

John 17 Commentary

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Charts from [Jensen's Survey of the NT](#) - used by permission

Another Chart from Charles Swindoll

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John 17:1 Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come;**glorify Your Son, that the Son may glorify You,**

KJV John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

BGT John 17:1 Τατα λησεν ησο ς κα π ρας το ς φθαλμο ς ατο ε ς τ ν ο ραν ν ε πεν· π περ, λ λυθεν ρα· ὁ ξασ ν σου τ ν υ ν, να υ ς δοξ σ σ ,

NET John 17:1 When Jesus had finished saying these things, he looked upward to heaven and said, "Father, the time has come. Glorify your Son, so that your Son may glorify you—

CSB John 17:1 Jesus spoke these things, looked up to heaven, and said: Father, the hour has come. Glorify Your Son so that the Son may glorify You,

ESV John 17:1 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,

NIV John 17:1 After Jesus said this, he looked toward heaven and prayed: "Father, the time has come. Glorify your Son, that your Son may glorify you.

NLT John 17:1 After saying all these things, Jesus looked up to heaven and said, "Father, the hour has come. Glorify your Son so he can give glory back to you.

- **and lifting up His eyes to heaven:** John 11:41 Ps 121:1,2 123:1 Isa 38:14 Lu 18:13
- the hour: John 7:30 8:20 12:23,27,28 13:1 16:32 Mk 14:41 Lu 22:53
- glorify: John 17:4,5 7:39 11:4 13:31,32 Ac 3:13 Php 2:9-11 1Pe 1:21

Related Passages:

John 11:41 So they removed the stone. Then Jesus raised His eyes, and said, "Father, I thank You that You have heard Me.

John 2:4 And Jesus *said to her, "Woman, what does that have to do with us? My hour has not yet come."

John 4:35 Do you not say, 'There are yet four months, and then comes the harvest'? **Behold**, I say to you, **lift up** ([epairo](#) in [aorist imperative](#) = a command speaking of urgency!) your eyes and look on the fields, that they are white for harvest.

John 6:5 Therefore Jesus, **lifting up** ([epairo](#)) His eyes and seeing that a large crowd was coming to Him, *said to Philip, "Where are we to buy bread, so that these may eat?"

John 7:6; 8; 30 So Jesus *said to them, **My time is not yet here**, but your time is always opportune. (7:8) "Go up to the feast yourselves; I do not go up to this feast because **My time has not yet fully come**." (7:30) So they were seeking to seize Him; and no man laid his hand on Him, because **His hour had not yet come**.

John 8:20 These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come.

John 11:41 So they removed the stone. Then Jesus **raised** ([airo](#)) His eyes, and said, "Father, I thank You that You have heard Me.

John 12:23 And Jesus *answered them, saying, **"The hour has come** for the Son of Man to be glorified.

John 13:1 Now before the Feast of the Passover, Jesus knowing that **His hour had come** that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end (TO THE MAX, INFINITE LOVE!!!).

John 11:41 So they removed the stone. Then **Jesus raised His eyes**, and said, "Father, I thank You that You have heard Me.

Mark 7:34 and **looking up to heaven** with a deep sigh, He *said to him, "Ephphatha!" that is, "Be opened!"

ENTERING THE HEAVENLY HOLY OF HOLIES WITH JESUS' HIGH PRIESTLY PRAYER

Have you ever been taken to heaven? Probably not the actual heaven, but as you read and meditate on Jesus' prayer in John 17, you are being taken into the Throne Room of heaven, for these words from the Son were spoken to the Father seated in the heavenlies. And even before the veil of the Temple was torn, Jesus took His disciples in the presence of the Holy Father. This is a chapter that we do well to take off our shoes and kneel down for it is surely one of the most holy chapters in the entire Bible. You might consider reading it on your knees.

Here we have the privilege of reading the **REAL Lord's prayer**. Mt 6:9-12 is often called the Lord's prayer, but actually Jesus could not have prayed that prayer because He was not a sinner ("forgive us our debts..."). In the "Lord's Prayer" Christ had prescribed what His disciples should desire for themselves, but in this prayer in John 17 He asks the Father for what He desires for them (including us).

How would John be able to write this beautiful prayer? Of course he was there, listening, when Jesus prayed but he did not have a tape recorder. Recall Jesus' words in John 14:26+ "But the Helper ([parakletos](#)), the Holy Spirit, Whom the Father will send in My name, He will teach you all things, and **bring to your remembrance all that I said to you**" There's the answer, in concert of course with 2Pe 1:21 which says "no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God."

While there are some 650 prayers recorded in the Bible, none match the splendor and majesty of this one, which is the longest recorded prayer in Scripture. This is truly the "Lord's Prayer" because it's prayed by Jesus. Jesus prayed this prayer out loud for the benefit of others.

Alexander Maclaren introduced John 17 this way - We may well despair of doing justice to the deep thoughts of this prayer, which volumes would not exhaust. Who is worthy to speak or to write about such sacred words? Perhaps we may best gain some glimpses of their great and holy sublimity by trying to gather their teaching round the centres of the three petitions, 'glorify' Jn 17:1, 'keep' Jn 17:11, and 'sanctify' Jn 17:17.

Melancthon "There is no voice which has ever been heard, either in heaven or in earth, more exalted, more holy, more fruitful, more sublime, than this prayer offered up by the Son of God Himself."

Who did Jesus pray for in John 17? [What is the Upper Room Discourse?](#)

- John 17:1-5 - Himself
- John 17:6-19 - His Eleven Disciples
- John 17:20-26 - His Future Disciples (US!)

Jesus spoke (laleo) these things - Spoke ([laleo](#)) means to give forth sounds and thus would support (1) that His prayer was audible and (2) that the 11 disciples heard His words to the Father. What a moment this must have been for them! John 18:1+ supports the thought that these words were spoken in the presence of His disciples for John writes "When Jesus had spoken these words, He went forth with His disciples...." What **things**? This must refer to the upper room discourse of John 13-16. The last words are always lasting words, especially when they are from the greatest Man Who ever lived.

THOUGHT - We do well to meditate deeply and frequently on His last words to His disciples, for that is who we are and that is what we need to know beyond a shadow of a doubt! When was the last time you read John 13-17? Have you ever truly sat and soaked in these great truths so that they might be assimilated and become a firm foundation in the innermost being of your soul? One other thought -- When you pray for others, do you at times pray so they can hear your prayer as the disciples heard Jesus' prayer? Of course you are not praying to impress but to invigorate their faith.

Remember that the phrase "**these things**" is frequently repeated by John (45x/41v and 68x in all 4 Gospels) and should always stimulate a question "What things?" which will help you hone the skill of reading the Bible inductively. Jn. 1:28; Jn. 2:16; Jn. 2:18; Jn. 3:9; Jn. 3:10; Jn. 3:22; Jn. 5:1; Jn. 5:16; Jn. 5:19; Jn. 5:34; Jn. 6:1; Jn. 6:59; Jn. 7:1; Jn. 7:4; Jn. 7:9; Jn. 7:32; Jn. 8:28; Jn. 8:30; Jn. 9:40; Jn. 11:43; Jn. 12:16; Jn. 12:36; Jn. 12:41; Jn. 13:17; Jn. 14:25; Jn. 15:11; Jn. 15:21; Jn. 16:1; Jn. 16:3; Jn. 16:4; Jn. 16:6; Jn. 16:25; Jn. 16:33; Jn. 17:1; Jn. 17:13; Jn. 19:25; Jn. 19:36; Jn. 19:38; Jn. 20:18; Jn. 21:1; Jn. 21:24

And lifting up (epairo) His eyes (ophthalmos) to heaven (ouranos) - Jesus shows us His humanity by **lifting up His eyes to** the very place He had existed for all eternity. Literally "He raised His eyes" is an idiom. Recall that Jesus looked upward before his prayer in John 11:41+ when the stone was removed from Lazarus' tomb. Eyes toward **heaven** was probably a common posture in prayer (cf Ps 123:1, Mk 7:34+). A few hours later He knelt down in the Garden to pray (Lk 22:41+). According to the parable in Luke 18:13+ the tax collector did not feel himself worthy to lift his eyes to heaven.

THOUGHT - Have you ever looked up to Heaven when you have prayed? We too do well to lift our eyes to heaven for as the psalmist declared "I Will lift up my eyes to the mountains; From whence shall my help come? My help comes from the LORD, Who made heaven and earth. 3 He will not allow your foot to slip; He who keeps you will not slumber. 4 Behold, He who keeps Israel Will neither slumber nor sleep. 5 The LORD is your keeper; The LORD is your shade on your right hand. 6 The sun will not smite you by day, Nor the moon by night. 7 The LORD will protect you from all evil; He will keep your soul. 8 The LORD will guard your going out and your coming in From this time forth and forever. (Ps 121:1-8+)

Bob Utley - **lifting up His eyes to heaven**" This was the common Jewish posture for prayer: hands, head, and open eyes lifted toward heaven (cf. Jn 11:41; Mark 7:34; Ps. 123:1). Jesus prayed often. This can clearly be seen from the Gospel of Luke 3:21; 5:16; 6:12; 9:18, 28; 11:1; 22:41-45; 23:34.

Spurgeon - Not his hands, as we do who are poor suppliants; but his eyes, indicating whither his thoughts went. He "lifted up his eyes to heaven,"- No mere man would have dared to pray such a prayer as this. Jesus asks that he may be gloried by his Father that he also may glorify his Father, he put the two things together: "Father, glorify thy Son that thy Son may also glorify thee." This is not a plea that is fit for merely human lips. It is Jesus the Son of God who, in receiving glory from his Father, is also able to return it

to his Father.

Brian Bell - As the needle of a compass is constantly feeling the pull North, so should our hearts & eyes be constantly feeling the pull Heavenward! Father - He starts out hallowing His Father's name! (6x's Jn 17:1,5,11,21,24,25) John uses father 127 x's in his gospel.

David Guzik - A person's innermost being is revealed by genuine prayer; this is an unique opportunity to see the nature and heart of Jesus. In this prayer, Jesus will touch on many of themes developed in this gospel: glory, glorify, sent, believe, world, love. Jesus lifted up His eyes when He prayed. This is a posture that we don't usually associate with deep prayer. We tend to bow our head and close our eyes. This shows us that we should never confuse the non-essential customs of prayer with the essential aspects of prayer.

He said, "Father ([pater](#)), the (definite article = the specific, unique) hour ([hora](#)) has come ([erchomai](#)) - perfect tense = "The hour has come and is here") - Jesus knew now His time, His **hour** had fully come, the hour for His sacrifice on the cross (see "**hour**" in Jn 7:30; Jn 8:20; Jn 12:23, 27; Jn 13:1). Jesus did not wear a watch but He knew providentially exactly what time it was ALL THE TIME! He knew the hour the Father had ordained for Him to accomplish redemption of mankind. And here He states that "the clock of redemption" had finally struck 12 midnight (so to speak) and it was the time for Him to fulfill His mission (Jn 17:4) as Redeemer of Adam's sinful race (Ro 5:12). **Has come** is in the perfect tense which speaks of past completed action with present, ongoing results or effect. Indeed this specific, unique **hour** in eternity would forever impact all of eternity future for all flesh of men who placed their faith in Christ, trusting that His death was in their place. Hallelujah!

THOUGHT - As an aside passages such as this which describe the dialogue between the two members of the Trinity obliterate the false, [dangerous teaching of Oneness Pentecostalism which denies the vital doctrine of the Trinity](#).

Spurgeon - That tremendous hour which was the very hinge of history. This is in a very special sense our Lord's prayer. What a word that is from the lips of Jesus, "Father"! This was the night of his deepest sorrow and his heaviest woe, but he begins his prayer with this tender expression, "Father, the hour is come;" the hour of darkness, the hour of his passion and death, had now arrived....Did Jesus look upon his suffering as his glory? He does not merely pray, "Sustain thy Son," but, "Glorify thy Son." In truth, our Lord's lowest stoop was his highest glory. He was never more resplendent than when he hung upon the cross, that was his true spiritual throne, so he prayed, "Glorify thy Son," — Enable him to bear the agony, and to pass through it to the glory." "That thy Son also may glorify thee." The death of Christ was a great glorifying of God. We see his love and his justice rendered more glorious in the death of Christ than they would have been by any other method.....The great design of Christ, all through his life on earth, was to glorify the Father. He came to save his people, but that was not his first or his chief aim. It was his object, through the salvation of myriads of the sons of men, to glorify the Father.....What a sight it must have been to see the Divine Intercessor in this his last great prayer before he poured out his soul unto death! We can never read this chapter so as fully to enter into its meaning, for there must always be in it a depth far greater than our experience can fathom. A man must die, and enter heaven, before he can fully realize all that Christ meant when he said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."....In the endurance of the cross, there was a mutual glorification. It was the time of the Saviour's humiliation, and yet, in a certain sense, he was never so glorious as when he died upon the tree. Then, too, he glorified his Father, vindicating divine justice, and manifesting divine love. ([Exposition of John](#))

Glorify ([doxazo](#) in [aorist imperative](#)) **Your Son, that ([hina](#)) the Son may glorify ([doxazo](#)) You** - This call on the Father to **glorify** Him was a reference to His death on the Cross (cf. Jn 17:4; 7:39; 12:23; 13:31–32) to be sure, but it would also clearly encompass His death, burial, resurrection and ascension. It is notable that this is Jesus' only personal petition in the prayer.

ESV Study Bible adds "The opening petition glorify your Son implies a claim to deity, since the OT affirms that God will not give his glory to another (e.g., Isa. 42:8; 48:11). (See [ESV Global Study Bible - Page 2162](#))

That ([hina](#) - term of purpose) speaks of the purpose of Jesus' prayer for Himself to be glorified and it was that the glory of the Son would bring glory to His Father. [Hina](#) is found 17 times in John 17 so clearly is a key "hinge word" that can enable you to open big doors of understanding in those passages in which it is used. How does the cross glorify the Father? Supremely it demonstrates a proper opinion of the truth that God is love, for the Father's motivation for sending His Son to die for us was His incredible love for us. John 3:16+ says "For God so **loved** the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life." Ro 5:8+ says "But God demonstrates His own **love** toward us, in that while we were yet sinners, Christ died for us." So the cross is the ultimate demonstration of God's love for sinners and Jesus' crucifixion supremely glorified His Father by becoming obedient to the point of death! (Php 2:8+)

Merrill Tenney adds that "The Son glorified the Father by revealing in the act the sovereignty of God over evil, the compassion of God for men, and the finality of redemption for believers." (BORROW [The Expositor's Bible Commentary](#) PAGE 356)

Some have said Jesus' prayer here was selfish but how ridiculous for even the context clearly shows it was ultimately for the glory of His Father! We see Jesus' dependence on His Father in this prayer and in so doing shows us our need to pray to the Father.

David Guzik - It is the cross (see John 12:27–33, 13:30–33, 21:18–19) that will glorify the Son. The cross is utter humiliation to the world, but an instrument of glorification in God's eyes.. Are we willing to embrace the glory of God, even if the world sees it as humiliation?

Bob Utley - Father (pater) - Jesus commonly addressed deity by this term (cf. Jn 11:41; 12:27, 28; Matt. 11:25–27; Luke 22:42; 23:34). Jesus spoke Aramaic. Jesus' Aramaic term was Abba, which is what a child used for his father at home, "Daddy" (cf. Mark 14:36).

A T Robertson points out that "Jesus had the habit of prayer (Mark 1:35; 6:46; Matt. 11:25f.; Luke 3:21; 5:16; 6:12; 9:18, 28; 11:22, 42; 23:34, 46; John 11:41; 12:27). He prayed here for himself (1–5), for the disciples (6–19), for all believers (20–26)....Here it (JESUS' PETITION) carries us into the very depths of Christ's own consciousness. It is not merely for strength to meet the Cross, but for the power to glorify the Father by his death and resurrection and ascension, "that the Son may glorify thee"

NET NOTE - The time has come. Jesus has said before that his "hour" had come, both in Jn 12:23+ when some Greeks sought to speak with him, and in Jn 13:1+ where just before he washed the disciples' feet. It appears best to understand the "hour" as a period of time starting at the end of Jesus' public ministry and extending through the passion week, ending with Jesus' return to the Father through death, resurrection, and exaltation. The "hour" begins as soon as the first events occur which begin the process that leads to Jesus' death.

Heaven (3772) ouranos - etiology is not certain - possibilities include oros = a relatively high elevation or horos = boundary + ano = above thus "the boundary above") It is interesting that one English word derived from ouranos is "uranium." In light of the fact that Revelation has 50 uses of "heaven" if you wanted to have a better sense of the meaning of ouranos, observing each of these uses for associations would be a profitable study. Strong's summary - (1) the vaulted expanse of the sky with all things visible in it 1a) the universe, the world 1b) the aerial heavens or sky, the region where the clouds and the tempests gather, and where thunder and lightning are produced 1c) the sidereal or starry heavens (2) the region above the sidereal heavens, the seat of order of things eternal and consummately perfect where God dwells and other heavenly beings. **See another discussion on heaven (ouranos) for additional information**

Ouranos in John - Jn. 1:32; Jn. 1:51; Jn. 3:13; Jn. 3:27; Jn. 3:31; Jn. 6:31; Jn. 6:32; Jn. 6:33; Jn. 6:38; Jn. 6:41; Jn. 6:42; Jn. 6:50; Jn. 6:51; Jn. 6:58; Jn. 12:28; Jn. 17:1;

Glorify (1392) doxazo from **doxa** = glory) has a secular meaning of to think, suppose, be of opinion, (Aeschylus, Sophocles, Xenophon, Plato, Thucydides) but generally is not used in this sense in Scripture. **Doxazo** means to praise, honor or magnify (Mt 5:16; 6:2; Lk 5:25f; Ac 11:18; Ro 11:13; 1 Cor 12:26; 1 Pt 4:16) and to clothe in splendor, glorify (John 8:54; 13:31f; 17:1, 4; 21:19; 2 Cor 3:10; 1 Pt 1:8; of life after death John 12:16, 23; Ac 3:13; Ro 8:30) The simple definition of **glorify** is to give a correct opinion, a correct estimate of Who God is. How can believers do this? By the way you behave (your "fruit" Jn 15:8, cp Mt 5:16+) and in the present context, by what you do (or better yet "don't do") with your physical body.

