing a battle line between those who heed the Word and those who hate the Lord and "His own" ... The universe John describes is dualistic, meaning that a sharp division exists between good and evil. God created the world and pronounced it "good" (Gen. 1:31). Sin entered the world and brought with it evil, suffering, and death. As a result, the world operates according to Satan's values, which are entirely opposed to God's way at every level.*
 - 9] Grant Osborne, *The basis of this joy is not only their communion with Jesus but also the fact that he has "given them your word" (v. 14). The "word" of God is the gospel message of Christ and the salvation he has brought ... Those who follow Jesus now belong to God and so like Jesus are "not of the world" but instead are "foreigners and exiles" in this world (1 Pet 2:11; see also 1:1, 17). We have been chosen out of this world and no longer belong to it (15:19, 21), so we should never be surprised when the people of this world turn against us. One of the major problems of Christians today is the desire to be accepted and liked, so we compromise our walk with Christ in order to be popular.*
- 2) Jesus asked that they be kept from the evil one (15), ***I do not ask that you take them out of the world, but that you keep them from the evil one.***

a) Comments

- 1] Thomas Constable, *Jesus was not asking the Father to remove the Eleven from the hostile world even though He was about to leave it. He was petitioning the Father to keep them loyal to Himself while they continued to live in it. Jesus repeated the thought of verse 14b in verse 16 in order to reiterate the disciples' essential distinction from the world. It was, therefore, protection from the evil (Gr. ek tou ponerou) in the world that they needed. This phrase could mean evil generally, or it could be a reference to the Evil One: Satan. Other occurrences of the phrase elsewhere encourage us to interpret it as referring to the devil here (cf. Matt. 6:13; 1 John 2:13–14; 3:12; 5:18–19). However, both ideas may have been in Jesus' mind. Even though Satan now stands condemned, he still rules the world by his influence and deception (1 John 5:19).*
- 2] Edwin Blum, *Christians must not take themselves out of the world but remain in meaningful contact with it, trusting in God's protection while they witness for Jesus.*
- 3] Kenneth Gangel, *How is it possible to be "in the world" and yet not of the world? These verses answer that question. Whatever the biblical doctrine of separation might mean, it certainly does not mean isolation. In the early Middle Ages when the world began to corrupt the purity of the church, some saw monasticism as the only solution. It was apparent to them that one could maintain purity of life and a clear relationship to God only by hiding from the world behind ten-foot walls. Some believers even became lone hermits living in the hills until communal monasticism became more popular.*
- 4] Leon Morris, *Since they are not "of the world" it might be thought that the prayer would be made that they should be removed from the world. But Jesus now makes it plain that he has nothing of the sort in mind. Their place is still in the world. It would be bad for them and disastrous for the world if they were taken out of the world ... They have a task to do in the world, so it is important that they should be in the world. But it is equally important that they should be kept from evil, for evil is fatal to the discharge of their task.*
- 5] Grant Osborne, *Christ has conquered "the prince of this world" (John 12:31; 14:30; 16:11), but he is still "a roaring lion looking for someone to devour" (1 Pet 5:8) and wants to sift the disciples like wheat (see Jesus' words to Peter in Luke 22:31). Victory comes only from focusing on Christ (Rev 12:11), who with the Father shows us the way of escape from temptation (1 Cor 10:13).*

- 6] William Hendriksen, *On the surface, one might have expected that the mention of the intense hatred which the disciples would have to endure from the side of the world would have been followed by a request that the Father remove them from the world. Yet, Jesus refuses to make this request. The reason is that the disciples have a task to perform. The nature of that task is not clearly indicated here, not even in verse 18, unless we take that passage in connection with all that precedes it. It was, however, clearly indicated in 15:27: "And you must also testify, because you have been with me from the beginning" (see on that verse). Naturally, therefore, Jesus cannot now pray that the witnesses be removed!*
 - 7] Charles Swindoll, *Verse 15 is a clear description of Jesus' strategy. Jesus never encourages believers to cloister themselves within the walls of a monastery—neither physically nor spiritually. He wants the darkness of the world to be illumined, not only from heaven by the Son but by multitudes of smaller lights as well. He asked His Father to give us insulation, not isolation. He asked, in effect, "Insulate believers so they can move among evil without being burned by the evil one."*
- 3) Jesus repeated that they are not of this world (16), ***They are not of the world, just as I am not of the world.***
- a) Comments
 - 1] Edwin Blum, *Just as Jesus did not belong to the satanic world system (I am not of it; cf. v. 14), so believers do not. They belong to the heavenly kingdom (Col. 1:13) because of their new births (cf. John 3:3).*
 - 2] Leon Morris, *The statement of verse 14 is repeated. As they belong to a Master they share his detachment from the world. The world is no more the source of their distinctives than it is of his.*
 - 3] William Hendriksen, *Here the thought of verse 14 is repeated. See on 15:19, 20. The difference is that it is now no longer a dependent clause but a sentence that stands by itself. Literally, we read: "Of the world they are not, even as I am not of the world." All the emphasis is, accordingly, on this phrase which both begins and ends the sentence, namely, of the world. In connection with what precedes we may now interpret the entire request as follows: "Grant that these disciples may not enter the domain of Satan, for they definitely do not belong to his domain. They are thine and mine; they do not belong to the wicked world."*
 - 4] Edward Klink, *Jesus states again what he said in v. 14, emphasizing the discontinuity between the disciples and the world as well as highlighting the continuity between the disciples and Jesus.*
 - 5] Grant Osborne, *While the disciples are to remain in the world and conduct mission, they "are not of the world" (17:16), for they belong to God and follow Jesus, who as their model is also "not of it." You cannot be a Christ follower and a person "of the world" at the same time.*
 - 6] George Beasley-Murray, *... that utterance forms a bridge to a prayer for the disciples to share in a consecration by which the salvation of God might be conveyed to the world (vv 17–19).*
4. Jesus asked the Father to sanctify the disciples (17-19)
- a. They were to be sanctified in the truth of God's Word (17), ***Sanctify them in the truth; your word is truth.***
 - 1) Related verses
 - a) 2 Samuel 7:28, *And now, O Lord GOD, you are God, and your words are true, and you have promised this good thing to your servant.*
 - b) Psalm 119:160, *The sum of your word is truth, and every one of your righteous rules endures forever.*
 - 2) Comments
 - a) Thomas Constable, *To sanctify (Gr. hagiazo) means to set apart for God's service (cf. Exod. 28:41; Jer. 1:5) ... He devoted Himself completely and consistently to God's will for Him. Sanctification in John's Gospel is always for a mission. The means of the disciples' sanctification was "the truth," which Jesus explained was God's Word ... The way that Jesus asked the Father to sanctify the disciples was by using His word. This means that it is essential for disciples to know, understand, believe, and obey the revelation that God has given us. The words of God that Jesus revealed, and that stand recorded in the Bible, are the key to believers' practical sanctification.*