BDAG (BORROW) summarizes doxazo's two basic meanings **(1)** To influence one's opinion about another so as to enhance the latter's reputation - most often Scripture speaks of glorifying God, the Father or the Son. Miracles caused people to glorify God. (Mt 6:2; Rev 18:7 Mt 5:16, Mt 9:8; Mt 15:31; Mk 2:12; Lk 5:25, 26; 7:16; 13:13; 17:15; 18:43; 23:47; Ac 11:18; 21:20; Ro 15:6, 9; 1Pe 2:12; Gal 1:24 1Co 6:20; 1Pe 4:16. God's spirit is honored 1Pe 4:14, because of something seen and heard = Lk 2:20; Ac 4:21; 2Cor 9:13; 1Pe 4:11. Ro 1:21 (the cardinal sin is not to be grateful for benefactions; reciprocity requires glorification of the benefactor, hence the freq. reference to the effect that one knows how to acknowledge benefits, Rev 15:4 Of Christ Lk 4:15; Ro 11:13. 1Cor 12:26) **(2)** to cause to have splendid greatness - clothe in splendor, glorify, of the glory that comes in the next life. (Jn 7:39, 12:16 = of Jesus glorified state;

DOXAZO - 61X in 53V - Matt. 5:16; Matt. 6:2; Matt. 9:8; Matt. 15:31; Mk. 2:12; Lk. 2:20; Lk. 4:15; Lk. 5:25; Lk. 5:26; Lk. 7:16; Lk. 13:13; Lk. 17:15; Lk. 18:43; Lk. 23:47; **Jn. 7:39; Jn. 8:54; Jn. 11:4; Jn. 12:16; Jn. 12:23; Jn. 12:28; Jn. 13:31; Jn. 13:32; Jn. 14:13; Jn. 15:8; Jn. 16:14; Jn. 17:1; Jn. 17:4; Jn. 17:5; Jn. 17:10; Jn. 21:19;** Acts 3:13; Acts 4:21; Acts 11:18; Acts 13:48; Acts 21:20; Rom. 1:21; Rom. 8:30; Rom. 11:13; Rom. 15:6; Rom. 15:9; 1 Co. 6:20; 1 Co. 12:26; 2 Co. 3:10; 2 Co. 9:13; Gal. 1:24; 2 Thess. 3:1; Heb. 5:5; 1 Pet. 1:8; 1 Pet. 2:12; 1 Pet. 4:11; 1 Pet. 4:16; Rev. 15:4; Rev. 18:7

So that (that, in order that)(2443) **hina** is a conjunction which is used as a marker of purpose, definition or result and is rendered in order that, that, so that, with the result or consequence that, with the particular aim or purpose of. See also Dana-Mantey [A Manual](#)

[Grammar of the Greek New Testament](#). In the New Testament **hina** is most commonly used to **introduce a purpose clause** as in Matthew 1:22: "Now all this was done, that it might be fulfilled." It is also used to introduce the object of a verb as in Matthew 5:29, "for it is profitable for thee that one of thy members should perish."

"**So that**" means "in order to" which answers the question "Why?" We use it to begin adverb clauses of purpose. Let's hear an example: It helps to lower blood sugar so that you feel less hungry. The adverb clause is "**so that** you feel less hungry." **It shows the purpose for the action in the main clause** Why does it help to lower blood sugar? To feel less hungry. ([LearnEnglish](#))

Resource from Dr Martyn Lloyd-Jones - John 17 - total of over 649 pages on John 17 - note these represent 48 sermons he preached on this great chapter!

John 17:1-5 [Saved in Eternity](#) - 13 messages

John 17:6-15 [Safe in the Word](#) - 12 messages

John 17:17-19 [Sanctified through the Truth](#) - 11 messages

John 17:17-24 [Growing in the Spirit : the assurance of our salvation](#) - 12 messages

Luke frequently shows Jesus praying—and particularly before major events in His ministry, so we are not surprised to have this high priestly prayer the night of His agony in Gethsemane and His crucifixion.

Luke 3:21 Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened,

Luke 5:16 But Jesus Himself would often slip away to the wilderness and pray.

Luke 9:18 And it happened that while He was praying alone, the disciples were with Him, and He questioned them, saying, "Who do the people say that I am?"

Luke 9:28 Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray. 29 And while He was praying, the appearance of His face became different, and His clothing became white and gleaming.

Luke 11:1 It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples."

Luke 22:32 but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers."

Luke 22:40-46 When He arrived at the place, He said to them, "Pray that you may not enter into temptation." 41 And He withdrew from them about a stone's throw, and He knelt down and began to pray, 42 saying, "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done." 43 Now an angel from heaven appeared to Him, strengthening Him. 44 And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground. 45 When He rose from prayer, He came to the disciples and found them sleeping from sorrow, 46 and said to them, "Why are you sleeping? Get up and pray that you may not enter into temptation."

Short, Sick, and Spectacular - Rob Morgan (On this Day)

His was a short, sick, spectacular life. He died before reaching 40, yet not before leaving an enduring mark. Blaise Pascal, born in France in 1623, was educated in Paris and started making contributions to geometry, physics, and mathematics at age 16. His fame and wealth accumulated quickly, as did his religious inclinations. In January, 1646 his father fell and broke his leg. His nurses were devout Catholics, and Pascal, after extended conversations with them, began taking his Catholic faith seriously. His reputation in the Paris scientific community grew by leaps, and the more he studied nature the more evidence he saw of the Creator. On November 23, 1654, while reading John 17, he personally encountered Jesus Christ and jotted his impressions on a parchment: "From about half-past ten in the evening until about half-past twelve, FIRE! God of Abraham, God of Isaac, God of Jacob, not of the philosophers and scholars. Certitude. Feelings. Joy. Peace. This is eternal life, that they might know thee, the only true God, and the one whom Thou hast sent, Jesus Christ."

Pascal sewed the paper inside his coat lining and often in moments of temptation slipped his hand over it to press its message into his heart. His life changed, and he began giving much of his money to the poor. His scientific studies, world famous to this day,

became second to his spiritual pursuits.

His books display great craftsmanship of words, and even the infidel Voltaire remarked that Pascal's writings were the first work of genius to appear in France. He became France's Shakespeare, its Dante, its Plato, its Euclid. He designed the world's first calculator, the first "bus" service, and paved the way for the invention of the barometer and the theories of probability.

As his health failed, Pascal wanted to leave behind a final work, a defense of the Christian faith, challenging atheists and agnostics with the evidences for Christianity. He began making notes, but his headaches worsened. He died, leaving nearly 1,000 fragments which were soon assembled into one of the classics of Christian literature, the *Pensées*. (BORROW [On this day : 365 amazing and inspiring stories about saints, martyrs & heroes](#) Page 344)

Summary of the High Priestly Prayer -

WHAT DID THE FATHER GIVE TO THE SON?

1. John 17:2 Authority over all flesh to give eternal life
2. John 17:2, 6, 9, 24 All the men the Father had given Him
3. John 17:4 The work to accomplish (cf Jn 4:34)
4. John 17:7 Everything the Son had was a gift from the Father
5. John 17:8 The words which He in turn gave to the disciples
6. John 17:11-12 Father's Name
7. John 17:22, 24 Glory

WHAT DID THE SON GIVE DISCIPLES?

1. John 17:2 Eternal life
2. John 17:8, 14 Words from the Father
3. John 17:6, 26 Manifested or made known Father's Name
4. John 17:22 Glory

WHAT DID THE SON ASK THE FATHER?

1. John 17:1, 5 - To glorify Him
2. John 17:11 - To keep disciples in Father's Name
3. John 17:15 - To keep disciples from the evil (one)
4. John 17:17 - To sanctify disciples in the truth, His Word
5. John 17:20, 21 - That disciples may be one (unified)

WHAT WAS TO BE THE RELATIONSHIP OF DISCIPLES AND THE GODLESS WORLD

1. Jn 17:18 - Sent into the world
2. John 17:11 - They are in the world
3. John 17:16 - They are not of the world
4. John 17:14 - They are hated by the world
5. John 17:21 - That by their unity the world might believe

Robert Neighbour - The Lord's Prayer

- The Address — "Father" (John 17:1).
- The Perspective — Facing the Cross (John 17:1).
- The Retrospective — Facing an Accomplished Task (John 17:4, etc.).
- The Father's Gifts to the Son (John 17:2, etc.).
- The Believer and the World (John 17:15).
- The Requests for His own (John 17:3).
- The Difference between His Own and the World (John 17:9).

The supper is ended, the hymn is sung and the Lord and the eleven are ready to "go out."

The Lord Jesus is standing on the verge of His greatest sorrow. He tarries to speak words of tender comfort and cheer to those who

have been with Him during three and one-half years of loving service. These words are recorded for us, in John, chapters 14, 15 and 16.

After the message of comfort to His disciples, Christ lifted up His eyes to Heaven and prayed.

It is all-important, as we study this prayer, to keep in mind the environment and the circumstances under which the prayer was spoken. The broken bread and the poured-forth wine of the "supper" assure us that the Lord Jesus fully realized His approach to the Cross.

Thus, upon the very threshold of the hour of His anguish, He prayed this prayer. May God help us to grasp the deep meaning of the words which bring to us the very throbbings of the heart of Christ.

The Address — "Father"

"These words spake Jesus, and lifted up His eyes to Heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee" (John 17:1).

*Suppose we analyze our prayers,
and see if we keep the Father and His glory
constantly in the foreground.*

There may be some who would deny the Virgin Birth, but Jesus Christ knew God as Father, and so addressed Him. There may be some who would imagine that this was a vain fancy of the Lord's. Not so. Our Lord in the moment that He faced the Cross, did not pillow His head on fancy. No, Jesus Christ both called God "Father," and proclaimed Himself as Son. Hear Him, "Father * * glorify Thy Son."

In this most beautiful prayer, Christ six times addresses God as "Father." Let us gather up the passages.

1. "Father, the hour is come" (vs. 1).
2. "O Father, glorify Thou Me" (vs. 5).
3. "Holy Father, keep" (vs. 11).
4. "As Thou, Father, art in Me" (vs. 21).
5. "Father, I will that they also" (vs. 24).
6. "O righteous Father, the world hath not known Thee" (vs. 25).

The six passages above suffice to show us how Christ approached the Cross in unshaken trust in the Father. No clouds hung between them.

The seventh time, that Christ said "Father," is in the next chapter, where Christ said to Peter, "Put up thy sword into the sheath; the cup which My Father hath given Me, shall I not drink it?" (John 18:11).

There is an eighth time when Christ said "Father." The next day as Christ hung upon the Cross, He hung there in the sinner's stead, tasting the cup of death. Observe that our Lord did not then cry "Father;" but He cried, "My God, My God, why hast Thou forsaken Me?" As He took the sinner's place He could no more say "Father," than the unregenerate of to-day can say, "Father." However, when the cry of "It is finished" had sounded forth; and when Christ bowed His head, Satan was crushed and sin satisfied, He could cry, and did cry: "Father, into Thy hands I commend My spirit," and, "He gave up the ghost" (Luke 23:46).

Let us return to our chief consideration — the tender and open relationship of Christ toward the Father. Christ in this prayer seemed lost in God. Everything He said bore close touch with the Father. He spoke of Himself and He spoke of us, His own, but in all of this the central thought was the Father. All was climaxed in Him. It will do your soul good to sit down and count the number of times Christ speaks by pronouns, addressing the Father. We ran the chapter over with the following results:

The pronoun "Thou" occurs 27 times, as follows: in Jn 17:2, 3, 4, 5, 6, 6, 7, 8, 8, 9, 11, 12, 15, 15, 18, 21, 21, 22, 23, 23, 23, 24, 24, 24, 25, 26.

The pronoun "Thee" occurs 11 times, as follows: in Jn 17:1, 3, 4, 5, 7, 8, 11, 13, 21, 25, 25.

The pronoun "Thy" occurs 9 times, as follows: in Jn 17:1, 1, 6, 6, 12, 14, 17, 17, 26.

The pronoun "Thine" occurs 6 times, as follows: in Jn 17:5, 6, 9, 10, 10, 11.

In all these pronouns occur 53 times.

Suppose we analyze our prayers, and see if we keep the Father and His glory constantly in the foreground. Did not the Lord teach the disciples to pray: "Our Father, Who art in Heaven," etc.? and should we not also say, "Our Father"?

QUESTION - [What does it mean to glorify God? | GotQuestions.org](http://GotQuestions.org)

ANSWER - To glorify God is to honor Him with praise or [worship](#). God is glorious; that is, He is great and magnificent—He is exceptionally grand in His nature and deeds. “Full of splendor and majesty is his work” (Psalm 111:3, ESV). When we glorify Him, we acknowledge His greatness and splendor and laud Him for it. When we “give Him glory,” as all the world is told to do in Revelation 14:7, we direct our praise, adoration, thanksgiving, and worship to Him who alone is worthy.

Scripture makes our responsibility to glorify God evident from cover to cover. First Chronicles 16:17–36 presents a model for giving glory to God. As [Asaph](#) is installed as the chief minister before the ark of God, David instructs him in the method of worship:

- give praise to the Lord (verse 8)
- proclaim the greatness of God’s name (verse 8)
- tell the whole world what God has done (verses 8–9, 24)
- sing to the Lord (verses 9, 23)
- glory, or exult, in His name (verse 10)
- rejoice in Him (verse 10)
- seek out the Lord and trust in His power (verse 11) • remember all the Lord’s mighty deeds (verse 12) • ascribe glory and strength to Him because it is His due (verses 28–29). To ascribe is to think of as belonging, as a quality or characteristic; thus, we regard the Lord as possessing glory and strength.
- bring an offering to God (verse 29). In Asaph’s time, the offerings were in accordance with the Law of Moses; today, we are “to offer [our] bodies as a [living sacrifice](#), holy and pleasing to God—this is [our] true and proper worship” (Romans 12:1).
- worship the Lord (verse 29)
- give thanks to God for His goodness and love (verse 34)
- cry out to God for deliverance (verse 35)

El Elyon, the Most High God, is the possessor of all true majesty and resplendence. Glory is His by virtue of His nature, and He rightfully refuses to share it with others: “I am the Lord; that is my name! I will not yield my glory to another or my praise to idols” ([Isaiah 42:8](#)). By virtue of who God is, we have an obligation to glorify God at all times (1 Corinthians 10:31). Those who refuse to glorify God face severe judgment, as witnessed by the example of Herod usurping God’s glory in Acts 12:21–23.

We can, of course, glorify God with our words of praise and thanksgiving. We can also glorify God through our works of service for Him. Jesus said, “Let your light shine before others, that they may see your good deeds and glorify your Father in heaven” (Matthew 5:16). Bearing fruit for the kingdom of God also brings glory to Him (John 15:8). Even in our manner of death, we can glorify God (see John 21:19).

To glorify God is to extol His attributes, praise His works, trust His name, and obey His Word. He is holy, faithful, merciful, gracious, loving, majestic, sovereign, powerful, and omniscient—and that’s just for starters. His works are wonderful, wise, marvelous, and fearfully complex. His Word is “perfect . . . trustworthy . . . right . . . radiant . . . pure . . . firm . . . precious” (Psalm 19:7–10). His salvation is astonishing, timely, and near. No matter how loudly or widely we proclaim the glory of God, He is worthy of more.

In the refrain of her 1875 hymn, “To God Be the Glory,” [Fanny Crosby](#) exhorts us to do what is right by extolling the Lord for all His work:

*“O come to the Father through Jesus the Son
and give Him the glory, great things He has done!”*

Related Resources:

- [What is the glory of God?](#)
- [How can I glorify God in everything I do?](#)

C H Spurgeon - [The Son glorified by the Father and the Father by the Son \(full sermon\)](#)

‘These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.’ John 17:1

The rending of the veil at the moment of his death was the glorifying of Christ, for now there is for us a way to the throne of God, which before had been closed. Then the opening of his pierced side was another glorifying of him, for the fount is to believers the effectual cleansing of both the guilt and power of sin; and thus the Saviour’s pierced heart glorified him in its power to bless. Then

that poor body lay in the grave, wrapped in the linen and spices. But the Father glorified even that dead body which men thought to be corruptible, for it saw no corruption. During the three days and nights no worm could come near it, nor trace of decay. That crystal vase in which the rich ointment of the Saviour's soul had dwelt must not be injured. 'A bone of him shall not be broken.' Beautified by those scars, that body must be safely guarded by watching angels till the morning came. It barely dawned. As yet the sun was rising, and lo the Sun of righteousness himself arose! As a man rising from his couch puts on his garments, so did our Lord put on the vesture of the body which he had laid aside, and came again into the world, alive as to his body and soul, a perfect man. It was a grand glorifying of Christ when the Father raised him from the dead, and he was seen by his disciples once again. Death had no bands wherewith to hold him. The sepulchre's ward could not confine the unequalled prisoner. Declared to be glorious by the resurrection from the dead, his prayer was heard. And after only a few weeks there came another glory; from the brow of Olivet he gently ascended, floating in the air from the company of his disciples, rising up in the midst of angels till a cloud received him out of human sight. His Father glorified him.

Jon Courson - ...The hour is come; glorify thy Son, that thy Son also may glorify thee. John 17:1

Prayer is not the way to get God to do our will in heaven. Prayer is the way to get us to do His will on earth.

Once this is understood, you will find yourself praying in an entirely different manner. And that's what Jesus is doing here. 'Glorify Me,' He prays, 'so that You might be glorified—even if that means being pinned to the Cross of Calvary.'

'That sounds sadistic,' you say.

Not at all, because on the other side of the Cross is a crown—joy unspeakable, full of great glory. We only see five months or ten years down the road. But God sees the next ten zillion years.

You see, Jesus allowing the Father to be glorified through Him ultimately bought a Bride for Him for all eternity.

It's so radical when a believer finally gets the big picture and stops saying, 'God do it my way.' God is not Burger King. We can't give orders about how things should be done and then complain when we don't get the lettuce and onions we asked for. God is not Burger King—He's the King of Kings, and He sees what is going to be absolutely best in the long run. (BORROW [A Day's Journey: 365 Daily Meditations from the Word PAGE 91](#))

David Jeremiah - Sermon - Living for the Glory of God John 17:1-5

Introduction: When Jesus offered His Priestly Prayer in John 17, perhaps the most important word is the little term **AS** (John 17:2, 11, 14, 16, 18, 21, 22, 23). God treats us as He treats Christ.

- A. We Have the Same Life as Christ Has (John 17:2).
- B. We Have the Same Security as Christ Has (John 17:11).
- C. We Have the Same Hostility from the World as Christ Has (John 17:14, 16).
- D. We Have the Same Mission as Christ Has (John 17:18).
- E. We Have the Same Unity as Christ Has with the Father (John 17:21–22).
- F. We Have the Same Glory as Christ Has with the Father (John 17:22).
- G. We Have the Same Love as Christ Has from the Father (John 17:23).

Jesus' relationship to the Father is the pattern for our relationship to Him. If we will be to Jesus what Jesus is to the Father, then Jesus will be to us what the Father is to Jesus.

1. Jesus Lived by Divine Purpose (John 17:2). His purpose was to give eternal life for all given Him by the Father. John 17 speaks seven times of our having been given to Him by the Father. The love-gift of God to the world is Christ, and the love-gift of Christ to the Father are Christians. The pressure never got in His way because His mind was fixed on the goal. Don't get caught up in side issues. Keep your mind fixed on what God has ordained for you.

2. Jesus Lived by Divine Power (John 17:2). The power to accomplish His purpose was delegated to Him from the Father. All authority was given to Him, even as He sends us out as His disciple-makers (see John 17:28).

3. Jesus Lived by Divine Plan (John 17:1). When Jesus said, "Father, the hour is come," He was tapping into a current of thought about His "hour" seen repeatedly in John's Gospel.

A. Nothing Should Distract You (John 2:4). In John 2:4, Jesus told His mother, "My hour has not yet come." It wasn't a rebuke or a refusal to deal with the problem at hand. But Jesus was saying, "The time for Me to be submissive to the authority of man is not here yet, though I will do what you asked right now." Not even a

marriage could distract Him. Most of us start out to accomplish something, then things come along; before we know it, the goal gets lost. When you have God's purpose in your mind, nothing can distract you.

B. Nothing Should Destroy You (John 7:30). Those seeking to harm Christ couldn't, for His time had not yet come. When you live according to God's plan, nothing can destroy you. Our lives are immortal until our work is done.

C. Nothing Should Discourage You (John 12:27). This is sort of a pre-Gethsemane experience. Though troubled, Jesus didn't let His overwhelming anguish dissuade Him from the task.

D. Nothing Should Disappoint You (John 16:32). Jesus said, "The hour is coming ... that you will be scattered. ... Yet I am not alone, because the Father is with Me." Sometimes you feel you're the only one who understands what God wants you to do. But you cannot be disappointed.

E. Nothing Should Defeat You (John 17:1). As the hour approached, the goal was in sight, the purpose was before Him, and this was His hour of glory. He could not be defeated because He had a purpose from God, and the plan was on schedule. Verse 4 is an epitaph on His life: "I have finished the work You gave Me to do." Our goal is not to find out how much work we can do. It's to find out the work God has given us to do.

Conclusion: Are you bold and courageous enough to find out what God wants you to do? Have you a purpose clearly in mind? Are you willing to submit that purpose to the empowering of the Holy Spirit and then stay on schedule to see that done? Some of you young people are in college. You may get discouraged and want to quit. God says, "Here is My plan and purpose for you. You'd better stay on schedule, My friends." God has that purpose fixed for you out there. He wants you to accomplish it. Stay on schedule.

QUESTION - [What can we learn from the prayers that Jesus prayed?](#)

ANSWER - The prayers Jesus prayed give us insight into His nature, His heart, and His mission on earth. The prayers of Jesus also inform and encourage us in our own prayer lives. Far more important than where He prayed, when He prayed, and in what position He prayed is the fact that He prayed. The theme of His prayers is instructive for all of us.

Prayer was an integral part of Jesus' time on earth, and He prayed regularly: "Jesus often withdrew to lonely places and prayed" (Luke 5:16). If the Son incarnate found it necessary to commune with the Father frequently, how much more do we need to do so? Jesus faced persecution, trials, heartache, and physical suffering. Without regular and continual access to the throne of God, He would surely have found those events unbearable. In the same way, Christians must never neglect to "approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need" (Hebrews 4:16).

What is often called "[The Lord's Prayer](#)" is actually a teaching tool of Christ as part of His Sermon on the Mount (Matthew 6:9–13). In this model prayer, Jesus teaches us to approach God as "our Father"; to hallow God's name; to pray for God's will; and to ask for daily provision, forgiveness, and spiritual protection.

In addition to His regular times of prayer, Jesus prayed at some important events in His life: He prayed at His baptism (Luke 3:21–22); before feeding the 5,000 (Luke 9:16) and the 4,000 (Matthew 15:36); and at the moment of His transfiguration (Luke 9:29). Before Jesus chose His twelve disciples, He "spent the night praying to God" on a mountainside (Luke 6:12).

Jesus prayed at the return of the 72 disciples: "At that time Jesus, full of joy through the Holy Spirit, said, 'I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this is what you were pleased to do'" (Luke 10:21).

Jesus prayed at [Lazarus'](#) tomb. As they rolled away the stone from His friend's tomb, "Jesus looked up and said, 'Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me'" (John 11:41–42). This is a good example of prayer prayed in the hearing of others for the sake of the hearers.

In Jerusalem the week of His arrest, Jesus predicted His soon-to-come death. As He spoke of His coming sacrifice, Jesus prayed a very short prayer: "Father, glorify your name!" (John 12:28). In response to Jesus' prayer, a voice from heaven said, "I have glorified it, and will glorify it again." Spending a last few minutes with His disciples on the night of His arrest, Jesus prayed an extended prayer known today as His "high priestly prayer" (John 17) on behalf of His own, those given to Him by the Father (verse 6). In this prayer, Jesus is the Intercessor for His children (cf. Hebrews 7:25). He prays "not . . . for the world, but for those you have given me, for they are yours" (verse 9). He prays that they would have His joy (verse 13) and that God would keep them from the evil one (verse 15). He prays for His own to be sanctified by the truth, which is the Word of God (verse 17), and to be unified in that truth (verses 21–23). In the John 17 prayer, Jesus looks to the future and includes all those who would ever believe in Him (verse 20).

Jesus prayed in the [Garden of Gethsemane](#) just before His arrest (Matthew 26:36–46). He had asked His disciples to pray with Him, but they fell asleep instead. Jesus' agonized prayer in the garden is a model of submission and sacrifice: "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will" (verse 39). Three times Jesus prayed this.

Jesus even prayed from the cross, in the midst of His agony. His first prayer echoes Psalm 22:1 and expresses His deep distress: "About three in the afternoon Jesus cried out in a loud voice, '*Eli, Eli, lema sabachthani?*' (which means "My God, my God, why have you forsaken me?") (Matthew 27:46). Jesus also prayed for the forgiveness of those who were torturing Him to death: "Father, forgive them, for they do not know what they are doing" (Luke 23:34). In His final breath, Jesus continued to express His faith in God: "Father, into your hands I commit my spirit" (Luke 23:46).

Several themes are apparent in Jesus' prayers. One is the giving of thanks to the Father. Praise was a regular part of Jesus' prayers. Another theme is His communion with the Father; His relationship with His heavenly Father naturally resulted in His desire to spend time communicating with Him. The third theme in Jesus' prayers is His submission to the Father. Our Lord's prayers were always in accordance with God's will.

Just as Jesus gave thanks, we should in all things pray with thanksgiving (Philippians 4:6–7). As God's adopted children, we should naturally desire to talk to God (Ephesians 3:12). And in everything we should seek the Lord's will above our own. Jesus prayed in a variety of settings, public and private. He prayed in times of joy and times of sorrow. He prayed for Himself, and He prayed for others. He prayed to express thanks, to petition for needs, and to commune with His Father. Jesus set the example of how we should trust God, submit to God, and seek fellowship with God.

To this day, Jesus continues to pray for His own from His exalted position in heaven at the right hand of God. Scripture says He makes intercession for those who belong to Him (Hebrews 7:25; Romans 8:34; 1 John 2:1). It is significant that, at Jesus' ascension, He was taken away from His disciples into heaven "while he was blessing them" (Luke 24:51). That blessing has never stopped. Jesus will continue to bless those who come to God through faith in Christ until He comes again.

James Smith - CHRIST'S GIFTS TO HIS OWN JOHN 17

In approaching this chapter we feel as if we were passing through the veil into the holiest of all. This prayer of our Great High Priest, just before He offered Himself upon the altar of the Cross as the sacrifice for the sin of the world, is in itself a great unveiling of holy things. Here every petition is a revelation, every declaration a discovery. From these—Christ's own words—we shall note first of all some of the blessings He has conferred upon His own. Observe the—

I. Life of God. "Thou hast given Him authority over all flesh, that ... to them He should give eternal life" (John 17:2, R.V.). This eternal life consists in knowing God and Jesus Christ whom He hath sent (v. 3). To know Him is to be made a partaker of His nature, to be adopted into His family as "sons and daughters of the Lord God Almighty." When Christ condescended to take upon Him the likeness of sinful flesh, God gave Him authority over all flesh, that He might give this life to all who believe.

II. Name of God. "I have manifested Thy Name unto the men whom Thou gavest Me out of the world" (John 17:6).

The life and work of Jesus Christ was "the Lord proclaiming the Name of the LORD, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." In manifesting the Name of God, He was manifesting His nature. He could truly say, "He that hath seen Me hath seen the Father." But only those given Him "out of the world" could receive this gracious revelation. "The world by wisdom knew not God."

III. Words of God. "I have given them the words which Thou gavest Me" (John 17:8).

This thought is frequently expressed in this Gospel (John 12:49; 14:10). Those who have been made alive unto God must feed upon the words of the Living God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Christ Himself is the truth, because the words He spake were the very words and doctrines taught Him by the Eternal Father. "I and My Father are One." One in nature and in purpose, One in will, in deed, and in truth. "The words that I speak unto you are spirit and life." As He lived by faith in those words given Him, so shall we. "Believe, and thou shalt see."

IV. Service of God. "I am glorified in them" (John 17:10).

As the Father was glorified in the Son (John 17:4), so the Son is to be glorified in His own. The words of God have been given us as they were given to Jesus Christ His Son, for a very definite and gracious purpose, that God might be glorified in faithful and successful service (v. 4). The privilege of working for Him is a precious gift. Alas, that so many should neglect to stir up this gift. How is Christ to be glorified in us unless there is whole-hearted surrender to His will and work, as He was to the will and work which the Father gave Him to do? Was not this what the apostle meant when he said, "Christ shall be magnified in my body, whether it be by life or by death?" (Phil. 1:20).

V. Glory of God. “And the glory which Thou hast given Me I have given unto them” (John 17:22, R.V.).

What glory was this that Christ received from God the Father, and passed on to His disciples? Did not this glory consist in God’s nature and Name, His words and work, which were given to the Son, and which in grace He has imparted to His followers? As He is, so are we. There is, besides, the glory that is yet to be revealed when we shall be with Him where He is (John 17:24). As God gave Him the glory of Sonship and heirship, so hath He given this glory to us who believe (John 1:12). The purpose of this manifold gift is, “that they all may be one,” even as Christ and the Father are One (v. 22). What would be the results if this glory was really witnessed by the world?

VI. Love of God. “I made known unto them Thy Name, and will make it known that the love wherewith Thou lovedst Me may be in them” (John 17:26).

Christ hath made known, and will go on making known the Name (character) of God, that His nature which is love may be continually nurtured in us. **This He does by the gift of the Holy Ghost, who sheds this love abroad in our hearts**(Ro 5:5). It is surely a heart-searching thought that our Lord should close His great unveiling priestly prayer with this testimony, that the purpose for which He had faithfully declared the Name of God was that the love which God had for His Son might be in us. Has this grace of the Lord Jesus Christ been in vain to us? Are we rejoicing in the depth, the fullness, and the eternity of this love? Is this love being revealed to others through us, as it has been revealed through Christ to us?

James Smith - CHRIST’S PETITIONS FOR HIS OWN JOHN 17

This is one of the chapters of which Baxter in his “Saint’s Rest” says, “It is of more value than all the other books in the world.” But the veil that is over the heart needs to be taken away, before the hidden glory can be seen. This is not a prayer for the world. “I pray not for the world.” His cry for the perishing world came out of His agonised heart while hanging on the Cross (Luke 23:34). Here He pleads for those that had been given Him out of the world. He prayed that they might be—

I. Kept by the Father. “Holy Father, keep them in Thine own Name which Thou hast given Me” (John 17:11).

To be kept in His own Name is to be kept in His own character and likeness; is to be continually acknowledged and claimed as His own sons and daughters. They are to be kept in that Name which Christ had manifested to them (John 17:6). “The Name of the Lord is a strong tower, the righteous runneth into it and are safe” (Prov. 18:10).

II. Happy in Themselves. “Now I come to Thee ... that they may have My joy fulfilled in themselves” (John 17:13).

He who was the “Man of Sorrows and acquainted with grief,” was no stranger to that joy which is in the Holy Ghost (Ro 14:17). If His joy had been in Himself alone, how could He impart it to others? But being in the Holy Spirit, this He could and did give. The Lord’s people are not asked to put on a smiling face without possessing a smiling heart. This holy personal joy is the joy of true fellowship with the Father, and with His Son Jesus Christ, in the communion of the Holy Ghost (1 John 1:3, 4).

III. Protected from the Devil. “I pray ... that Thou shouldest keep them from the evil one” (John 17:15, R.V.).

Christ knew, from personal experience, the subtle dangers that lay in being tempted of the Devil, so He prays here that we might be kept from yielding to his illusive devices. “When ye pray, say, Lead us not into temptation, but deliver us from the evil one” (Matt. 6:13, R.V.). “He that is begotten of God keepeth Him, and the evil one toucheth him not” (1 John 5:18, R.V.). While we by faith keep hold of Him who has destroyed the works of the Devil, God will keep us by His mighty power from the evil one.

IV. Holy unto God. “Sanctify them in Thy truth ... for their sakes I sanctify Myself, that they also might be truly sanctified” (v. 17, 19, margin).

As He consecrated, or set Himself apart for us, He prays that we may be consecrated (set apart) for Him. He says, “As the Father sent Me into the world, even so have I sent them into the world” (v. 18). He delivered the same message to His disciples after His resurrection (John 20:21). Ye are not your own, ye are, in the purpose of His grace, separated unto Himself, “therefore glorify God in your body and your spirit, which are His.”

V. Useful unto Others. “Neither pray I for these alone, but for them also which shall believe in Me through their word” (v. 20).

Then Christ expected that others would believe on His Name through them; that the “other sheep” which were not of this little fold, were to hear His voice “through their word,” and be brought into the one flock under the one Shepherd (John 10:16). Let your light so shine—that light which He hath shined into your hearts—that others, seeing the good works of God in you, may glorify your Father which is in Heaven. He hath blessed us, that we might be made a blessing. Let us see that the Holy One is not limited in His saving grace by our unbelief (Ps. 78:41).

VI. United One to Another. He prayed also, "That they all may be one" (v. 21).

There is here a double union. His request to the Father is that as brethren, they might be one in themselves, and as sons, they might be "one in us ... as Thou Father art in Me, and I in Thee." How blessed Christian fellowship would be, if it resembled the fellowship that exists between the Father and the Son. That they may be one as we are, is the longing of Christ's heart (Gal. 3:28). The anticipated outcome of this is, "That the world may believe that Thou hast sent Me." The world still needs to know that love of God which sent His Son to save it (John 3:16).

VII. Glorified with Christ. "Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory" (v. 24).

When He shall appear, we shall be like Him. Here we are more familiar with the sufferings of Christ than with the glory which is now His with the Father; but our afflictions, which are light compared with His, are working out for us as His afflictions wrought out for Him, "an exceeding and eternal weight of glory" (2 Cor. 4:17). If we suffer with Him, we shall also be glorified together with Him. Our eyes have often been dimmed with tears while beholding His sufferings, but all tears shall be wiped away and every heart questioning hushed when we behold His glory. We cannot say of the prayers of Christ, as with the prayers of David, that "they are ended," for they are still being fulfilled. May we, through our sanctified lives, help to give Him these desires of His heart.

James Smith - THE CHRISTIAN'S RELATIONSHIP TO THE WORLD JOHN 17

I. They are Taken Out of the World. "The men which Thou gavest Me out of the world" (John 17:6).

The world, as such, is a ruined mass, lying in the lap of the evil one; being coddled by the illusions and guided by the false principles of the god of this world; but the followers of Jesus Christ have in spirit been lifted up out of the whole thing, as out of an horrible pit and miry clay, and have been established in the Kingdom of our God, and of His Christ, which is righteousness, and peace, and joy in the Holy Ghost. "Ye are not of the world, even as I am not of the world."