- b) Edwin Blum, *Sanctify means “set apart for special use.” A believer is to be distinct from the world’s sin, its values, and its goals ... The means of this sanctifying work is God’s truth. The truth is communicated in the Word, which is both personal and propositional. As the message about Jesus was heard, believed, and understood, the disciples’ hearts and minds were captured. This change in their thinking resulted in changes in their living. The same is true of believers today. As they appropriate God’s Word to their lives, they are sanctified—set apart for God and changed in their living in order to honor God (cf. 15:3).*
- c) Warren Wiersbe, *With the mind, we learn God’s truth through the Word. With the heart, we love God’s truth, His Son. With the will, we yield to the Spirit and live God’s truth day by day. It takes all three for a balanced experience of sanctification.*
- d) Leon Morris, *The sanctification that Jesus looks for the Father to accomplish will be worked out in their doing of the truth. This is now connected with “your word.” That is to say, the divine revelation is in mind once again. Sanctification is not effected apart from the divine revelation ... It is truth and may therefore be unhesitatingly accepted and acted on. It is in this way that sanctification takes place.*
- e) William Hendriksen, *... the verb here employed means to set apart from the world by actual sanctification of life, so that in heart and mind, in thought, words, and deeds, one begins to live more and more in accordance with the law of God ... This sanctification can take place only if the entire personality is desirous of being governed by the truth; i.e., by God’s redemptive revelation in Christ, as the ultimate standard of life and doctrine. This truth is embodied in Christ, in him alone. Jesus requests, therefore, that the Father may cause these men, in an ever increasing degree, to love that word, and to live according to the truth of God revealed in this message which they had received from him, and which he, in turn, had received from the Father.*
- f) George Beasley-Murray, *“Consecrate them in the truth” will have in view a separation from the world’s ways to God, and so for a life in conformity with his revelation in Christ and in dedication to his service.*
- g) John Hart, *Sanctification or growth in holiness (Rm 6:22; 1Th 4:3) includes the process of replacing lies with truth. God’s word is the source of this truth. Scripture is not just “true,” as if there were another standard to which the Bible rightly conforms. All Scripture is “God-breathed” (see comment on 2Tm 3:16) and therefore is the source of truth, just as Jesus is truth (14:6).*
- h) Edward Klink, *The verb “sanctify”... can mean “to separate, make holy,” but in this context refers to the act of consecrating or dedicating a person for a holy task. The same term was used in 10:36 where we translated it as “set apart” ... to refer to God’s consecration and dedication of Jesus for his mission to the world ... The disciples are set apart not by their own sanctity or holiness but by that given to them by God through Jesus Christ (see v. 19). That is why Jesus then clarifies what the truth is: “Your word is truth” ... “Word” here probably means more than the written Scriptures (cf. 10:35). It refers to the message from the Father in and of the person and work of Jesus Christ, who sends “the Spirit of truth” (15:26) and is “the truth” (14:16), which he gave to the disciples and they have “received,” “understood,” and “kept” (see vv. 6, 8).*
- i) Charles Swindoll, *Jesus expressed the means by which believers remain unified and preserved from the evil one: sanctification ... Positionally, we have been sanctified; experientially, we must become sanctified as the Holy Spirit conforms us to the truth.*
- j) Grant Osborne, *The best protection for the disciples is sanctification—growing in holiness. To make the disciples holy is to provide spiritual power that will enable them to rise above the burdens of this world ... Holiness is thinking as God would have us think and living as God would have us live, and all that is defined in his word.*
- k) F. F. Bruce, *Since they are to be sent into hostile territory, to reclaim it for its rightful owner, they must be given spiritual protection. Negatively, they must be preserved from the power of the usurper, whose occupied domain they have invaded. Positively, they must be “sanctified.” This involves their consecration for the task now entrusted to them, and it involves further their inward purification and endowment with all the spiritual resources necessary for carrying out that task. This purification and endowment are the work of the Spirit, but here Jesus declares the instrument of that work to be “the truth”—the truth embodied in the Father’s “word” which Jesus had given to the disciples as he himself had received it from the Father (verses 8, 14). The very message which they are to proclaim in his name will exercise its sanctifying effect on them. That message is the continuation of his message, just as their mission in the world is the extension of his mission.*