II. They are Distinguished from the World. "I pray for them: I pray not for the world" (John 17:9).

As soon as we become separated in spirit from the world, we come under a new set of laws in the Kingdom of grace. We are dealt with as children of God, not as the mere offspring of His creative power. Christ loves His own with a love which is peculiar to His own. While He has the love of pity for the world, He has the love of pleasure for His own. Because they are in heart for Him, He in heart and power is for them; so all things work together for good to them that love Him.

III. They are In the World. "But these are in the world" (John 17:11).

As to their spirit and purpose, they are out of the world, but as to their bodily presence and influence, they are still in the world. In the world, but not of it, even as Christ was (John 17:16). In the world, not as a branch in the vine, but as a light in the darkness; not as a member in the body, but as a physician in the hospital. In the world, not as a "man of the world," but as a "man of God"; not as its slave, but as its victor.

IV. They are Hated by the World. "The world hath hated them, because they are not of the world, even as I am not of the world" (John 17:14).

There was no hatred until He had given them the Word of God. "I have given them Thy Word, and the world hath hated them." This God-given Word, when received, so revolutionised their minds and hearts that the world did not know them, and so contrary did they become to the world's ways and maxims that they hated them. The worldly wise and the worldly prudent cannot receive those precious things which God is prepared to reveal unto babes (Matt. 11:25). The hatred of the world is a trifling matter to those whose hearts are filled with the love of God.

V. They are Kept from the god of this World. "I pray ... that Thou shouldest keep them from the evil one" (John 17:15, R.V.).

He does not pray that we should be taken out of this world, but kept from the evil one who rules in it. We need not weary to get out of this world so long as we can be made a perpetual miracle and monument of His keeping power in it. We are surely at perfect liberty to claim, for the honour of Christ's own Name, the daily fulfilment of this prayer in our own lives. Our beloved gourds may wither, but His promise cannot.

VI. They are Sent Into the World. "As Thou hast sent Me into the world, even so have I also sent them into the world" (John 17:18).

Every Spirit-anointed one is sent to preach good tidings (Luke 4:18). As Christ was sent into the world to seek

and save that which was lost, so also are we. As He was an ambassador for God, so also are we for Jesus Christ (2 Cor. 5:20). As He was not sent on His own charges, so neither are we. As He was in the world, not on His own account but as a Sent One, so are we. Those sent by Him will be equipped by Him for the work, as He was equipped by the Father which sent Him. "As My Father hath sent Me, even so send I you" (John 20:21).

VII. They are Indwelt for the Salvation of the World "I in them, and Thou in Me ... that the world may know" (John 17:23).

As the Father was in the Son, so the Son desires to be in us, that the world may know the love of God. Christ fulfilled, in a perfect manner, all required of Him, but what miserable counterfeits many of us are. The Son has given Himself as freely to us as the Father gave Himself to the Son, that His great love might triumph in us and through us. As God so loved the world that He gave His Son, so doth the Son so love the world that He gives His Spirit-filled followers, and for the self-same purpose. "Christ liveth in me," says Paul (Gal. 2:20), and all the world knows to what a God-honouring result. The one thing needful that this world needs to know is THE LOVE OF GOD; not only God's love to the world, but His love to His Son, and to them that love Him. "That Thou hast loved them as Thou hast loved Me." May this love be shed abroad in our hearts, and out through our hearts into this cold Christ-neglecting world around us.

F B Meyer - John 17:1 Father, the hour is come; glorify the Son, that the Son may glorify Thee. (R.V.)

In one form or another we are constantly asking the Father to glorify us. Glorify me, O Father, we cry, by giving me the largest congregation in the town; by commencing a great revival in my mission, by increasing my spiritual power, so that I shall be greatly sought after. Of course, we do not state our reasons quite so concisely; but this is really what we mean. And then we wonder why the answer tarries. Is it not because our Father dare not trust us with glory? He knows that we would become proud and self-conscious; that we would ascribe our success to the strength of our arm and the swiftness of our foot. Nothing would be more harmful to our Christian growth. But when we desire glory only that we may be able better to glorify Jesus, then there will be no stint in what He will confer on us. Glory, like a golden river, will pour into our hearts and lives.

Oh for this absorbing passion for the glory of Jesus! To be able to pray "Thy kingdom come," without reference to our share in securing its advent. To be as glad when another scores a great success, as though it had been ourselves who had won the laurels. To pray as eagerly for the success of others as of ourselves. Here is an ideal which seems inaccessible, as it ridicules all our natural attempts to win it. To be pleased to suffer, to fail, to be counted nothing and nobody, if only our dear Lord is extolled, exalted, and made very high — is this possible?

Do you choose it? Then be of good cheer. This is the hunger which God has promised to satisfy. He never shows you your lack of a grace without pledging Himself thereby to realize it for you. Yes, this blessed experience shall come even to you. You shall be taught the blessed lesson of perfect love. (Our Daily Homily)

THE LORD'S BODY - John H Jowett

"I have finished the work which Thou gavest Me to do." —John 17:4

THIS quiet confession is in itself a token of our Lord's divinity. The serenity in which He makes His claims is as stupendous as the claims themselves. "Finished," perfected in the utmost refinement, to the last, remotest detail! Nothing scamped, nothing overlooked, nothing forgotten! Everything which concerns thy redemption and my redemption has been accomplished. "It is finished!"

"And now ... I come to Thee." The visible Presence is withdrawn. There is no longer in our midst a Jesus whose body we can bruise and crucify. "But these are in the world." Yes, and His disciples are now His body. He becomes incarnated in them. If they refuse Him a body, He has none! He looks through their eyes, listens through their ears, speaks through their lips, ministers through their hands, goes on sacred pilgrimages with their feet! "Know ye not that ye are the body?"

Does my discipleship offer my Lord a limb? Can He communicate with the world through me? Does my discipleship multiply His powers of expression? Has He more eyes, more ears, more hands because I am a member of His Church? Or——?

J J Knapp - Father, the Hour is Come John 17:1

At the banks of the Brook Kidron Jesus stopped with the apostles. The dark garden, wherein He would be wrung by a sorrow unto death, lay before Him. However, before the struggle in the shadow of the garden of olives would begin, He lifted up His eyes to heaven and poured out His soul in the High Priestly Prayer, from which we read the first part just a moment ago. Holy stillness. Holy night! He prayed for Himself. Next He prayed for His disciples. Finally, He prayed for all those who would later believe in Him by their

words of the gospel.

First He prayed for Himself: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee!" It was as if He reminded the Father of a holy agreement, that was made between them in the stillness of eternity: "Father, the hour is come!" The great hour, that was prepared throughout the centuries, for which the patriarchs had been longing, that had been predicted by the prophets; the terrible hour, in which the ransom for the salvation of the world would be paid for by the blood of His heart and in which the cry of anxiety would sound like a raw scream across Golgotha: "My God, my God, why hast thou forsaken me?" but then also the happy hour of heavenly exultation that would follow immediately upon the suffering,—“Father, the hour is come!” And not: “Destroy thy Son,” but viewing beyond the night to the eternal light: “Glorify thy Son, that thy Son also may glorify thee!” He desired to be glorified, not for His own benefit, but to be allowed to glorify the Father from the heavenly glory. Truly, that has been His work throughout all centuries till the present day. He is not idle in heaven, but all He does by the ministry of His gospel and the power of His Spirit, purposes the glorification of God in a world that does not know the praise of the Almighty. He is glorified so that He will glorify the Father, so that He shall gain souls for Him, make sinners bow before Him, and fill the world with the knowledge of the only true God and of Jesus Christ, His Son.

Has also not for us the hour come to kneel before that high and great God and His Christ? Our life has accumulated many hours already and all these hours have a history that puts us often to shame. As long as the hour of grace has not begun, the best hour of life is still lacking. Let therefore every one pray, “Father, glorify thy Son,” glorify Him to our hearts as Mediator and King;—yes, that be the prayer we send up on high with eyes lifted up to heaven, so that also the hour of our death may be an hour of exultation and glorification by God’s grace.

F B Meyer - Jesus Prays for His Own John 17:1–10.

In Christ’s own oratory we hear him pray. But how wonderful! There is a tone of expectant faith in this marvelous prayer of assured trust, as if he knew that he was asking what was in his Father’s heart and thought. The Lord speaks as if he had already passed through death, and were pleading before the throne. He is glad to have authority only that he may use it to give life.

The Father’s gift to Jesus consisted in the men who followed him, the word he spoke, the works he did, the name he bore. How careful the Good Shepherd was of those who had been given to him! He prayed for them, he kept them, he entrusted them as his dying legacy to his Father’s care. Though he did not pray directly for the world, he was doing his best for it, in concentrating all his solicitude on those who were to be the messengers of his gospel.

In v. 10 we are reminded of Luke 15:31. The very words which the father said to the elder brother are here appropriated by our Lord; and we are taught that we have the privilege of entering on the same inheritance of grace and power as our Lord had. He won for us, unworthy though we are, the privilege of saying, All thine are mine. If only we believed this, and lived as children in our Father’s house, how different life would become.

Spurgeon - Can there be found, in all the records of mankind, in all the documents that have ever been preserved, anything that can match this record of our Saviour’s great intercessory prayer? He seems to pray here as if he stood already within the veil; not pleading in agony as he did in the garden of Gethsemane, but speaking with that authority with which he is clothed now that his work on earth is done. There is as much of the divine as of the human in this prayer, and it is remarkable that in it our Lord does not make any confession of sin on account of his people. He does not come before God here, as it were in form a pauper is, with many pleas, but the burden of his prayer is that he may be glorified, and that his Father may be glorified in him. The words of the prayer are amongst the most simple that could have been selected, but oh, the depths that lie hidden beneath them! I do not think that, this side of heaven, any of us can know to the full the meaning of this wondrous chapter. May the Holy Spirit graciously grant us a glimpse of the glorious truths that are here revealed!

QUESTION - [What is Jesus' High Priestly Prayer?](#)

ANSWER - John 17 contains the longest recorded prayer of Jesus in any of the Gospels. Jesus prays this after He finishes His final instructions to the disciples and before He is betrayed, arrested, and crucified. First, Jesus prays for Himself, then He prays for His disciples, and He closes the prayer by praying for all believers. This intercessory prayer is commonly called Jesus’ High Priestly Prayer.

The office of [high priest](#) was instituted at Mount Sinai when God gave the Law to the Israelites through Moses. Aaron and, subsequently, his descendants were chosen to be priests who were responsible for interceding for Israel before God (Exodus 28 – 29). One priest was selected as the high priest who would enter the [Holy of Holies](#) on the [Day of Atonement](#) to offer the sacrifice that would temporarily cover the sins of the people (Hebrews 9:7). When Jesus came, He offered His life as the ultimate sacrifice that would not only cover the sins of the people but completely cleanse His people and save them. Jesus is the ultimate [High Priest](#), and

His intercession for us in John 17 is a wonderful, multilayered example of His love.

As Jesus begins His High Priestly Prayer, He reveals that His purpose in coming to earth was to glorify the Father by giving eternal life to those who believe in Him. Although Jesus is God and was with the Father before the world began (John 17:5), He humbled Himself and came to earth as a man so people would know “the only true God, and Jesus Christ” whom He sent (John 17:3). Now, the hour had come when Jesus’ work on earth would be finished (John 17:1), and Jesus asks the Father to glorify Him as He prepared to finish the work that would “give eternal life” to those who believe in Him (John 17:2).

Jesus continues His High Priestly Prayer by praying for His disciples. The eleven who remained with Him had accepted Jesus’ words, knew that He is God, and believed that the Father sent Him (John 17:8). Jesus talks about the Father giving the disciples to Him and the disciples belonging to the Father; Jesus and the Father have everything in common (John 17:6, 9–10). Jesus mentions that glory has come to Him through the disciples (John 17:10). Jesus prays that the Father would protect the disciples since He will no longer be present in the world. He prays not that they will be removed from the world but specifically that they would be protected from the evil one (John 17:15) by the power of Jesus’ name (John 17:11). Jesus says that the world hates the disciples because they are not of the world, just as Jesus is not of the world (John 17:14, 16). But Jesus has given His followers the Word and sent them into the world, just as the Father sent Jesus (John 17:18). Jesus prays that His disciples would be sanctified by the truth, which is God’s Word (John 17:17) and that they would be unified (John 17:11).

After praying for His disciples, Jesus also prays for everyone who will believe in Him through their message (John 17:21). Jesus’ desire, expressed in His High Priestly Prayer, is that all of His followers would be in complete unity, just as He and the Father are in perfect unity (John 17:21). Jesus prays for believers to be in God so that the world will believe in Jesus (John 17:21). When believers are united and abide in God, the world will know that God loves them and that He sent Jesus for them (John 17:23). Jesus loves the world, and His sacrifice that brings eternal life is for anyone who believes (John 3:16–17). Jesus says He has given believers His glory that they may be one as He is one with the Father (John 17:22). Jesus also prays that all who believe in Him will be with Him and see His glory (John 17:24). Jesus affirms that, whereas the world does not know the Father, He does, and He has made the Father known to His disciples. Jesus will continue to reveal God to His followers so that God’s love will be in His disciples and that Jesus Himself will be in them (John 17:25–26).

Jesus says that He prayed the High Priestly Prayer because He was going to the Father soon and He wanted His disciples to “have the full measure of my joy within them” (John 17:13).

As our Great High Priest, Jesus continues to intercede for us (Hebrews 7:25), and His High Priestly Prayer is an example of what His intercession looks like. Jesus “is able to save completely those who come to God through him” (Hebrews 7:25). His High Priestly Prayer, with its themes of unity, indwelling, glory, and giving, shows the profound extent of that salvation.

QUESTION - [Does Jesus pray for us?](#)

ANSWER- [Prayer](#) is the act of communicating with God. We know that prayer was a big part of Jesus’ life while He was on earth (Luke 6:12; Mark 14:32; Matthew 26:36). He spent considerable time alone with His Father. Most of the time, what He prayed about we can only speculate on; however, a few places in the New Testament tell us exactly what He prayed for. In Matthew 19:13, He prayed for little children. In Luke 22:32, He tells us that He prayed for Peter’s faith to remain strong. And in John 17, Jesus’ [High Priestly Prayer](#), He prayed for His followers and “for those who will believe in me through their message” (verse 20). That’s us! Now that Jesus has ascended back into heaven, He still prays for us. His ministry on our behalf continues (Hebrews 7:25).

Jesus is our “Advocate with the Father” (1 John 2:1). An advocate is one who pleads a case for another. Advocates stand in the place of those who cannot speak for themselves. Jesus, as our [Advocate](#), stands in our place before the Father and pleads on our behalf. Jesus’ advocacy is sure to be effectual, because He is the one of whom the Father said, “This is my Son, whom I love; with him I am well pleased” (Matthew 3:17). Jesus’ prayers for us are constant, and they are perfect.

We have an Advocate in Christ, but we also have an accuser: Satan, who accuses us night and day (Revelation 12:10; Zechariah 3:1). Our mortal enemy broadcasts our sins before God, mocking and insulting the ones Jesus bought for His own. But Romans 8:33–34 says we need not worry about Satan’s malice because Jesus, our Advocate, is more powerful: “Who will bring any charge against those whom God has chosen? It is God who justifies. Who then is the one who condemns? No one. Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us.”

In John 17, Jesus prays for His followers, and from that prayer we can learn the kinds of things Jesus might be praying for us now. Jesus prays for us that we would do and be these things:

- Know God and His Son, Jesus Christ (John 17:3)
- Be protected from [apostasy](#) (John 17:11)

- Be one in spirit as the Father and Son are one (John 17:11)
- Be filled with His joy (John 17:13)
- Be kept from the evil one (John 17:15)
- Be sanctified through God's Word (John 17:17)
- Remain unified in Christ throughout the generations (John 17:20–21)
- Let our love convey Christ's message to the world (John 17:23)
- Join Him in heaven for all eternity (John 17:24)
- Experience the same kind of love for each other that the Father and Son share (John 17:26)

Hebrews 4:14–16 describes Jesus as our [great High Priest](#). Because of His intercession for us, we have access to the Father ourselves: “Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin. Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.” Despite what we may face in this life, we can live with the confident assurance that, if we belong to Jesus, He is always praying for us.

Related Resource:

- [If Jesus was God, how could He pray to God?](#)

John 17:2 even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life.

KJV John 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

BGT John 17:2 καθ ὅσα ἐξουσίαν πᾶσι τῆς σαρκὸς, ἡμεῖς ἔδωκα αὐτῷ, ὅσους αὐτὸς θέλει ἰσχύει ἰσχύει.

NET John 17:2 just as you have given him authority over all humanity, so that he may give eternal life to everyone you have given him.

CSB John 17:2 for You gave Him authority over all flesh; so He may give eternal life to all You have given Him.

ESV John 17:2 since you have given him authority over all flesh, to give eternal life to all whom you have given him.

NIV John 17:2 For you granted him authority over all people that he might give eternal life to all those you have given him.

NLT John 17:2 For you have given him authority over everyone. He gives eternal life to each one you have given him.

- **As:** John 3:35 Jn 5:21-29 Ps 2:6-12 110:1 Da 7:14 Mt 11:27 28:18 1Co 15:25 Eph 1:20 Php 2:10 Heb 1:2 2:8,9 1Pe 3:22
- **You gave Him authority:** John 17:24 Jn 4:14 6:27,54-57 10:28 11:25,26 Ro 6:23 Col 3:3,4 1Ti 1:16 1Jn 1:2 2:25 5:20 Jude 1:21
- **to all whom You have given Him:** John 6:37,39 Jn 10:29

Related Passages:

John 5:27 and He (THE FATHER) gave Him **authority** ([exousia](#)) to execute judgment, because He is the Son of Man.

Matthew 11:27 “**All things have been handed over to Me by My Father**; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.

Luke 10:22 “**All things have been handed over to Me by My Father**, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal Him.”

Matthew 28:18 And Jesus came up and spoke to them, saying, “**All authority** ([exousia](#)) has been given to Me in heaven and on earth.

John 10:18 "No one has taken it away from Me, but I lay it down on My own initiative. I have **authority** ([exousia](#)) to lay it down, and I have **authority** ([exousia](#)) to take it up again. This commandment I received from My Father."

John 19:10-11 So Pilate *said to Him, "You do not speak to me? Do You not know that I have **authority** ([exousia](#)) to release You, and I have authority to crucify You?" 11 Jesus answered, "You would have no **authority** ([exousia](#)) over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin."

John 6:37 "**All that the Father gives Me will come to Me** (COMPARE Jn 6:44), and the one who comes to Me I will certainly not cast out. (NOTE - FIRST CLAUSE IS GOD'S SOVEREIGNTY IN ELECTION. SECOND CLAUSE IS MAN'S RESPONSIBILITY TO COME TO JESUS.

John 6:39 "This is the will of Him who sent Me, that of **all that He has given Me I lose nothing**, but raise it up on the last day.

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.

John 5:24 "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has **eternal life**, and does not come into judgment, but has passed out of (SPIRITUAL) death into **life**."

Even as (just as - NET) **You gave Him authority** ([exousia](#)) **over all flesh** ([sarx](#) - humanity) - God the Father has given to His Son the right and the might or power over every human being ever born. What would Jesus' authority include? In this context the Father gives to His Son the right and the might to determine the destiny of **all flesh**, all humanity!

Note - Gave or given (same verb *didomi*) is a key verb in John 17 occurring 13x in 11 verses. Jn. 17:2; Jn. 17:4; Jn. 17:6; Jn. 17:7; Jn. 17:8; Jn. 17:9; Jn. 17:11; Jn. 17:12; Jn. 17:14; Jn. 17:22; Jn. 17:24

Bob Utley on **all flesh** - The phrase "**all flesh**" is SINGULAR (a Hebrew idiom referring to mankind, cf. "ALL FLESH" in Ge. 6:12; Ps. 65:2; Ps 145:21; Isa. 40:5; Isa 66:23; Joel 2:28).

That ([hina](#) - term of purpose) **to all whom You have given** (perfect tense = denotes the permanence of the gift) **Him, He may give eternal** ([aionios](#)) **life** ([zoe](#)) - **That** ([hina](#) - term of purpose) expresses the purpose or result of the Father having given His Son **authority** over all mankind. The Son can now give eternal life to the disciples. Notice in these words there is an allusion to election, for this group of mankind (taken from all mankind) are those who are to receive **eternal life**. Human beings created in the image of God have been **given** by the Father to the Son with the express purpose that He would give them **eternal life**, in context signifying that they would come to know the Father, for the only way to know the Father is to know the Son (cf Jn 17:3) Note that **eternal life** is a gift from the Father through the Son and therefore is not something that can be earned or merited (cf Jn 5:21, 26; Jn 6:40, 47; Jn 10:28; 1Jn 2:25; 1Jn 5:11). It is solely a gift of God's grace to believing hearts and thus stands in marked contrast to the teachings of every other so-called religion in the world regardless of what they call their "deity" (Allah, etc), for every religion teaches some component of human merit or works as the means by which their members are "saved" (aka "[Salvation by Works](#)") See [Why is salvation by works the predominantly held viewpoint?](#)

Try to explain divine election, and you may lose your mind.

Try to explain it away, and you may lose your soul.

Eternal life is a phrase that we can quickly read over and miss the great truth it conveys, the truth that our salvation is secure, because if it were not, the phrase could not honestly be written as **eternal** or everlasting! It is not temporary life but **eternal life**! And of course in context the word **life** ([zoe](#)) does not describe what every human being ever born has experienced, but it speaks of a quality of **life** which is NOW (not just in eternity future), which is supernatural, which is spiritual (not natural - "resurrection life"), which can be experienced in abundance (Jn 10:11+) and which is reserved only for the chosen (elect) sons of God, those who have placed their faith in Christ Jesus. In fact, all non-believers are actually dead in their trespasses and sins and thus constitute the "walking dead" (Eph 2:1+)! See also [Assurance of Salvation](#). See [note on eternal life](#)

Eternal life is not endless time;

it is God's own life shared with us now.

It is not a quantity of time

but a quality of experience.

-- Warren Wiersbe

David Guzik expands on the picture of the "walking dead" as contrasted with believers - **Life** is active involvement in an environment; **death** is the absence of that active involvement. Eternal life means that we are alive and active to God's environment.

If our lives are not dominated by God and the spiritual environment, we live life in the same dimension that animals do, and we live as if we are dead to God and His environment.

Brian Bell - Did you know that believers are the Father's gift to the Son? (see Jn 17:2,6,9,11,12 given) Just as Jesus is the Father's gift to us (3:16).

Bob Utley on **all whom You have given Him** - The term "**all whom**" is NEUTER and SINGULAR (cf. Jn 17:7, 24) which focuses on **disciples, the body of Christ, not individuals**. The verb is PERFECT ACTIVE INDICATIVE which speaks of an enduring gift! This speaks of foreknowledge and election (cf. Jn 17:6, 9, 12; 6:37, 39; Ro 8:29-30; Eph. 1:3-14). In the OT election was for service, while in the NT it is for spiritual, secure, eternal salvation. Believers are also called to service. Election is not only a divine act, but a human responsibility. It is not focused on death, but on life! Believers are chosen for "holiness" (cf. Eph. 1:4), not a for a privileged standing. This phrase should not be understood as the Father giving some humans to Jesus and not others.

Spurgeon - In this verse you get the doctrines of general and particular redemption blended. By his death, Christ obtained power over all flesh; his death had some relation to every man, but the special object of it was the salvation of the elect. The purpose of the shower is to water one particular field; but the rain falls everywhere, so plenteous is the bounty of God. The object of Christ's atonement is to purchase eternal life for those who were given to him by his Father; but he has also obtained power over all flesh.....Here we have both the universality and the speciality of the work of divine mercy. Christ has power over all flesh, men are in the power of the one Mediator, but there is this special object ever before him: "that he should give eternal life to as many as thou hast given him.".....Notice the doctrine of this verse. Here is the mention both of a general and a particular relation to Christ. "Thou hast given him power over all flesh." Never think of setting a limit to the value of Christ's atoning sacrifice, never dream that you can understand all its influences and all its bearings; by his death, Christ has power over all flesh. But notice also the special purpose and object of redemption, observe how it applies particularly to the elect of God. The motive for the Father's giving to Christ power over all flesh is this, "that he should give eternal life to as many as thou hast given him." ([Exposition of John](#))

Authority (1849) **exousia** from **éxesti** = it is permitted, it is lawful) means the power to do something and was a technical term used in the law courts, of a legal right. "**Authority** or right is the dominant meaning (of **exousia**) in the New Testament." (Vincent) **Exousia** refers to delegated **authority** and combines the idea of the "right and the might", these attributes having been granted to someone. **Exousia** has several nuances (1) freedom of choice, right to act, decide, etc (Jn 10:18), (2). ability, capability, might, power (Mt 9:8); (3). authority, absolute power (Mt 21:23) (4) power or authority exercised by rulers, etc., by virtue of their office .

EXOUSIA IN JOHN'S GOSPEL - Jn. 1:12; Jn. 5:27; Jn. 10:18; Jn. 17:2; Jn. 19:10; Jn. 19:11;

Eternal (166) **aionios** from **aion**) means existing at all times, perpetual, pertaining to an unlimited duration of time (Ro 1:20 - God's power, Mt 18:8 - God's place of judgment, Ro 16:26+ - God's attribute). **Aionios** (eternal) is the exact antithesis of **proskairos** (temporal). See additional [discussion of aionios](#) in study of eternal punishment, specifically the importance of an [accurate understanding of aionios as a refutation of the false teaching of universalism](#) (everyone will be saved).

Thayer modified and summarized:

(1) without beginning or end, that which always has been and always will be: Ro 16:26, He 9:14. In the Septuagint (LXX) **aionios** is used for **everlasting** (Hebrew = **olam**) referring to **God** (Study His wonderful Name **El Olam**: Everlasting God) - Ge 21:33, Is 26:4, Is 40:28, to His **Covenant** - Ge 9:16, Ge 17:7, 13, 19, Lv 24:8, Nu 18:19 2Sa 23:5, 1Ch 16:17, Ps 105:10, Is 24:5, Is 55:3, Is 61:8, Jer 32:40, Jer 50:5, Ezek 16:60, Ezek 37:26 (See related study - New Covenant in the Old Testament)

(2) Without beginning: Ro 16:25, 2Ti 1:9, Titus 1:2, Rev 14:6 = a gospel whose subject-matter is eternal, i. e., the saving purpose of God adopted from eternity)

(3) Without end, never to cease, everlasting: **Eternal describes a number of entities in the NT** -
- **kingdom** = 2Pe 1:11, **glory** = 2Co 4:17 2Ti 2:10, 1Pe 5:10; **inheritance** = He 9:15; **redemption** = He 9:12; **comfort** = 2Th 2:16; **dwelling places** = Lk 16:9, 2Co 5:1; **salvation** = He 5:9; **punishment** = Mt 25:46; **destruction** = 2Th 1:9; **judgment** = He 6:2; sin = Mk 3:29; . For **eternal life** see 41 uses below).

Life (2222) **zoe** in Scripture is used (1) to refer to **physical life** (Ro 8:38+, 1Co 3:22, Php 1:20+, Jas 4:14, etc) but more often to (2) to **supernatural life** in contrast to a life subject to eternal death (Jn 3:36, see all 43 uses of "eternal life" below). This quality of life speaks of fullness of life which alone belongs to God the Giver of life and is available to His children now (Ro 6:4+, Ep 4:18+) as well as in eternity future (Mk 10:30, Titus 1:2+ on Eternal Life).

- [Click for an in depth 8 PAGE discussion of zoe and see preceding discussion of "BIOS" in the New International Dictionary of](#)

[the New Testament](#)

- [Click for an in depth 10 PAGE discussion of PSUCHE/PSYCHE \[which is often translated LIFE\] in the New International Dictionary of the New Testament](#)

ZOE IN JOHN - Jn. 1:4; Jn. 3:15; Jn. 3:16; Jn. 3:36; Jn. 4:14; Jn. 4:36; Jn. 5:24; Jn. 5:26; Jn. 5:29; Jn. 5:39; Jn. 5:40; Jn. 6:27; Jn. 6:33; Jn. 6:35; Jn. 6:40; Jn. 6:47; Jn. 6:48; Jn. 6:51; Jn. 6:53; Jn. 6:54; Jn. 6:63; Jn. 6:68; Jn. 8:12; Jn. 10:10; Jn. 10:28; Jn. 11:25; Jn. 12:25; Jn. 12:50; Jn. 14:6; Jn. 17:2; Jn. 17:3; Jn. 20:31

ETERNAL LIFE IN THE NEW TESTAMENT - Matt. 19:16; Matt. 19:29; Matt. 25:46; Mk. 10:17; Mk. 10:30; Lk. 10:25; Lk. 18:18; Lk. 18:30; Jn. 3:15; Jn. 3:16; Jn. 3:36; Jn. 4:14; Jn. 5:24; Jn. 5:39; Jn. 6:27; Jn. 6:40; Jn. 6:47; Jn. 6:54; Jn. 6:68; Jn. 10:28; Jn. 12:50; Jn. 17:2; Jn. 17:3; Acts 13:46; Acts 13:48; Rom. 2:7; Rom. 5:21; Rom. 6:22; Rom. 6:23; Gal. 6:8; 1 Tim. 1:16; 1 Tim. 6:12; Tit. 1:2; Tit. 3:7; 1 Jn. 1:2; 1 Jn. 2:25; 1 Jn. 3:15; 1 Jn. 5:11; 1 Jn. 5:13; 1 Jn. 5:20; Jude 1:21

James Smith - ETERNAL LIFE in 1 John

I. Its Definition. Eternal Life is a living relationship to a living Personality (1Jn 5:11, 12).

II. Its Location. "This life is in His Son" (1Jn 5:11).

III. Its Personification. At the Incarnation the life was manifested. It is personified in Christ (1Jn 1:1,2).

Note. We only live; He is the Life.

IV. Its Pre-eminence. "He that hath the Son hath the life" (1Jn 5:12, R.V.). There are lives and lives. But this is the life of all lives.

V. Its Possession.

1. Negative.

- a. Those who have not the Son have not life (1Jn 5:12).
- b. We are by nature dead. "We pass from death unto life" (1Jn 3:14). Wondrous journey!
- c. One who hates his brethren hath not Eternal Life (1Jn 3:16).

2. Positive.

- a. Eternal Life is a promise to be prized (1Jn 2:25).
- b. Eternal Life is a gift to be received (1Jn 5:11).
- c. In receiving the Lord Jesus we receive Eternal Life (1Jn 5:11, 12).
- d. We may know for a fact when we have Eternal Life (1Jn 5:13).
- e. Faith leads to possession of Eternal Life (1Jn 5:10, 11).

QUESTION - [What is the doctrine of election?](#) | [GotQuestions.org](#)

ANSWER - An election is a time when people choose who they want to fill certain positions from President on down. An election is a choice. The biblical doctrine of election teaches that God chooses to save some, and, by necessity, if He does not choose everyone, then there are some who are passed over. Those whom He has chosen to save are referred to as "[the elect](#)" (see, e.g., Mark 13:20).

The Bible teaches that [God chooses people](#) based on His own purposes and His desire to show grace to undeserving sinners. Ephesians 1:4–6 says, "For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us for adoption to sonship through Jesus Christ, in accordance with his pleasure and will—to the praise of his glorious grace, which he has freely given us in the One he loves." He chose in love, in accordance with His pleasure and will, so that He would be glorified. God's election has nothing to do with what the elect would or would not do.

God did not choose everyone. If He had, then everyone would come to faith in Christ. He chose some, and **He left others to their own desires**. Left to ourselves, all of us would continue in our rebellion and reject Christ. God chose to pursue some, convict them of their need, and lead them to faith. It is because of God's choice that anyone comes to faith in Christ. Jesus said, "No one can come to me unless the Father who sent me draws them, and I will raise them up at the last day" (John 6:44).

This is a tough truth to get our minds around. We are tempted to think that we are more just and gracious than God and that He should have chosen everyone. We need to reject that temptation. We are in no place to judge God! It is not as though some are desperately crying out to Him for salvation and He rejects them because He has not chosen them. Those whom God does not choose continue doing exactly what they want—they rebel against God and try to stay as far away from Him as possible. He simply

allows them to continue on the path they have freely and willfully chosen. He has, however, chosen to intervene in the lives of some and win them over. He does this so that He might show His love and kindness to people who are undeserving.

*Without God's election,
no one would ever turn to Him.*

Some people think that God “chooses” based on the choices that He knows that the elect will make [He knows](#) who will and who will not receive Christ, and He makes His choice based on that. But that would make people the ultimate choosers, with God simply following our choice. Biblically, it is the other way around. God chooses some based on His own purposes, and then, in response to His work in their lives, they choose Him. His choice is first and foundational. Without God's election, no one would ever turn to Him.

Many Christians recoil at the doctrine of election the first time they hear it. But, upon further reflection, most believers will admit that God was at work in their lives, drawing them to Himself long before they were even aware of it. They will recognize that, if He had not intervened, they would have continued in unbelief. The hand of God, working in big ways and little ways, becomes more evident in hindsight.

Some object to the doctrine of election on the grounds that it stifles missionary and evangelistic activity. After all, if God has chosen to save some, then they will be saved whether or not anyone takes them the gospel—so why bother? This objection overlooks the truth that hearing and believing the gospel is the means that God uses to save those He has chosen to save. Paul believed and taught election (it is a New Testament doctrine), yet he was zealous like no other in his missionary endeavors. Because he knew that God had chosen to save people through the gospel, Paul proclaimed it boldly and was persecuted for it. He explains, “I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus” (2 Timothy 2:10+). Paul endured persecution so that *the elect* will be saved, because the elect cannot be saved without hearing and believing the gospel. Through evangelism, God allows people to participate in His great plan of drawing a people unto Himself from every nation and language on earth. The doctrine of election frees us to share the gospel without pressure or fear of failure. When we share the gospel clearly, we have been obedient, and that is a success. The results are left to God.

Related Resource:

- [How can I know if I am one of the elect?](#)

C H Spurgeon - General and yet particular (See sermon [General and yet Particular](#))

‘Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.’
John 17:2

You know that passage: ‘Husbands love your wives, even as Christ also loved the church and gave himself for it.’ How did he love the church? He loved the church with a special love, far above that which he gives to others, or else according to that metaphor a husband ought to love his wife and love every other woman just as much. That is the natural inference of that text; but you clearly see there must have been a special love intended in the husband towards the wife, and so there must be a special love in Christ. He loved the church and gave himself for it. Now do you not think, brethren, as there are two sets of texts in the Bible, the one of which very clearly speaks about the infinite value of the atonement (e.g. 1 Timothy 2:6; 1 John 2:2), and another which very evidently speaks about the intention of that atonement being for the chosen and for the chosen only (e.g. John 10:11; Ephesians 5:25; Revelation 14:4), that the best way is to believe them both, and to say, ‘Yes, I see it—as the result of Christ’s death all men are put under the system of mediatorial grace so that Christ has power over them; but the object of his doing this is not that he may save all of them, but that he may save out of these all which he now has in his own hand—those whom the Father has given him.’ The farmer trusts me with all his sheep in order that I may sever from them twenty which he has marked. A father tells me to go into the midst of his family, his whole family, in order that I may take out of it one of his sons to be educated. So God gives to Christ all flesh, says the text, but still always with this definite and distinct purpose that he may give eternal life to those whom he has given to him.