- b. They were to be sent into the world (18), *As you sent me into the world, so I have sent them into the world.*
- 1) Related verse, John 20:21, *Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you."*
 - 2) Comments
 - a) Edwin Blum, *Jesus is the model for every believer. He was in the world but He was not of the world (vv. 14b, 16b). He was sent ... into the world on a mission by His Father. So believers are sent ... into the world on a mission by the Son, to make the Father known (cf. 20:21). Inasmuch as Jesus' prayer for the disciples was not limited to the immediate apostles (cf. 17:20), this passage is similar to the Great Commission (Matt. 28:18–20). Each Christian should view himself as a missionary whose task is to communicate God's truth to others.*
 - b) Warren Wiersbe, *Jesus set Himself apart for us, and now He has set us apart for Him. The Father sent Him into the world, and now He sends us into the world. We are people "under orders" and we had better obey! Jesus is now "set apart" in heaven, praying for us, that our witness will bear fruit as many repent of their sins and turn to the Lord.*
 - c) Kenneth Gangel, *From the very first days of Christianity, true believers have practiced separation by infiltration. The Father sent the Son into the world and now the Son was sending the believers into the world ... In the midst of modern conveniences and sophisticated technology, the church finds it more and more difficult to live in the world without being of the world. We find it increasingly tricky to escape the snares of the evil one and the enchanting attractions of our own flesh and the world around us. Calvin once put it this way: "As the wantonness of our flesh ever itches to dare more than God commands, let us learn that our zeal will turn out badly whenever we dare to undertake anything beyond God's Word."*
 - d) Leon Morris, *The mission of Christ forms the pattern for the mission of the apostles. Earlier we have read that the Father sanctified him and sent him into the world (10:36). He has just prayed that the Father would sanctify the apostles and now he sends them into the world. The parallel is impressive. Their lives are not to be aimless. They are given a definite commission by their Lord. Their task is to discharge it, even as he discharged his.*
 - e) William Hendriksen, *... just as the Father has sent Jesus into the world with a message, so also Jesus has sent the disciples into the world with a message. The message, moreover, is the same, that of redemption in Christ.*
 - f) George Beasley-Murray, *Jesus is the one uniquely consecrated by the Father and sent by him into the world (10:36) to bring to the world the revelation of the Father and his saving sovereignty. His entire ministry was a fulfillment of that calling, and now he stands in the hour of the final accomplishment of both ends; he therefore hands over the mission to his men whom he has prepared for this task.*
 - g) Edward Klink, *Jesus now explains the content and purpose of their sanctification, the reason for their being "set apart." The disciples are called to participate in the mission of God in a manner similar to the Son ... Both the unique Son (1:14) and the children of God (1:12) participate in the mission of the Father that consists in expressing God's love and offer of saving life to the world (3:16). But the Son does what only the Son can do, and the disciples participate in what is ultimately the work of the Son. In fact, the disciples can do nothing unless Jesus makes it possible, as v. 19 will make clear.*
 - h) Grant Osborne, *God sends Jesus (3:17, 34), the two send the Spirit (14:16–17, 26; 16:7–8), and then the Trinity sends their followers (17:18; 20:21–23). They (and we) carry on the ministry of Jesus in the world as his voice and presence in the same way that he as the Living Revealer was the voice and presence of his Father in the world.*

- c. Jesus was committed to their sanctification (19), ***And for their sake I consecrate myself, that they also may be sanctified in truth.***
- 1) Related verses
 - a) John 10:36, *do you say of him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?*
 - b) 1 Corinthians 6:11, *And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.*
 - 2) Comments
 - a) Thomas Constable, *Jesus did not mean that He intended to make Himself more holy than He already was, since that would have been impossible. He set Himself apart to do God's will partially for the sake of His disciples. He is our example of perfect sanctification, and His sanctification makes ours possible. Without the sacrificial death of Jesus there would be no salvation and no mission for us. There would be no sanctification for us either. One of the purposes of Jesus' death was to set believers apart to God, and His mission, in order for them to function as priests in the world (cf. 1 Pet. 2:9).*
 - b) Edwin Blum, *For the benefit of the disciples, Jesus sanctified Himself. In what sense did Jesus need to sanctify Himself? Was He not already set apart to God and distinct from the world? Yes, but this sanctification refers to His being separated and dedicated to His death. And the purpose of His death was that they too may be truly sanctified. The words "truly sanctified" are literally "sanctified in truth." This probably means that God's truth is the means of sanctification (cf. comments on v. 17). The purpose of the death of Christ is to dedicate or separate believers to God and His program.*
 - c) Leon Morris, *He dedicates himself to Calvary with all that Calvary means. This is connected with the disciples in two ways. It is "for them." He dies for them, to do for them that which they could not do for themselves. And further it is "that they too may be truly sanctified." It is purposeful. He dies with a view to the disciples being sanctified, being set apart for God. It is only on the basis of what he has done for them that his prayer for their being sanctified may be answered.*
 - d) William Hendriksen, *Jesus offers himself willingly in order that the disciples may be truly (not merely ceremonially or outwardly) set apart and qualified for the exalted task of proclaiming the Gospel to a world lost in sin;*
 - e) George Beasley-Murray, *Certainly he alone through his unique obedience unto death and exaltation to sovereignty can introduce the saving sovereignty into the world and open its gates for all; but his disciples can, and must, serve as its instruments and embodiment as they proclaim the good news to the world. This they will best do as they exemplify the suffering love of the Redeemer.*
 - f) Edward Klink, *When Jesus says "I sanctify myself on their behalf" ... he locates the ultimate expression and purpose of his mission as the cross (cf. 6:51). The cross is his exaltation (3:14; 8:28), the ironic place of reversal (11:49–52), the defeat of the ruler of this world (12:31), and the establishment of the church as the finalizing act of the mission of God in the world (v. 18).*
 - g) Grant Osborne, *The process by which they were set apart for God and his work follows Jesus' supreme example, made possible by his atoning sacrifice. Jesus' death alone had the power to make the world mission possible, as seen in "lay down my life" (10:15, 18), the seed dying (12:24), and the concept of "lifted up" as "draw all people" (12:32). To be set apart is to dedicate one's self to the work of God, to make it one's life project. They join Christ's life's work and sacrifice all for the purpose of reaching the world with the saving message of Christ.*
 - h) F. F. Bruce, *If the disciples are to be effectively set apart for the work which they must do, the Son must first set himself apart for the work which he must do. He therefore consecrates himself to God on their behalf. Chrysostom paraphrases "I sanctify myself" as "I offer myself in sacrifice." Here is a Johannine counterpart to the Gethsemane prayer (for other counterparts see John 12:27 f; 18:11) ... Here, then, the priest dedicates the sacrificial victim. It is because priest and victim are one that the sacrifice is not only completely voluntary but uniquely efficacious.*

C. Jesus prayed for every believer (20-26)

1. Introductory notes

- a. Leon Morris, *The concluding section of the prayer is of the greatest of interest, for in it Jesus prays for all believers. It is thus a prayer for us as for those of previous generations. The dominant concern is for unity and for the divine glory.*
- b. William Barclay, *Gradually in this section, Jesus' prayer has been going out to the ends of the earth. First, he prayed for himself as the cross faced him. Second, he prayed for his disciples, and for God's keeping power for them. Now his prayers take a sweep into the distant future, and he prays for those who in distant lands and far-off ages will also enter the Christian faith.*
- c. Thomas Constable, *As Jesus thought about the disciples that would believe on Him through the witness of the Eleven, He requested two things for them from His Father: unity and glorification.*
- d. Grant Osborne, *In this final section of his prayer, Jesus turns from his present followers to pray for future converts, "those who will believe in me through their message." These are the ones who will respond to the disciples' mission of 17:18. "Their message" is the result of John's chain of revelation—the gospel witness from Father to Son to Spirit to the disciples to the world.*

2. He prayed for our unity (20-23)

- a. His address is to future believers (20), ***"I do not ask for these only, but also for those who will believe in me through their word,"***
 - 1) Related verse, John 17:9, *I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours.*
 - 2) Comments
 - a) Thomas Constable, *Jesus now identified future believers as the objects of His intercession, as well as the Eleven. He described them as those who would believe through the witness of the Eleven ("their word") ... All Christians have come to Jesus Christ, either directly or indirectly, through one or another of the original disciples or apostles ... Even though the Eleven would fail Jesus soon, they would return to follow Him and would carry on the mission that He gave them.*
 - b) Edwin Blum, *Jesus knew His mission would succeed. He would die and be raised, He would send forth the Spirit, the apostles would preach, people would be converted, and the church would be formed. As each high priest of Israel bore the names of the tribes before the presence of God in the tabernacle and the temple (cf. Ex. 28:9–12, 21–29), so now Jesus, the great High Priest, carried future believers into the holy presence of His heavenly Father (cf. Heb. 4:14–5:12; 7:24–8:2).*
 - c) Warren Wiersbe, *Here our Lord focuses our attention on the future. He begins to pray for us who live today, for the whole church throughout all ages.*
 - d) Kenneth Gangel, *If we had any doubt that this prayer applies to believers today, it is erased by verse 20.*
 - e) Leon Morris, *Jesus names those for whom he is about to pray. His intercession is not confined to the needs of the apostles, but looks out to the result of their mission. Jesus prays for all who will believe in him through their message.*
 - f) Edward Klink, *The "word" ... from the Father was given to the present disciples by the Son (v. 14; cf. v. 8), and through the disciples' "word" ... others have come to faith. Such a movement suggests that God has always been the author of faith, with the church and its members serving as the ministers through whom one believes (cf. 1 Cor 3:5).*
 - g) William Barclay, *Here, two great characteristics of Jesus are fully displayed. First, we see his complete faith and his radiant certainty. At that moment his followers were few, but even with the cross facing him, his confidence was unshaken, and he was praying for those who would come to believe in his name. This passage should be specially precious to us, for it is Jesus' prayer for us. Second, we see his confidence in his disciples. He knew that they did not fully understand him; he knew that in a very short time they were going to abandon him in his hour of sorest need. Yet to these very same men he looked with complete confidence to spread his name throughout the world. Jesus never lost his faith in God or his confidence in human beings.*

- h) Charles Swindoll, *See the words “those also”? That’s where your name belongs. If you have believed in Jesus Christ, He prayed for you. Having prayed for Himself and the success of His mission, and having interceded for the disciples’ protection and success in ministry, the Lord petitioned His Father for the generations of believers who would come to faith either directly or indirectly through the disciples’ ministry ... Note the expression “through their word.” It is no longer just the “Word of God” or even “My word”; the disciples now possess the truth and can rightfully claim it as their own. By identification with Christ, believers are one with Him and are therefore light bearers. This truth is ours, in that He has filled us with divine truth in the person of the Holy Spirit.*
- b. He prayed that the body of Christ will be unified in the Father and the Son (21), ***that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.***
- 1) Related verses
- a) John 17:11, *And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one.*
 - b) 1 John 1:3, *that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ.*
 - c) John 14:23, *Jesus answered 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.*
 - d) John 17:8, *For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me.*
- 2) Comments
- a) Thomas Constable, *Jesus prayed for the unity of all believers, as well as for the unity of the Eleven (v. 11). This unity rests on adherence to God’s truth, and it reflects the unity that exists between the Father and the Son. Furthermore, it is union with the Father and the Son: “that they also may be in Us” (cf. ch. 15). God answered this prayer initially on the day of Pentecost, when He united believers with Himself in the body of Christ, the church (cf. 1 Cor. 12:13).*
 - b) Edwin Blum, *Admittedly the divided church is in many ways a scandal. The cure, however, is not institutional union. Jesus was not praying for the unity of a single, worldwide, ecumenical church in which doctrinal heresy would be maintained along with orthodoxy. Instead, He was praying for a unity of love, a unity of obedience to God and His Word, and a united commitment to His will. There are great differences between uniformity, union, and unity.*
 - c) Warren Wiersbe, *He is concerned that His people experience a spiritual unity that is like the oneness of the Father and the Son. Christians may belong to different fellowships, but they all belong to the Lord and to each other ... The Puritan preacher Thomas Brooks wrote: “Discord and division become no Christian. For wolves to worry the lambs is no wonder, but for one lamb to worry another, this is unnatural and monstrous.”*
 - d) Kenneth Gangel, *We learn here that body unity is patterned after divine unity. The absolute oneness of the Father and the Son will now be spiritually transferred to believers for a specific purpose—spiritual unity ... the emphasis of the prayer centers in spiritual unity, not organizational unity. It must be understood in the light of John 10:30, “I and my Father are one.” If we are to understand the unity of the church, we must first understand unity between the Son and the Father.*
 - e) Leon Morris, *... the unity for which he prays is to lead to a fuller experience of the Father and the Son. And this in turn will have the further consequences “that the world may believe.” Typically the faith that is to be produced in the world is expressed in terms of Christ’s mission (“that you have sent me”). The fact that the Father sent the Son is for this Gospel of the first importance.*
 - f) William Barclay, *What was his prayer for the Church which was to be? It was that all its members would be one as he and his Father are one. What was that unity for which Jesus prayed? It was not a unity of administration or organization; it was not in any sense a religious unity. It was a unity of personal relationship. We have already seen that the union between Jesus and God was one of love and obedience. It was a unity of love for which Jesus prayed, a unity in which people loved each other because they loved him, a unity based entirely on the relationship between heart and heart.*