Warren Wiersbe - There are five special blessings that belong to those who have been given to the Son by the Father.

- (1) **Eternal life** (Jn 17:2). We will study this gift in detail in the last part of this chapter.
- (2) **The knowledge of the Father** (Jn 17:6, 7). The lost world does not know God (Jn 17:25). Only those who have been given by the Father to the Son know Him. To “know His name” means to know His person, to understand His nature. God’s children do not just know about the Father: they know the Father personally.
- (3) **Christ’s intercession on their behalf** (Jn 17:9). When He was on earth, Christ prayed for His disciples; but today, He is praying for all believers. This is part of His great ministry as our High Priest in heaven. (See

Hebrews 7:25; 9:24; and Romans 8:34.)

(4) **Divine protection in this world** (Jn 17:11, 12). This involves the physical and spiritual well-being of God's people. It also involves their spiritual unity in Christ. God guards His own.

(5) **Eternal glory** (Jn 17:24). This is our assurance of heaven. No one will be in heaven who has not first of all been given to Jesus Christ. (See [The Intercessory Prayer of Jesus: Priorities for Dynamic Christian Living](#))

Robert Neighbour - The Father's Gift to the Son

"Thou hast given Me."

Let us at once place down before us these gifts as they occur in the 17th of John in the record of our Lord's prayer.

1. "Thou hast given Him power (authority) over all flesh" (Jn 17:2).
2. "The work which Thou gavest Me" (Jn 17:4).
3. "All things whatsoever Thou hast given Me" (Jn 17:7).
4. "The words which Thou gavest Me" (Jn 17:8).
5. "The glory which Thou gavest Me" (Jn 17:22).
6. "My glory which Thou hast given Me" (Jn 17:24).
7. "They also, whom Thou hast given Me" (Jn 17:24).

The gift we have marked above as 7, also occurs seven times, as follows:

1. "To as many as Thou hast given Him" (Jn 17:2) — I have given them.
2. "The men Thou gavest Me" (Jn 17:6) — I have manifested to them.
3. "Thou gavest them Me" (Jn 17: 6).
4. "Them which Thou hast given Me" (Jn 17:9) — I pray for them.
5. "Those whom Thou hast given Me" (Jn 17:11) — Keep through Thy name.
6. "Those that Thou gavest Me" (Jn 17:12) — None of them are lost.
7. "They also, whom Thou hast given Me" (Jn 17:24) — That they may be with Me.

There are a few things we desire to notice:

1. In the first list, the things which the Father gave Christ, whether the power or the work, or the all things, or the words, or the glory — all of them Christ in turn has given us.

Let us rejoice for we are greatly enriched.

2. There is no vain repetition in the second group. Seven times we read of those whom the Father gave to Christ, but each time under a distinct setting. Six things are promised to these given ones.

- "I have given them eternal life" —
- "I have manifested Thy name unto them" —
- "I pray for them" —
- "Keep them" —
- "None of them are lost" —
- "That they may be with Me" —

Surely with this before us we have abundant room for blessed reflection.

3. The Lord distinctly encloses the ones whom God gave Him in a fellowship and favor which the world does not and cannot enjoy. It is for us He prays, but not for the world. Christ, as He approached the Cross, spoke some words concerning the world which reveal His deep love and desire toward the lost; but He just gathered His own up in His arms and hugged them to His heart.

4. The doctrine of Divine election and fore-ordination was most precious to Christ as He neared the Cross. When were believers given to Christ? Far back before the foundation of the world. Jesus Christ did not come to die 'mid uncertainties as to the results of His sufferings. He knew just who and how many were given Him. He prayed for those who were already His, and He prayed just as tenderly for those who should yet believe on Him.

No one should draw back in dread, because God gave to Christ those — all of those who have been and who are to be saved. This has nothing to do with man's own free will agency; it is in no sense against "Whosoever will may come;" but it is most precious strengthening to the souls of those who are saved, and who are conscious that their names are written in the Lamb's Book of Life.

It was also an abounding glory to Christ. As He faced His hour, He looked beyond it and saw the fruitage of His passion — the ones the Father had given Him.

Faith in God's Power - Puritan Daily Readings

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.
John 17:2

It should be the Christian's great care in all temptations and trials to strengthen his faith on the almighty power of God. When God holds forth Himself as an object of the soul's trust and confidence in any great strait or undertaking, commonly this attribute of His almighty power is presented in the promise, as the surest holdfast for faith to lay hold on. As a father in rugged way gives his child his arm to lay hold by, so does God usually reach forth His almighty power for His saints to exercise their faith on, [as He did for] Abraham, Isaac, and Jacob, whose faith God tried above most of His saints before or since, for not one of those great

things which were promised to them did they live to see performed in their days. And how does God make known Himself to them for their support, but by displaying this attribute? "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty" (Exod. 6:3). This was all they had to keep house with all their days: with which they lived comfortably, and died triumphantly, bequeathing the promise to their children, not doubting, because God Almighty had promised, of the performance. Thus, Isaiah 26, where great mercies are promised to Judah, and a song penned beforehand to be sung on that gaudy day of their salvation; yet because there was a sharp winter of captivity to come between the promise and the spring-time of the promise, therefore, to keep their faith alive in this space, the prophet calls them up to act their faith on God Almighty. "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Isa. 26:4).

John 17:3 "This is eternal life, that they may know You, the only true God, and Jesus Christ Whom You have sent.

KJV John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

BGT John 17:3 ἀπὸ τοῦ νῦν ἵνα γινώσκωσιν σὺ τὸν μόνον ἀληθινὸν θεὸν καὶ τὸν πρὸς τοὺς πατέρας σου ἀποστείλας Ἰησοῦν τὸν Χριστόν.

NET John 17:3 Now this is eternal life— that they know you, the only true God, and Jesus Christ, whom you sent.

CSB John 17:3 This is eternal life: that they may know You, the only true God, and the One You have sent-- Jesus Christ.

ESV John 17:3 And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent.

NIV John 17:3 Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.

NLT John 17:3 And this is the way to have eternal life-- to know you, the only true God, and Jesus Christ, the one you sent to earth.

- **This is eternal life:** John 17:25 8:19,54,55 1Ch 28:9 Ps 9:10 Isa 53:11 Jer 9:23,24 31:33,34 Ho 6:3 1Co 15:34 2Co 4:6 2Th 1:8 Heb 8:11,12 1Jn 4:6 1Jn 5:11,20
- **the only true God:** John 14:9,10 2Ch 15:3 Jer 10:10 1Co 8:4 1Th 1:9 1Ti 6:15,16 1Jn 5:20
- **and Jesus Christ :** John 3:17,34 5:36,37 6:27-29,57 7:29 10:36 11:42 12:49,50 14:26 Isa 48:16 61:1 Mk 9:37 Lu 9:48 1Jn 4:14,15 5:11,12

Related Passages:

1 John 4:6 We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.

1 John 5:11 And the testimony is this, that God has given us eternal life, and this life is in His Son.

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. This is the true God and eternal

life.

John 14:7 "If you had known Me, you would have **known** My Father also; from now on you know Him, and have seen Him."

John 15:21 "But all these things they will do to you for My name's sake, because **they do not know** the One who sent Me.

John 16:3 "These things they will do because they have not **known** the Father or Me.

John 1:18 No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.

THE SECRET OF HOW TO LIVE FOREVER WITH GOD

... [It is no secret what God can do](#)

What he has done for others

He'll do for you

With arms wide open

He'll pardon you

It is no secret what God can do.

This is eternal ([aionios](#)) **life** ([zoe](#)), **that** ([hina](#) - term of purpose) **they may know** ([ginosko](#) in present tense ~ "keep on knowing") **You, the only true** ([alethinou](#)) **God** - This is Jesus' definition of **eternal life**! In short, **eternal life** is to **know** the Father. As Jesus has repeatedly stated in the Upper Room discourse, there is only one way to know God and that is by knowing His Son. The corollary is all the people in the world, including sadly many professing Christians, have absolutely no true knowledge about the true God (Jn 14:7, Jn 15:21, Jn 16:3). Oh yes, they know **about** God (as in Ro 1:19-21+), but they have no personal relationship with Him! Knowledge possessed through the intellectual process of learning is one thing. Knowledge gained by experience, by an active relationship between the one who knows and the person known (in this case God the Father), is far superior to the former. And in the case of salvation knowing the Father is not only superior but absolutely critical and necessary for salvation and obtaining of eternal life. [Ginosko](#) speaks not of an intellectual acquaintance but of an intimate relationship and is what every Christ follower has experienced when they entered into a personal, permanent relationship with the only **true God**.

The phrase **the only true God** reminds us of [the Shema](#), "Hear, O Israel! The LORD is our God, the LORD is one!" (Dt 6:4+, cf Jn 5:44, 1Jn 5:20)

Charles Swindoll adds that **know** ([ginosko](#)) "refers to intelligent comprehension with an emphasis on the process or act of knowing. Throughout John's literature, "**knowing**" and "**obeying**" are inseparable (as they are in Old Testament literature). In the Upper Room, Jesus placed great emphasis on His followers knowing the mind of God, so they might become integral to His redemptive plan. The disciples struggled with lack of understanding until they received the Holy Spirit." (See [Insights on John](#))

Spurgeon - To know God, is eternal life. If you know God, if you know Jesus Christ whom he has sent, you are spiritually quickened. That knowledge has brought to you, nay, it is, in itself, the new life: "This is life eternal," — not life for a few years but life eternal. Mark the final perseverance of the saints, how they shall hold on and hold out for ever....No man has life eternal, then, who is in ignorance of God, and of his Son, Jesus Christ; but once to know God, and to know Christ, is sure evidence that we possess a life that can never die: "This is life eternal."....This does not mean mere head-knowledge; but to know in the heart and soul the one only true God, and Jesus Christ who was sent of him to the sons of men, "this is life eternal." God without Christ brings not eternal life, and Christ, if he were not sent of God, would not bring eternal life to us, but knowing God in Christ Jesus is eternal life.....The knowledge of God, and the knowledge of the Messiah, the Sent One, — this is not only life, but it is life that can never die: "This is life eternal." Have you, dear friend, received this eternal life? Do you know the only true God? Do you know Jesus Christ whom he has sent? Then, at this very moment, you possess eternal life, and you shall never perish, for eternal life is a life that cannot possibly die. ([Exposition of John](#))

Bob Utley - **that they may know You** - This is a PRESENT ACTIVE SUBJUNCTIVE. This does not refer only to cognitive knowledge about God, although there is truth to be affirmed, but is used in the Semitic sense of personal relationship. However, the truth is that Jesus is the Messiah, the full and complete revelation of the one true God (cf. Jn 1:12, 14; Col. 1:15; Heb. 1:3), and that individuals must believe, receive, repent, obey, and persevere.

Begin to know Him now, and never finish.

-- Oswald Chambers

And Jesus ([Iesous](#)) Christ ([Christos](#)) Whom You have sent ([apostello](#)) - This verse and John 1:17 are the only two uses of the Name **Jesus Christ** in John. **Jesus** the Messiah repeatedly emphasized that He was **sent** from the Father, leaving no doubt as to His claim of being eternal, being deity and being one with the Father (Jn 10:30). Jesus was **sent** ([apostello](#)) as the Father's personal authoritative Representative with a commission to carry out the Father's mission of redemption.

SENT or SEND IN GOSPEL OF JOHN that speak of Father **sending** the Son - **40 TIMES** - Jn 3:17, Jn 3:34, Jn 4:34, Jn 5:23, 24, 30, 36, 37, 38, Jn 6:29, 38, 39, 44, 57, Jn 7:16, 18, 28, 29, 33, Jn 8:16, 18, 26, 29, 42, Jn 9:4, Jn 10:36, Jn 11:42, Jn 12:44, 45, 49, Jn 13:20, Jn 14:24, Jn 15:21, Jn 16:5, Jn 17:3, Jn 17:8, 18, 21, 23, 25, Jn 20:21.

Bob Utley - This verse shows the two major truths of Christianity: (1) monotheism (cf. Deut. 6:4–6) and (2) Jesus as Divine Davidic Messiah (cf. 2 Sam. 7)

A T Robertson - The knowledge of "the only true God" is through Jesus Christ (Jn 14:6–9).

*Having eternal life is here defined as being in relationship with the Father,
the one true God, and Jesus Christ Whom the Father sent*

NET NOTE - **This is eternal life.** The author here defines **eternal life** for the readers, although it is worked into the prayer in such a way that many interpreters do not regard it as another of the author's parenthetical comments. It is not just unending life in the sense of prolonged duration. Rather it is a quality of life, with its quality derived from a relationship with God. Having eternal life is here defined as being in relationship with the Father, the one true God, and Jesus Christ whom the Father sent. Christ (χριστός, [Christos](#)) is not characteristically attached to Jesus' name in John's Gospel; it occurs elsewhere primarily as a title and is used with Jesus' name only in Jn 1:17. But that is connected to its use here: The statement here in Jn 17:3 enables us to correlate the statement made in Jn 1:18 of the prologue, that Jesus has fully revealed what God is like, with Jesus' statement in Jn 10:10 that he has come that people might have life, and have it abundantly. These two purposes are really one, according to 17:3, because (abundant) **eternal life** is defined as knowing (being in relationship with) the Father and the Son. The only way to gain this **eternal life**, that is, to obtain this knowledge of the Father, is through the Son (cf. Jn 14:6). Although some have pointed to the use of know (γινώσκω, ginōskō) here as evidence of Gnostic influence in the Fourth Gospel, there is a crucial difference: For John this knowledge is not intellectual, but relational. It involves being in relationship.

*"To know" God does not refer merely to cognitive knowledge (the Greek conception)
it means living in fellowship with God*

Holman Apologetics Commentary on the Bible - Many religions relate life after death to the knowledge of God or of gods. Yet the Bible is distinct in that "to know" God does not refer merely to cognitive knowledge (the Greek conception); it means living in fellowship with God. Of course, God can also be known to a limited extent through creation (Rom 1:18-25), but ultimately knowledge of God is contingent upon salvation. Moreover, here Jesus is presented as the sole authorized representative of this one true God. He is the God-sent Messiah, God's Anointed One, the Christ. Just as there is only one true God, there is only one way to the Father: Jesus Christ (Jn 14:6; Carson 1991, 556; Morris 1995, 638). (SEE [The Gospels and Acts - Page 22](#))

Brian Bell - eternal life - defined here as not just as a conscious existence forever, but as knowing God which is real quality life. 1. It's knowing both the Father & Jesus. 2. "He who separates Christ from the Divinity of the Father, does not yet acknowledge Him who is the only true God, but rather invents for himself a strange god." (Calvin) Merrill Tenney suggests that: "life is active involvement with environment; death is the cessation of involvement with the environment." A caterpillar has an earthly life, in that its environment is the dirt in which it lives. It has no capacity to interact with an environment of water or air. A caterpillar can also have a life that is not earth bound, but it must take on a transformed life! Similarly human beings have biological life that enables them to interact with the realm of life on earth. Human beings have no native capacity to interact with the realm of the spiritual & eternal. Unless they have come to know God through Jesus Christ, & have been given eternal life by God. **Knowing God** - Turn to Jer. 9:23,24 1. It is knowing Him Intellectually – (knowing the truth/understands God) 2. It is knowing Him Intimately – (know = yada "an intimate knowledge of God") 3. It is knowing Him Morally – (exercising/practicing love, justice & rt) We know God as ours, because He knows us as His! Knowing God is: Knowing what God is like & to be on the most intimate terms of knowledge of friendship w/Him. Do you know Him?

Know ([1097](#)) **ginosko**: English derivatives - prognosis, gnostic, Gnosticism) means to acquire information through some modality, as through sense perception (hearing). However **ginosko** involves experiential knowledge, not merely the accumulation of known facts. **Ginosko** is one of the major verbs of the Bible and because of its numerous uses, it is not surprising that Greek lexicographers ascribe a **number of nuances** of meaning including to get to know, come to understand, to ascertain, to have intimate relations with another, etc. The various meanings are outlined, discussed and illustrated in the notes that follow. Keep in

mind that the basic meaning of ginosko is to know by experience. Ginosko means “to know with experience.” It is not merely an opinion or a mental acceptance. “To know” something or someone means to grasp the full reality of it or him, to penetrate into the very nature of the object or person. In the Old Testament, the Hebrew word for “to know” also described the intimate relationship between man and wife (Genesis 4:1, 25), and this same meaning is carried over into the New Testament (Matthew 1:25; Luke 1:34).

In many of the NT uses ginosko refers not just to knowledge in a secular sense but to spiritual knowledge. As Puritan **Stephen Charnock** said "A man can be theologically knowing (Ed: "Pharisee-like") and spiritually ignorant. (See discussion of Jn 7:17 which clearly links spiritual gnosis or knowledge with obedience.) In a related aphorism **Charnock** quipped that "Knowledge in the head is as money in the purse; knowledge in the heart is as money for our use."