- g) William Hendriksen, *To be sure, Father, Son, and Holy Spirit are one in essence; believers, on the other hand, are one in mind, effort, and purpose ... When believers are united in the faith and present a common front to the world, they exert power and influence. When they are torn asunder by strife and dissension, the world (ethical sense: mankind in need of salvation) will not know what to make of them, nor how to interpret their so-called "testimonies." Believers, therefore, should always yearn for peace, but never for peace at the expense of the truth, for "unity" which has been gained by means of such a sacrifice is not worthy of the name.*
- h) Grant Osborne, *The Father and Jesus interpenetrate one another, uniting in every area of their being. The church then must emulate their oneness and learn to work together in complete love and harmony. They can overcome their tendency to fight over minor issues by following Jesus' recipe for success—"May they also be in us."*
- i) F. F. Bruce, *The disciples are the nucleus of the community of the new age. As a result of their being sent into the world with the message of life, others will believe in Jesus through their testimony. For those others also Jesus prays, and specifically that they may all be one ... The unity for which he prays is a unity of love; it is, in fact, their participation in the unity of love which subsists eternally between the Father and the Son. "All will recognize that you are disciples of mine," Jesus had said to the eleven, "if you have love among one another" (John 13:35). Their manifest oneness in love would give public confirmation both of their relationship with Jesus and of his with the Father.*
- c. He declared that they have received the glory given to the Son by the Father (22), ***The glory that you have given me I have given to them, that they may be one even as we are one,***
- 1) Related verse, John 17:24, *The unity for which he prays is a unity of love; it is, in fact, their participation in the unity of love which subsists eternally between the Father and the Son. "All will recognize that you are disciples of mine," Jesus had said to the eleven, "if you have love among one another" (John 13:35). Their manifest oneness in love would give public confirmation both of their relationship with Jesus and of his with the Father.*
- 2) Comments
- a) Thomas Constable, *Jesus continued to explain the nature of the unity that He requested from His Father. In what sense do all believers share God's glory? Jesus probably was speaking of His bringing the full knowledge of God to them. The revelation of God results in glory for God. When believers understand and believe the revelation of God that Jesus brought, they become partakers of that glory.*
- b) Edwin Blum, *The glory which Christ gave the church may refer to the glory of the Cross (cf. vv. 1–5). As the church received and pondered the significance of Jesus' atoning work, it would be united in God's purposes and redemptive plan. Again the union of Christians (that they may be one) is likened to the unity the Son has with the Father (as We are One; cf. vv. 11, 21). This union is further linked by Christ's indwelling of believers (I in them).*
- c) Warren Wiersbe, *We already possess His glory within (John 17:22, and note Rom. 8:29), and one day we shall behold His glory in heaven (John 17:24). As we grow in the Lord, the glory within begins to grow and to reveal itself in what we say and do and the way we say and do it. People do not see us and glorify us; they see the Lord and glorify Him (Matt. 5:16; 1 Cor. 6:19–20).*
- d) Kenneth Gangel, *A former ministry companion of mine, now in the ultimate glory of heaven, once wrote, "Child of God, don't you know only you share the glow. It's a light from within, when the blood covers sin. It's the wonderful glory of God."*
- e) Leon Morris, *Jesus now says that he has given his followers the glory that the Father gave him. That is to say, just as his true glory was to follow the path of lowly service culminating in the cross, so for them the true glory lay in the path of lowly service wherever it might lead them. The little band and its Master were both insignificant as the world counts importance. But the apostles are right with God and therefore they are supremely significant. They have the true glory. They are walking in the way of God.*
- f) William Hendriksen, *Believers become partakers of Christ, and in that sense, of the divine nature (cf. 1 John 3:2; 2 Cor. 3:18; Heb. 12:10; 2 Pet. 1:4). The glory which Jesus gives to believers means that they have become one plant with him; that he cannot be conceived of apart from them; that he is the source of all the blessings which they will ever receive; and that they, in turn, earnestly desire and strive to do everything to please him.*

- g) Edward Klink, *Since “glory” is “the manifestation of God’s being, nature and presence, in a manner accessible to human experience,” Jesus asks the Father to consecrate the disciples’ participation in the fullness of God for the purpose of including them in the personal manifestation of God through Christ, which is again depicted as the great act of unification (cf. v. 21).*
- h) William Barclay, *What was the glory of Jesus? There were three ways in which he talked of it ... (a) The cross was his glory ... (b) Jesus’ perfect obedience to the will of God was his glory ... c) Jesus’ glory lay in the fact that, from his life, people recognized his special relationship with God.*
- i) Charles Swindoll, *... believers will share the glory the Father gave to the Son. The destiny of all believers is to follow Christ into eternity. Just as Jesus was vindicated through His resurrection, received a resurrection body, and went to be with the Father, so shall all believers!*
- j) Grant Osborne, *God glorified Jesus, he glorified us, and we share his glory by honoring one another. When we honor each other we find unity, for as in Philippians 2:3–4, “in humility [you] value others above ourselves, not looking to your own interests but each of you to the interests of the others.” When we imitate Christ and seek the glory of others rather than ourselves, we find unity as the natural byproduct.*
- d. He emphasized that they are to represent to the world the Father and Son’s love for one another (23), ***I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.***
- 1) Related verses
- a) John 17:26, *I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.*”
- b) John 14:20, *In that day you will know that I am in my Father, and you in me, and I in you.*
- c) 1 John 2:5, *but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him:*
- d) John 16:27, *for the Father himself loves you, because you have loved me and have believed that I came from God.*
- e) John 17:24, *Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.*
- 2) Comments
- a) Thomas Constable, *This verse advances the thought of verse 21. Jesus wanted the unity among believers to be so great and so clear that the world would believe (“know”) Jesus’ message. The world would also see that God had poured out His love on believers as well as Jesus. Notice that Jesus implied that He would indwell believers like the Father indwelt Him (“I in them and You in Me”). All three members of the Godhead indwell the Christian (14:23; Rom. 8:9; Col. 1:27). God’s indwelling presence unites Christians in the body of Christ and glorifies God.*
- b) Kenneth Gangel, *We also learn in this passage that body unity is a witness to the world. Like a set of matched mixing bowls, we are the smaller one that fits into Christ who fits into the Father. Purpose? To let the world know that you sent me. Mixing bowls may provide too mundane a metaphor here, but Jesus’ teaching about the vine and the branches in chapter 15 is affirmed by this prayer of chapter 17.*
- c) William Hendriksen, *The world is to know not only that the Father sent the Son, but also that he loves believers as he loves the Son (cf. Rev. 3:9). The unity of believers will be explicable to the world only on the basis of the divine love. It will transcend all human unity. The unity in question, while it is a spiritual unity rather than one of organization, as we have seen, yet has an outward expression, for it is a unity that the world can observe, and that will influence the world.*
- d) John Hart, *There is no more shocking truth about believers than that God has loved them even as He has loved His own Son.*
- e) Edward Klink, *Jesus completes his prayer for the unity of the church by restating some of the major premises of his prayer: the unity between God and the church (“I in them and you in me”) and the testimony of this unity to the world (“that the world may know that you sent me”). Here, however, the testimony to the world is not only the fact that the Father sent the Son, as in v. 21, but also the love of the Father—for the Son and for the church.*

- f) F. F. Bruce, *If Christ is in his people and the Father is in him, it follows that they share in the eternal love which the Father has for the Son.*
- g) Grant Osborne, *The goal once more is mission, found in both verse 21 and verse 23—“Then the world will know that you sent me and have loved them even as you have loved me.” Christ’s words in Revelation 3:9, to the beleaguered saints in Philadelphia, convey this well: he will make their persecutors “come and fall down at your feet and acknowledge that I have loved you.” It is all-important that the world see how differently we live, and that by coming to Christ they can have the love of God they see in us and love each other in turn. When we bicker, we send a message that we are no different than they are and have nothing to offer.*

3. He prayed for our glorification (24-26)

- a. That every believer will be with the Father and the Son (24), ***Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.***

1) Related verses

- a) 2 Timothy 2:11, *The saying is trustworthy, for: If we have died with him, we will also live with him;*
- b) John 12:26, *If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.*
- c) John 1:14, *And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*
- d) 2 Corinthians 3:18, *And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.*
- e) 1 John 3:2, *Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.*
- f) Ephesians 1:4, *even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love*
- g) 1 Peter 1:20, *He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you*
- h) John 17:5, *And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.*

2) Comments

- a) Thomas Constable, *Here Jesus’ request clearly included the Eleven with all the elect. He wanted them all to observe (“see,” Gr. theorosin) the glory that the Father would restore to the Son following His ascension (v. 5; cf. 1 John 3:2) ... Glorification will begin for Christians initially at death or the Rapture, whichever comes first (cf. 14:2–3; 2 Cor. 5:6–8). Our glorification includes being with Jesus forever (cf. Col. 3:4; 1 Thess. 4:17). Since Jesus’ “desire” or will (Gr. thelo) was identical with the Father’s will (cf. 4:34; 5:30; 6:38), we can be confident that the Father will grant this request ... This is one of the clearest passages in the New Testament that sets forth the eternal subordination of the Son to the Father (cf. 1 Cor. 15:24, 28; Eph. 3:21; Phil. 2:9–11).*
- b) Edwin Blum, *The communion and fellowship which disciples have with Jesus in this life will increase in eternity. The goal of a believer’s salvation is future glorification which includes being with Jesus (cf. 14:3; Col. 3:4; 1 Thes. 4:17). Jesus’ last testament and will (I want, thelo) is that His disciples enter into (see) His glory (Heb. 2:10). This glory was what Jesus had from the Father and would again have (John 17:5). His testament was sealed by His death and resurrection.*
- c) Warren Wiersbe, *I have often used John 17:24 as a text for funeral meditations. How do we know that Christians go to heaven? Because of the price that Jesus paid (1 Thes. 5:9–10), and the promise that Jesus made (John 14:1–6), and the prayer that Jesus prayed (John 17:24). The Father always answers His Son’s prayers, so we know that believers who die do go to heaven to behold the glory of God.*