GINOSKO IS USED EXTENSIVELY IN JOHN'S WRITINGS - 56 TIMES IN THE GOSPEL - Jn. 1:10; Jn. 1:48; Jn. 2:24; Jn. 2:25; Jn. 3:10; Jn. 4:1; Jn. 4:53; Jn. 5:6; Jn. 5:42; Jn. 6:15; Jn. 6:69; Jn. 7:17; Jn. 7:26; Jn. 7:27; Jn. 7:49; Jn. 7:51; Jn. 8:27; Jn. 8:28; Jn. 8:32; Jn. 8:43; Jn. 8:52; Jn. 8:55; Jn. 10:6; Jn. 10:14; Jn. 10:15; Jn. 10:27; Jn. 10:38; Jn. 11:57; Jn. 12:9; Jn. 12:16; Jn. 13:7; Jn. 13:12; Jn. 13:28; Jn. 13:35; Jn. 14:7; Jn. 14:9; Jn. 14:17; Jn. 14:20; Jn. 14:31; Jn. 15:18; Jn. 16:3; Jn. 16:19; Jn. 17:3; Jn. 17:7; Jn. 17:8; Jn. 17:23; Jn. 17:25; Jn. 19:4; Jn. 21:17

GINOSKO - 25X/21V - 1 Jn. 2:3; 1 Jn. 2:4; 1 Jn. 2:5; 1 Jn. 2:13; 1 Jn. 2:14; 1 Jn. 2:18; 1 Jn. 2:29; 1 Jn. 3:1; 1 Jn. 3:6; 1 Jn. 3:16; 1 Jn. 3:19; 1 Jn. 3:20; 1 Jn. 3:24; 1 Jn. 4:2; 1 Jn. 4:6; 1 Jn. 4:7; 1 Jn. 4:8; 1 Jn. 4:13; 1 Jn. 4:16; 1 Jn. 5:2; 1 Jn. 5:20; 2 Jn. 1:1;

GINOSKO - 5X/5V - Rev. 2:23; Rev. 2:24; Rev. 3:3; Rev. 3:9

True (228) **alethinós** from **alethes** = true, one who cannot lie) is an **adjective** which pertains to being in accordance with historical fact - genuine, real, true, valid, trustworthy (worthy of confidence, dependable). Alethinós describes that which has not only the name and resemblance, but the real nature corresponding to the name, in every respect corresponding to the idea signified by the name -- thus genuine not spurious, fictitious, counterfeit, imaginary, simulated or pretended.

In 1Th 1:9 in describing God as "**True God**" Paul is saying that He is a genuine, truthful (and thus trustworthy) God, as opposed to the counterfeit gods of idolatry that have no objective existence nor divine truth. Paul is emphasizing the monotheistic character of the Deity the Thessalonians now served which sharply distinguished them from the pagan so-called gods.

True God - This phrase is also found in 2Chr. 15:3 (Lxx = alethinós); Jer 10:10; Jn. 17:3; 1Th 1:9; 1Jn. 5:20. Beloved, aren't we glad we worship and serve the One Who Alone can truly be called the "True God!" Praise Him today for revealing His truth to our blind, spiritually darkened hearts in Jesus Who is the Truth (Jn 14:6, cp 2Cor 4:6, Acts 26:18).

ALETHINOS - 26X - Lk. 16:11; Jn. 1:9; Jn. 4:23; Jn. 4:37; Jn. 6:32; Jn. 7:28; Jn. 8:16; Jn. 15:1; Jn. 17:3; Jn. 19:35; 1 Thess. 1:9; Heb. 8:2; Heb. 9:24; Heb. 10:22; 1 Jn. 2:8; 1 Jn. 5:20; Rev. 3:7; Rev. 3:14; Rev. 6:10; Rev. 15:3; Rev. 16:7; Rev. 19:2; Rev. 19:9; Rev. 19:11; Rev. 21:5; Rev. 22:6

Sent (649) **apostello** from **apo** = from, away from + **stello** = to withdraw from, avoid) means to send off, to send forth, to send out. To send out; to commission as a representative, an ambassador, an envoy. The idea is to send forth from one place to another. But the meaning of apostello is more than just to send because it means "to send off on a commission to do something as one's personal representative, with credentials furnished" (Wuest) To send upon some business (Mt. 2:16; 10:5; 20:2). To send away in the sense of to dismiss (Mk 12:3, 4). To send or thrust forth as a sickle among corn (Mk 4:29). [See New International Dictionary of NT Theology](#) for - 8 page discussion including discussion of apostle

APOSTELLO IN JOHN'S WRITINGS - Jn. 1:6; Jn. 1:19; Jn. 1:24; Jn. 3:17; Jn. 3:28; Jn. 3:34; Jn. 4:38; Jn. 5:33; Jn. 5:36; Jn. 5:38; Jn. 6:29; Jn. 6:57; Jn. 7:29; Jn. 7:32; Jn. 8:42; Jn. 9:7; Jn. 10:36; Jn. 11:3; Jn. 11:42; Jn. 17:3; Jn. 17:8; Jn. 17:18; Jn. 17:21; Jn. 17:23; Jn. 17:25; Jn. 18:24; Jn. 20:21; 1 Jn. 4:9; 1 Jn. 4:10; 1 Jn. 4:14; Rev. 1:1; Rev. 5:6; Rev. 22:6

QUESTION - [What is eternal life?](#)

ANSWER - When the Bible speaks of eternal life, it refers to a gift of God that comes only “through Jesus Christ our Lord” (Romans 6:23). This gift is in contrast to the “death” that is the natural result of sin.

The gift of eternal life comes to those who believe in Jesus Christ, who is Himself “the resurrection and the life” (John 11:25). The fact that this life is “eternal” indicates that it is *perpetual* life—it goes on and on and on, with no end.

It is a mistake, however, to view eternal life as simply an unending progression of years. A common New Testament word for “eternal” is *aiónios*, which carries the idea of *quality* as well as *quantity*. In fact, eternal life is not really associated with “years” at all,

as it is independent of time. Eternal life can function outside of and beyond time, as well as within time.

For this reason, eternal life can be thought of as something that Christians experience *now*. Believers don't have to "wait" for eternal life, because it's not something that starts when they die. Rather, eternal life begins the moment a person exercises faith in Christ. It is our current possession. John 3:36 says, "Whoever believes in the Son has eternal life." Note that the believer "has" (present tense) this life (the verb is present tense in the Greek, too). We find similar present-tense constructions in John 5:24 and John 6:47. The focus of eternal life is not on our future, but on our current standing in Christ.

The Bible inextricably links eternal life with the Person of Jesus Christ. John 17:3 is an important passage in this regard, as Jesus prays, "Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent." Here, Jesus equates "eternal life" with a knowledge of God and of the Son. There is no knowledge of God without the Son, for it is through the Son that the Father reveals Himself to the elect (John 17:6; 14:9).

This life-giving knowledge of the Father and the Son is a true, personal knowledge, not just an academic awareness. There will be some on Judgment Day who had claimed to be followers of Christ but never really had a relationship with Him. To those false professors, Jesus will say, "I never knew you. Away from me, you evildoers!" (Matthew 7:23). The apostle Paul made it his goal to *know* the Lord, and he linked that knowledge to resurrection from the dead: "I want to know Christ—yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death, and so, somehow, attaining to the resurrection from the dead" (Philippians 3:10–11).

In the [New Jerusalem](#), the apostle John sees a river flowing from "the throne of God and of the Lamb," and "on each side of the river stood the [tree of life](#). . . . And the leaves of the tree are for the healing of the nations" (Revelation 22:1–2). In Eden, we rebelled against God and were banished from the tree of life (Genesis 3:24). In the end, God graciously restores our access to the tree of life. This access is provided through Jesus Christ, the Lamb of God who takes away the sin of the world (John 1:29).

Right now, every sinner is invited to know Christ and to receive eternal life: "Let the one who is thirsty come; and let the one who wishes take the free gift of the water of life" (Revelation 22:17).

How can you [know that you have eternal life](#)? First of all, confess your sin before our holy God. Then accept God's provision of a Savior on your behalf. "Everyone who calls on the name of the Lord will be saved" (Romans 10:13). Jesus Christ, the Son of God, died for your sins, and He rose again the third day. Believe this good news; trust the Lord Jesus as your Savior, and you will be saved (Acts 16:31; Romans 10:9–10).

John puts it so simply: "God has given us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life" (1 John 5:11–12).

Related Resources:

- How can you [know that you have eternal life](#)?

John 17:3 Do We Know God

American writer Mark Twain was known for his wit and charm. On a trip to Europe he was invited to dinner with a head of state. When his daughter learned of the invitation, she said, "Daddy, you know every big person there is to know except God." Sadly, that was true, because Mark Twain was an unbelieving skeptic.

That daughter's comment should cause us to ask ourselves if we know God. We may be blessed with life-enriching friendships, acquainted with a wide circle of important people, but do we know God? And is our knowledge of Him more than second-hand information or speculation, the things we might read in books?

Jesus wanted His disciples to have an intimate knowledge of God. He prayed, "This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent" (John 17:3). This knowledge is intensely personal, and is gained only through a deep, prolonged friendship. Indeed, the knowledge referred to in this text and elsewhere in Scripture is compared with the intimacy of husband and wife as they become one (Genesis 4:1).

We can have that knowledge as we spend time talking with God, reading His Word, and sharing His love with the world. - Vernon C. Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

It's not enough to know God with your head; you must know Him in your heart.

Now this is eternal life: that they know you, the only true God. John 17:3

Today's Scripture & Insight : John 17:1–5

The glory of the Roman Empire offered an expansive backdrop for the birth of Jesus. In 27 bc Rome's first emperor, Caesar Augustus, ended 200 years of civil war and began to replace rundown neighborhoods with monuments, temples, arenas, and government complexes. According to Roman historian Pliny the Elder, they were "the most beautiful buildings the world has ever seen."

Yet even with her beauty, the Eternal City and its empire had a history of brutality that continued until Rome fell. Thousands of slaves, foreigners, revolutionaries, and army deserters were crucified on roadside poles as a warning to anyone who dared to defy the power of Rome.

What irony that Jesus's death on a Roman cross turned out to reveal an eternal glory that made the pride of Rome look like the momentary beauty of a sunset!

Who could have imagined that in the public curse and agony of the cross we would find the eternal glory of the love, presence, and kingdom of our God?

Who could have foreseen that all heaven and earth would one day sing, "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" (Rev. 5:12). By: Mart DeHaan (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Father in heaven, please help us to reflect the heart of Your sacrifice for the world. May Your love become our love, Your life our life, and Your glory our never-ending joy.

The Lamb who died is the Lord who lives!

[The Main Goal Of Life](#)

Professing to be wise, they became fools. — Romans 1:22

Today's Scripture : John 17:1-5,22-26

In 1636, a group of Puritans founded Harvard University. Its motto was *Christo et Ecclesiae*, which means "For Christ and the Church." One of the school's guiding principles was this: "Everyone shall consider the main end of his life and studies, to know God and Jesus Christ, which is eternal life. John 17:3."

That prestigious center of learning and culture has long since abandoned its original spiritual intent. Even many Harvard Divinity School faculty members now regard its Christ-centered goal as narrow-minded and outdated. In fact, not long ago a group of Harvard students staged a mock funeral procession through the Divinity School. They carried a coffin and proclaimed, "Our God, the Father, is dead."

Those students were as far from the truth as east is from west. The everlasting Father, who has created all life (including those who mock Him), is as immune to death as He is to sin.

Three hundred fifty years after the establishment of Harvard, the chief purpose of life is still and always will be, in the words of those colonial Puritans, "to know God and Jesus Christ, which is eternal life." Let us make that the main goal of our lives. By: Vernon Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

My heart's desire is to know You, Lord,
To walk close to You today;
To know Your grace, Your love, Your power,
For You are my life and my way.
—Bierema

To know life's purpose, we must know life's Creator.

[When Life Is Cut Short](#)

I have finished the work which You have given Me to do. —John 17:4

Today's Scripture : John 17:1-5

My husband Bill died of cancer in 1982. He was only 48 and was still energetic in ministry. Many have asked, "Why was Bill taken at such a young age when he was accomplishing so much for the Lord?"

For years I've been unable to find a clear-cut answer to that question. But I have found some helpful perspectives as I've considered the life and death of Christ. Before He died in His thirties, Jesus prayed to His Father, "I have finished the work which You have given Me to do" (Jn. 17:4).

the value of life is computed
not by its **duration** but by its **donation**.

Philosopher William James said that the value of life is computed not by its **duration** but by its **donation**. Except for the obvious necessity of the cross, Jesus could have continued performing amazing deeds if He had lived longer. But such deeds wouldn't have enlarged His supreme donation—His life and death, which provided our great salvation. The work that He completed is still bearing fruit by His Spirit.

Paul Powell wrote, "It is important to remember that one's harvest is not always reaped in this life." God's work through our lives will continue bearing fruit long after we're gone.

That is a comforting and challenging thought. No matter what our life's duration, we have an opportunity to make a lasting donation.
By: Joanie Yoder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Our life of service to the Lord
Bears fruit long after we are gone;
So even if our life's cut short,
Our work for Christ will carry on.
—Sper

You don't need a long life to live a good life.

[Where the Battle Lies](#)

I have finished the work which You have given Me to do. — John 17:4

Today's Scripture : Psalm 40:1-8

Miriam Booth, daughter of the founder of the Salvation Army, was a brilliant and cultured woman who began her Christian work with great promise and unusual success. Very soon, however, disease brought her to the point of death. A friend told her it seemed a pity that a woman of her capabilities should be hindered by sickness from doing the Lord's work. With deep insight and gentle grace, Miriam replied, "It's wonderful to do the Lord's work, but it's greater still to do the Lord's will!"

Commenting on John 17:4, blind minister and hymnwriter George Matheson said, "Was the work of the Master indeed done? Was not His heaviest task yet to come? He had not yet met the dread hour of death. Why did He say, then, that His work was done? It was because He knew that when the will is given, the battle is ended! . . . The cup which our Father gives us to drink is a cup of the will. It is easy for the lips to drain it when once the heart has accepted it. . . . The act is easy after the choice."

Yes, that is where the battle lies. If, like Jesus, we delight to do the Father's will, then the work He assigns will be done with grace and without hesitation, no matter what the personal sacrifice may be. By: Henry G. Bosch (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Conquered by grace, I bowed my head;
Forgetting myself, I humbly said,
"Whatever comes, His will be done!"
And in that moment, peace was won.
—Anon.

The best way to know God's will is to say "I will" to God.

[Yes Or No?](#)

This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. —John 17:3

Today's Scripture: John 5:24-40

If God were to give professing believers a quiz on Christianity, many would score well. They would be able to answer "Yes, it's true" to questions such as: Did Christ die for your sins? Did He rise from the dead? Is He coming back to earth?

Pastor and author Bruce Larson says that he grew up saying yes to these types of biblical doctrines. But eventually he sensed that God was asking him some new questions:

1. Will you trust Me with your life, yes or no? 2. Will you entrust yourself to My church family, yes or no? 3. Will you serve Me by getting involved with others, yes or no? Only when Larson said yes to these questions did God become real in his life.

To the religious leaders of His day, Jesus said, "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life" (John 5:39-40). Jesus was saying, in effect, "You can answer true to many facts of Scripture, but you won't say yes to Me."

Can you say you agree with many facts in the written Word but you haven't said yes to Christ, the Living Word? Then do it now, and Jesus will turn your head knowledge into a life-changing heart knowledge. By: Joanie Yoder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Mere mental assent to the truths of God's Word
Is not the response God requires;
Your total dependence on Christ from the heart
Is what God our Father desires.
—Hess

It's not enough to know the facts of salvation—you must also know the Savior.

Mr. Eternity

This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. —John 17:3

Today's Scripture : John 17:1-5,20-26

Eternity! Is there any concept more awesome? Our minds simply can't grasp the idea of endless existence.

Arthur Stace of Sydney, Australia, was gripped by the thought that people without Christ are destined for a lost eternity. So he would rise early in the morning and chalk the word eternity on the pavement throughout his city. Eventually he became known as "Mr. Eternity." Many people responded to his humble ministry by putting their faith in Jesus Christ.

When the Bible speaks about eternal life, it refers to our relationship with God, not merely the passing of time. Jesus defined eternal life in John 17:3 as knowing the true God intimately. Yet eternity means an existence that will never cease. The question is: Where will we spend that existence?

Moment by inevitable moment, we are all moving through time toward eternity. Does that fill us with joyful expectancy or with a sense of dread? It all depends on our relationship to Jesus Christ. He has provided the only way to the Father (Jn. 14:6; Acts 4:12). His sacrifice for sin is what makes it possible for us to "be with the Lord" (1 Th. 4:17).

What have you decided about Jesus? Your answer determines where you will spend eternity. By: Vernon Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Eternity, eternity,
To some a blessed thought,
To others, separation from
The One they had not sought.
—Peterson

The one who lives for this life only will have eternity to regret it.

He Wants More

You always sit in the row ahead of Sam in church. You smile and say "Good morning" when you come in. You say "See you next

Sunday” when you leave. But one morning, you add a little conversation: “Sam, could you give me a hundred dollars?”

Unfortunately, that’s the way some people treat the Lord. They have a Sunday-only relationship with Him until they need something. But God desires much more.

The Lord wants us first of all to know Him as our Savior. “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent” (John 17:3).

After we become His child (1:12), God desires an ongoing dialog with us and a growing knowledge of who He is and who we can be with His help. He doesn’t want to be a Sunday-only acquaintance or Someone we cry out to only when we’re desperate. God wants us to have a personal relationship with Him. He also wants us to grow in our desire to please Him by obeying Him. “We know that we know Him, if we keep His commandments” (1 John 2:3).

God loves you and wants you to know Him. He does answer desperation prayers. But before you start asking, make sure you know Him personally. --Cindy Hess Kasper (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

The Lord wants more than platitudes
From those for whom He died;
He longs for us to know His love,
And in that love abide.
—D. De Haan

Knowing about God may interest us, but knowing God will change us.

[The Most Basic Belief](#)

This is eternal life, that they may know You, the only true God, and Jesus Christ. —John 17:3

Adolf Hitler was dead. Germany was embarking on the overwhelming task of rebuilding itself as a nation. The German theologian Karl Barth had just returned from exile in Switzerland to the University of Bonn. With the noise of cranes and earthmovers in the background, Barth began his first lecture to a class of war-weary students. His very first sentence was: “I believe in God.”