- d) Kenneth Gangel, *They had seen him scorned and hated on earth. Soon they would see him killed and buried. But they had never seen the splendor of heaven and his role as the Son of the Father. We see just a touch of humanity in this verse. Just as we invite our friends home to show them how hard we have worked to make it attractive and comfortable, so Jesus looked forward to the time when all his people would be in his Father's house ... Before Adam, the Father loved the Son. This love will continue throughout all eternity so that believers may see its effects in the heavenly position afforded the Messiah.*
- e) Leon Morris, *The petition looks for the disciples to be with Jesus in the next world rather than in this (cf. 14:3). He wants them to be "where I am," and he has already said, "I will remain in the world no longer" (v. 11). He looks for them to be with him so that they may see the glory that the Father has given him ... The glory that the Father gave the Son arose out of the love with which he loved him before this universe came into existence. Again we have the thought of preexistence, and again the greatness of the love of the Father for the Son.*
- f) William Hendriksen, *This request puts a foundation under the promise of 14:3. Rather, the foundation was always there, but now it is revealed to the disciples in the Upper Room. The Son requests that the Father cooperate with him in carrying out the promise which had been made to the disciples, and which is now extended so as to include all the given ones ... he desires that all these given ones shall dwell forever in his immediate presence, in order that they may delight forever in the vision of the glory of God in Christ, a vision which begins here on earth (2 Cor. 3:18), and reaches its climax in heaven ... This vision of God in Christ is the transporting bliss of all the people of God. See Ps. 17:15; 27:4; 90:16; and 1 John 3:2; cf. also 2 Cor. 3:18.*
- g) Charles Swindoll, *John describes the glory of the Son in the book of Revelation as the source of all light in the new creation (Rev. 21:22–24). In His presence, there will be no night, no darkness at all (cf. John 1:5; 1 John 1:5).*
- h) Grant Osborne, *In heaven they will "see my glory, the glory you have given me." Of course, they have gained a glimpse of that glory through his sign-miracles (2:11) and in his person as the "one and only Son" (1:14). But they have not seen his preexistent glory as divine (17:5, "the glory I had with you before the world began"). His true glory will begin to be revealed in the cross (lifted up to glory, 3:14; 8:28; 12:32) and will be seen in power at the resurrection. We will not see the full glory, however, until we are in heaven with him. No one has ever seen God (1:18), and likewise no one has seen Jesus' true celestial glory (1 John 3:2, "we shall see him as he is"). So Jesus is praying for the realization of that glorious promise that we may see and share in his wondrous final glory ... This future revelation of glory is based on the fact that "you loved me before the creation of the world." The Father and the Son share a love that is eternal, that existed even before creation (Matt 25:34; Eph 1:4; Heb 4:3). This love is the source for that preexistent glory (17:5) and is the ground for the future as well. Love and glory are intertwined in the very makeup of the eternal Trinity.*
- i) F. F. Bruce, *If the gift of glory to the Son is the token of the Father's love for him, those who share that love will naturally share the glory. The disciples had seen the divine glory in the incarnate Word on earth (John 1:14). They will see it more fully when they live in the presence of the glorified Lord—not, perhaps, because he will then be endowed with more of that glory but because they will be better able to behold it.*
- b. That they know that the Father sent the Son (25), ***O righteous Father, even though the world does not know you, I know you, and these know that you have sent me.***
- 1) Related verses
- a) Jeremiah 12:1, *Righteous are you, O LORD, when I complain to you; yet I would plead my case before you. Why does the way of the wicked prosper? Why do all who are treacherous thrive?*
- b) John 8:55, *But you have not known him. I know him. If I were to say that I do not know him, I would be a liar like you, but I do know him and I keep his word.*
- c) John 10:15, *just as the Father knows me and I know the Father; and I lay down my life for the sheep.*

2) Comments

- a) Thomas Constable, *Jesus concluded His prayer as He began it, by addressing His Father by name (cf. vv. 1, 11). By calling God His righteous Father, Jesus was affirming His belief that God would do what was right in granting the petitions that He was presenting. This included glorifying the Son and bringing His believers safely to heaven where they would behold His glory.*
 - b) Edwin Blum, *Jesus' prayer for believers ends with a call to the Righteous Father. The word translated "righteous" here does not occur often in John's Gospel (cf. 5:30; 7:24). Its significance here seems to be in Jesus' praise of the Father for His work of revelation (cf. Matt. 11:25–26) ... The essence of God is love (1 John 4:8). Jesus made the Father and His love known to the world by His death. And the Father made known His love for the Son by raising Him to glory. Jesus' purpose in revealing the Father was that Christians would continue to grow in that love (that the Father's love for the Son may be in them) and to enjoy the personal presence of Jesus in their lives (that I Myself may be in them).*
 - c) Kenneth Gangel, *The words Righteous Father in reference to God appear only here in the New Testament. They appeal to the justice of God. The world will be excluded from final glory because it has rejected the only means of grace. But the disciples, and all believers, live life with a divine viewpoint because they have known the incarnate God.*
 - d) Leon Morris, *It is probably significant that immediately after addressing God as righteous he proceeds to distinguish between "the world" and his followers. It is because God is righteous that he treats both groups as he does. Jesus proceeds to contrast "the world" with himself. The world, in its very nature, is ignorant of God (cf. 8:55). But Jesus is different. He has a complete knowledge of God (see on 4:18). The knowledge of the disciples is related to the incarnation. It is not said that they knew God, but that they knew that God sent Jesus.*
 - e) Edward Klink, *Jesus is the way/truth/life (14:6) who was to make the Father known (1:18); here he declares the state of the knowledge of God—the world does not know God, but the Son does, and he has made God known to the disciples. Jesus has said this before (see comments on vv. 3, 6–8; cf. v. 14), but this verse explains further that there can be no true knowledge of God without Christ. Only the Son can claim regarding the Father, "I know you" ...*
 - f) Charles Swindoll, *The people had come to see their Creator as so transcendent, so ineffably unapproachable, that they feared to speak His name out loud. They had so venerated the law above the Lawgiver that they failed to recognize His great love for them.*
 - g) Grant Osborne, *In the conclusion of this prayer of consecration (vv. 25–26) Christ provides a further promise, beginning with "righteous Father," because every detail of this deep prayer results from God's righteous deeds. He begins by summing up the situation of the world—it "does not know" God (1:10–11; 7:28; 8:19, 55). This fatal and deliberate ignorance is overcome by the fact that Jesus does know God and indeed has made him known (1:18), as in verse 26, "I have made you known to them, and will continue to make you known."*
 - h) F. F. Bruce, *By worldly standards of success Jesus had little to show for his mission. He had come to make the Father known, but the vast majority of his hearers refused the knowledge which he offered them. The merest handful of men and women—a very unimpressive company at that—had recognized him as the sent one of God and had come to know the Father in him. Yet to them his mission on earth was confidently entrusted, as he dedicated them to the Father to this end.*
- c. That the love of the Father will be in every believer (26), ***I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.***

1) Related verses

- a) John 17:6, *"I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word.*
- b) John 15:15, *No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.*
- c) John 17:23, *I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.*
- d) John 15:9, *As the Father has loved me, so have I loved you. Abide in my love.*
- e) John 17:23, *I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.*

2) Comments

- a) Thomas Constable, ... *Jesus Himself knew the Father, and the Eleven had come to believe that Jesus was the revelation of the Father. Jesus would continue to reveal the Father, so that the Father's love would remain in them. It would abide in them because Jesus Himself would remain in them. Probably en ("in") here means both in and among.*
- b) Warren Wiersbe, *Believers know God's name (nature) and even share in that divine nature. Jesus makes it clear that truth and love must go together (see Eph. 4:15). It has well been said that truth without love is brutality, but love without truth is hypocrisy. The mind grows by taking in truth, but the heart grows by giving out in love. Knowledge alone can lead to pride (1 Cor. 8:1), and love alone can lead to wrong decisions (see Phil. 1:9–10). Christian love must not be blind!*
- c) Kenneth Gangel, *The impact of the latter part of the verse suggests that the very person of Christ lives in us. Through that inseparable union, we are recipients of divine love. The church of Jesus Christ dare not let the pagan society preempt its keynote theme of love. The love of God in the Son and consequently in the church marks Christians and enables them to reflect and communicate God's love.*
- d) Leon Morris, *The love of God is thus associated with the indwelling of Christ. We know the love of God because the Son dwells in our hearts. The very last words of the prayer refer to Christ's continuing presence in his followers. Whatever the future holds he will be with them.*
- e) William Hendriksen, *Jesus will declare the Father's name (his revelation in the sphere of redemption), in order that the infinite love with which the Father loved the Son may be "shed abroad" (cf. Rom. 5:5) in the hearts of the disciples (and, of course, in the hearts of all believers). And when both the Son and all those who place their trust in him are comprehended in the same love (namely, the Father's love), the Son himself will be living in them.*
- f) John Hart, *That Jesus will make [future tense] the Father known (v. 26) points to the role of the Holy Spirit after Pentecost (14:26; 16:13–14). The result will be that love will dominate the lives of the disciples (the love with which You loved Me may be in them) and Christ will abide in them (cf. 15:1–11).*
- g) Edward Klink, *To know God is to participate in his love, and to receive his love is to share in his person. The love that motivates the Christian life, rules the life of the church, and inspires its ministry in the world is the essential inward love of the Godhead, the love with which the Father eternally loves the Son (cf. 13:34–35; 15:12–17) ... The prologue declared that Jesus would reveal God the Father (1:18), and here Jesus explains that he will always be the "revealer." This is not to exclude the Spirit, who is assigned to guide the church "in all truth" (see 16:13), but to locate the ministry of the Spirit within the (sending) ministry of the Son. This helps make sense of the ministerial office of the "Paraclete" and the relationship between the first (Son) and the second (Spirit) Paraclete (see comments on 14:16).*
- h) Charles Swindoll, *Jesus reintroduced the true character and attributes of God to the disciples so that all people might know the overwhelming love the Creator has for His creatures. At least one reason for leaving believers in the world is so the world will know the love of the Father by observing His people.*
- i) Grant Osborne, *"God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God." The initial stage in fulfilling this promise is Jesus dwelling within the believer (6:56; 15:4; 17:23; 1 John 2:24; 3:24; 4:15) as a foretaste of the glory still to come. It will be finalized in heaven. So Jesus' final comment with his disciples before the arrest and the launching of the final events is his deepest desire, to love and indwell his followers.*
- j) F. F. Bruce, *For the rest, his prayer is that the Father's love, which he himself enjoys in perfection, may remain within and among them, as he himself does. Is he not the embodiment of the love of God? "I am with you" is good indeed (Matthew 28:20); "I am in you" is better still ... Now, then, he goes forth to his final and fullest manifestation of the Father's love and glory.*

SUMMARY

- Edward Klink, ... *Jesus closes the farewell discourse in a manner that befits the purpose of his coming. He prays that God would be made known and God's people would know the person of God, his glory and his love, sharing in the very life of the Trinitarian God.*
- William Barclay, *From this prayer Jesus was to go straight out to the betrayal, the trial and the cross. He was not to speak to his disciples again. It is a wonderful and a precious thing to remember that before these terrible hours his last words were not of despair but of glory.*
- Thomas Constable, *So concludes Jesus' great intercessory prayer for His believing disciples ... We could summarize its main points as follows: Jesus asked for Himself: glorification (vv. 1, 5), in order that the Father might be glorified (v. 1). He asked for the Eleven (and their successors): faithfulness (v. 11). The results of their faithfulness would be their unity (v. 11) and their joy (v. 13). The means to their faithfulness would be their protection (from evil; v. 15) and their sanctification (v. 17). He asked for future believers: unity (vv. 21, 22, 23) in the present, that the world might believe (vv. 21, 23), and heaven (v. 24) in the future, that believers might see His glory (v. 24), and fully experience God's love (v. 26).*
- Edwin Blum, *Jesus' petitions for believers are four: preservation (John 17:11), sanctification (v. 17), unity (vv. 11, 21–22), and participation in Jesus' glory (v. 24). This prayer is sure to be answered (cf. 11:42; 1 John 5:14).*
- Charles Swindoll, *After Jesus concluded His prayer, the men departed, walking silently toward the Garden of Gethsemane. He wanted to tell them much more, but His words would be wasted as long as the disciples continued to worry about living without their Master. No matter. He had given them all the information they would need to carry on. He trusted the Holy Spirit to help them recall His words, glean wisdom from them, and grow confident in ministry. Before receiving this gift of indwelling light, however, the eleven men must walk through a terrible darkness. For a time, it would seem to them that the darkness of the world had overpowered the Light of human beings.*