“I believe in God.” Those are also the first words of The Apostles’ Creed, and they are an affirmation that is basic to our Christian faith. In fact, that statement is the foundation from which we view all time and eternity.

That belief is the only solid foundation for rebuilding a nation or for building a life. If we ignore God, the best of human efforts will crumble in the long run and be shown to have no eternal value.

We must be sure, however, that the God we believe in is the one, true, and living God (Hebrews 11:6). We must believe in the God who has made Himself known in the Bible, and through the person and work of Jesus Christ. Jesus said to His heavenly Father, “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent” (John 17:3).

Truly, this is the most basic belief. Is it yours? —Vernon C. Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Sing praise to God who reigns above,
The God of all creation,
The God of power, the God of love,
The God of our salvation.
—Schutz

The only solid foundation for building a life is belief in God.

QUESTION - [If Jesus is God, why did He say that the Father is the only true God in John 17:3?](#)

ANSWER - For opponents of the Bible, claiming there are contradictions or inconsistencies in the text has been one of the most common arguments against its reliability. One such claim is based on John 17:3, where Jesus states, “Now this is eternal life; that they know You, the only true God, and Jesus Christ, whom you have sent.” Those antagonistic toward the Bible argue that this verse directly contradicts the claim that Jesus is God. They say that this passage proves that Jesus Himself agrees that there is only one true God, which is not Himself, since He refers to Himself as separate and distinct from the “true God.”

Context Is Key

A bit of context here is helpful. John chapter 17 is a prayer from Jesus to the Holy Father. Since this is a prayer, it is only natural for Jesus to refer to God the Father separately. In that prayer Jesus initially prays that both the Father and the Son be glorified (John 17:1–5). Next, He prays for His disciples (John 17:6–19). Finally, He prays for all believers, both current and future (John 17:20–26). These requests come at the time just prior to the Garden of Gethsemane where Jesus was ultimately betrayed by Judas Iscariot and taken prisoner by the Romans (John 18:1–14). The fact that Jesus (the Son) and God (the Father) are presented as separate Beings is nothing new. In fact, the first time we hear from God the Father in the New Testament is at the baptism of Jesus. There, God says, “This is My Son, whom I love; with Him I am well pleased” (Matthew 3:17). Distinction of person does not equate to a lack of oneness.

Jesus and the Father Are One

Jesus claimed to be one with God, and that made His enemies furious. In John 10:30, Jesus states unequivocally, “I and the Father are one.” The next verse says, “His Jewish opponents picked up stones to stone him” (John 10:31). Jesus’ claim to be God amounted to blasphemy in the eyes of the Jewish leaders. Jesus goes on to question them: “Why then do you accuse me of blasphemy because I said, ‘I am God’s Son?’ Do not believe Me unless I do the works of My Father. But if I do them, even though you do not believe Me, believe the works, that you may know and understand that the Father is in Me, and I in the Father” (John 10:36–38). Here, Jesus is challenging these skeptics to look at the miracles He had performed and come up with an explanation other than that Jesus and God the Father are one.

Even contrary spiritual forces agreed with the fact that Jesus and the Father are one. In explaining saving faith to believers, James, the brother of Jesus says, “You believe that there is one God. Good! Even the demons believe that—and shudder” (James 2:19). Theologian Wayne Grudem explains the idea of oneness, saying that Jesus and God the Father “are distinct persons, and the being of each person is equal to the whole being of God” (Grudem, W., *Systematic Theology*, Zondervan Academic, 1994).

Jesus Claimed to Be (and Is) Fully God

Though Jesus never actually said the words, “[I am God](#)” in the pages of the Bible, that doesn’t mean that He didn’t claim to be God. Right after speaking of the “only true God” in John 17: 3, Jesus spoke of the glory that He had with God “before the world began” (verse 5; cf. John 1:1). Earlier, Jesus had made the following statement to the religious leaders who were resisting Him: “Very truly I tell you . . . before Abraham was born, I am!” (John 8:58). Jesus’ reference was to Exodus 3:14 when God revealed Himself as the “I AM.” In this statement, Jesus told them point blank that He is God. The response of His enemies proved His statement was heard loud and clear. As they held stones to throw at Him, they said, “We are not stoning You for any good work but for blasphemy, because You, a mere Man, claim to be God” (John 10:33).

The Only True God — Conclusion

John 17:3 needs to be read in context to fully appreciate what Jesus was saying in that prayer. The contrast is not between the Father and the Son but between the Father and the world’s false gods and idols. Jesus is conversing with the Father who is in heaven while Jesus is on earth. Jesus’ statement that the Father is the only true God should not be seen as contradictory or inconsistent with the whole of the Bible, which supports the fact Jesus Christ is God.

Related Resources:

- Dr Wayne Grudem - [Systematic Theology - see page 189 - God is Three Persons](#) - EXCERPT - "God Is Three Persons. The fact that God is three persons means that the Father is not the Son; they are distinct persons. It also means that the Father is not the Holy Spirit, but that they are distinct persons. And it means that the Son is not the Holy Spirit. These distinctions are seen in a number of the passages quoted in the earlier section as well as in many additional New Testament passages."

Octavius Winslow - John 17:3

WHEN does this acquaintance between God and man commence? It commences in reconciliation—it commences at the time of man’s peace with God. I can form no acquaintance with an individual against whom my heart cherishes deep, inveterate, and deadly enmity; my very hatred, my very dislike to that individual prevents me from studying his character, from analyzing his heart, and from knowing what are his feelings towards me. But bring me into a state of amity with that individual—remove my enmity, take away my dislike, propitiate his feelings towards me, and then I am in a position for studying and becoming acquainted with his character. The Holy Spirit does this in man; He takes away the enmity of the sinner’s heart, humbles his spirit, and bows it in penitence; constrains the sinner to lay down the weapons of his hostility against God—brings him to see that the God against whom he has been battling and fighting all his life is a God of love, a God who draws sinners to Himself, a God who is reconciled in Jesus Christ. That soul, disarmed of its rebellion and enmity, is now brought into a position for the study of God’s character. Looking at God now, not through

the law, but through the gospel, not in creation, but in Christ, he is in a position for becoming acquainted with God. And oh what an acquaintance he now forms! All his dark and shadowy conceptions vanish away; all his distorted views are rectified; and the God that he thought was a God so hateful, a God whose law was so repulsive, a God who was so harsh and tyrannical, he sees now to be a God of infinite mercy and love in Jesus Christ: now he becomes acquainted with Him as a sin-pardoning God, blotting out the utmost remnant of his transgressions; he becomes acquainted with Him as a God reconciled in Christ, and therefore a Father pacified towards him. Oh! what a discovery is made to him of that God, with whom before his soul lived in the darkest and deepest alienation! Thus he becomes acquainted with God, when his heart becomes reconciled to God. A closer and more simple view of Jesus, a daily study of Jesus, must deepen my acquaintance with God. As I know more of the heart of Christ, I know more of the heart of the Father; as I know more of the love of the Savior, I know more of the love of Him who gave me that Savior; as I know more of His travail of soul, to work out my redemption—as I know more of the tears of blood He shed—as I know more of the groans of agony He breathed—as I know more of the convulsions through which He passed—as I know more of the death-throes of the spotless soul of His—I know more of the heart of God, more of the character of God, and more of the love of God. Want you to see more of the glory of God? See it in the face of Jesus. Learn it in the "brightness of the Father's glory," learn it in "the express image of His person," as it stands revealed to you in the person and in the work of Jesus Christ.

Rob Morgan - Fire (BORROW [From this verse : 365 inspiring stories about the power of God's word](#))

Blaise Pascal was without equal, a brilliant French philosopher, scientist, mathematician, and inventor. As a boy in Paris, his remarkable grasp of mathematics led to his involvement with the Academy of Science where he mingled with the greatest intellectuals of his day. At age 15, he was writing books and developing theorems that left his professors shaking their heads. As a teenager, he invented history's first calculating machine, and other discoveries led to the invention of the barometer, the vacuum pump, the air compressor, the syringe, and the hydraulic press.

But as a young man, Pascal had trouble with the spiritual equations of life, and he soon grew disillusioned with the pleasures of his fashionable society. One night he picked up a Bible and turned to John 17. As he began reading, verse 3 blazed out like a spark and seemed to set the room on fire—"And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent." His soul was instantly converted to Jesus Christ, and taking pen and parchment, he began quickly writing snatches of his thoughts:

In the year of Grace, 1654
On Monday, 23d of November
Fire
God of Abraham, God of Isaac, God of Jacob,
not of the philosophers and scholars.
Certitude. Certitude, Feeling. Joy. Peace.
Joy, joy, joy, tears of joy.
This is eternal life, that they may know You, the Only true God,
and Jesus Christ whom You have sent.

Jesus Christ. Let me never be separated from Him. Pascal's life was changed forever, and he became a powerful Christian thinker and writer. The scrap of parchment was found after his death sewed into the lining of his coat, that it might ever be close to his heart.

QUESTION - [What is the key to truly knowing God?](#)

ANSWER - Within all of us there exists a strong desire to be known and to know others. The most important Person to know is our Creator. In fact, Jesus taught that eternal life is not just a span of time; it is a relationship: "Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent" ([John 17:3](#)).

The key to truly knowing God is found in what God has revealed about Himself in the Bible. He wants to be known (see Acts 17:27). The problem is our sinfulness. We are all sinful (Romans 3), and we fall short of the standard of holiness required to commune with God. We have "exchanged the glory of the immortal God for images made to look like a mortal human being and birds and animals and reptiles" (Romans 1:23). So, in order to truly know God, we must first acknowledge our sin and [repent](#) of it (see Acts 3:19).

In turning from sin, we must turn to Jesus Christ, the [only Savior](#) from sin. In Jesus alone is salvation (Acts 4:12). We receive Jesus by faith: "As many as received Him, to them He gave the right to become children of God, to those who believe in His name" (John 1:12, NKJV). Jesus' death and resurrection provided for the forgiveness of our sin, and He alone is the way to a personal knowledge of God: "I am the way, the truth, and the life. No one comes to the Father, except through Me" (John 14:6, NKJV).

Jesus revealed to us who God is, so in knowing God we must look to Jesus: "Anyone who has seen me has seen the Father. . . .

Believe that I am in the Father, and that the Father is in me” (John 14:9–10; cf. John 17:6). Every work that Jesus did was in obedience to the Father in heaven (John 5:19). Every word Jesus spoke was straight from the Father (John 12:49). To know God, we must know Jesus.

Another key ingredient in truly knowing God is [reading the Bible](#), God’s Word. In the Bible we have God’s revelation of His character, His promises, and His will. It is through the Bible that we know that God is “a compassionate and gracious God, slow to anger, abounding in love and faithfulness” (Psalm 86:15). It is through the Bible that we know that God is “mighty and awesome, who shows no partiality and accepts no bribes” (Deuteronomy 10:17). It is through the Bible that we know that God is “the King eternal, immortal, invisible,” worthy of “honor and glory for ever and ever” (1 Timothy 1:17).

Truly knowing God also comes through our commitment to obey what we read in the Scriptures. We were saved unto good works (Ephesians 2:10), and, as we obey the Lord, we become part of God’s plan of continuing to reveal Himself to the world. We are salt and light on this earth (Matthew 5:13–14), designed to bring God’s flavor to the world and to serve as a shining light in the midst of darkness. Jesus Himself placed the greatest importance on loving God with all we are and loving our neighbor as ourselves (Matthew 22:37–40).

These are the keys to truly knowing God. Of course, those who know God will also be committed to [prayer](#), [fellowship](#) with other believers, [sincere worship](#), and [walking in the Spirit](#). Jesus taught His disciples about the Holy Spirit, contrasting the world’s ignorance of Him with the disciples’ knowledge: “The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you” (John 14:17). It is through the Spirit of God that we have “adoption to sonship. And by him we cry, ‘Abba, Father.’ The Spirit himself testifies with our spirit that we are God’s children” (Romans 8:15–16). Through Christ and the indwelling Holy Spirit, our lives can be filled with God, and we can experience the joy of truly knowing Him.

Related Resource:

- [What does it mean to know Jesus?](#)
- [Is Jesus the only way to Heaven?](#)

David Reed - (BORROW [Jehovah’s Witnesses : answered verse by verse PAGE 80](#))

John 17:3 “This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ.” (NWT)

One of the verses most frequently quoted by door-knocking Jehovah’s Witnesses is John 17:3. They use it in two different ways:

First, although most translations render the Greek as “to know” God, the Watchtower version says “taking in knowledge.” This enables Witnesses to use the verse in offering listeners a “free home Bible study” in order to take in this so-called knowledge of God. Those who accept the offer are quickly switched from the Bible to one of the many books published by the Watchtower Bible and Tract Society.

After that, the persons studying with the Witnesses are “Ever learning, and never able to come to the knowledge of the truth” (2 Tim. 3:7, KJV). Jesus Christ himself revealed that he is “the Way and the Truth and the Life,” and that “no one comes to the Father except through Me” (John 14:6, MLB). The “facts” that keep filling Witnesses’ heads never make up for the lack of actually knowing Jesus, the living Truth.

It is like the situation of a young fan of a famous movie star who has seen all the star’s movies, read volumes of biographical material, and decorated his walls with the star’s pictures. Yet all of this knowledge can never add up to the sort of relationship enjoyed by the star’s adopted son, who lives in a close relationship with him. Real Christianity involves being adopted by God as his child, and really coming to know him (see Gal. 4:5–9; Rom. 8:14–39). Watchtower-supplied “knowledge” can never equal that.

The second way that Jehovah’s Witnesses use John 17:3 is to deny the deity of Christ. They point out that Jesus called the Father “the only true God” and made a distinction between “you, the only true God” and “the one whom you sent forth, Jesus Christ.” Of course, the relationship of Father, Son, and Holy Spirit within the Godhead is a matter that even orthodox Christians can at best “see through a glass, darkly,” while we look forward to going home to be with the Lord and, only then, seeing him “face to face” (1 Cor. 13:12, KJV). But, we can see clearly enough right now to know that the Watchtower Society is twisting John 17:3.

If Jesus’ reference to the Father as “the only true God” were meant to exclude the Son from deity, then the same principle of interpretation would have to apply to Jude 4, where Jesus Christ is called “our only Owner and Lord” (NWT, italics added). This would have to exclude the Father from Lordship and Ownership. Yet, Witnesses speak of the Father as “the Lord Jehovah,” even though Jude 4 calls Jesus our “only” Lord. And the Holy Spirit is called “Lord” at 2 Corinthians 3:17. Obviously, then, neither use of the word only is exclusive with reference to the Father, the Son, and the Holy Spirit. Jesus’ being called our “only” Lord does not rule

out the Lordship of the Father and the Holy Spirit, and the Father's being called the "only" true God does not exclude the Son and the Holy Spirit from deity.

See also the discussions of Genesis 18:1–2; Exodus 3:14; Psalm 110:1; Isaiah 9:6; John 1:1; John 20:28; and Revelation 1:7–8.

Knowing God —John 17:3 (BORROW [Experiencing God day-by-day PAGE 64](#))

Knowing God through experience is radically different than knowing about God from a theology textbook. According to the Bible, you cannot say you know God unless you have experienced Him (Phil. 3:8, 10). Biblical knowledge always involves experience. You may become discouraged because the truths you read about in the Bible are much richer than the reality of your own experience.

If you have not experienced God's power at work in and through your life, do not settle for a secondhand knowledge of God's power, rejoicing in what He has done in others. Jesus' prayer was that you would come to know God and His presence in your life and experience. Don't discount the power of God as described in Scripture simply because you have not experienced it. Bring your experience up to the standard of Scripture, never reduce Scripture to the level of your experience. Don't settle for a head knowledge of God's love. Jesus prayed that you would experience the depth and width and height of His love and that you would enjoy God's full and unending love in the day-to-day experiences of your life.

If you sense there are biblical truths that you are not experiencing, keep that truth before you and ask God to bring it into your everyday experience. Ask God if there are any adjustments you need to make in order to receive His promise. Don't give up on the promises of God, stay with them until you are fully experiencing them

Life Everlasting

Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. John 17:3

Today's Scripture & Insight : John 17:3–12

"Don't be afraid of death, Winnie," said Angus Tuck, "be afraid of the unlived life." That quote from the book-turned-film *Tuck Everlasting* is made more interesting by the fact that it comes from a character who can't die. In the story, the Tuck family has become immortal. Young Jesse Tuck, who falls in love with Winnie, begs her to seek immortality too so they can be together forever. But wise Angus understands that simply enduring forever doesn't bring fulfillment.

Our culture tells us that if we could be healthy, young, and energetic forever, we would be truly happy. But that's not where our fulfillment is found. Before He went to the cross, Jesus prayed for His disciples and for future believers. He said, "Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent" (John 17:3). Our fulfillment in life comes from a relationship with God through faith in Jesus. He's our hope for the future and joy for this present day.

Jesus prayed that His disciples would take on the patterns of new life: that they would obey God (v. 6), believe that Jesus was sent by God the Father (v. 8), and be united as one (v. 11). As believers in Christ, we look forward to a future eternal life with Him. But during these days we live on earth, we can live the "rich and satisfying life" (10:10 nlt) that He promised—right here, right now. By: Karen Pimpo (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Where's your joy and contentment found in this life? In what ways do you exhibit new life in Christ?

Jesus, help me take hold of the abundant life that You've given to me.

Support in Trial - "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou has sent."—John 17:3

"Praised be the LORD! this is sufficient for me and for eternity."

When Dr. Fisher, Bishop of Rochester, came out of the Tower of London, and saw the scaffold on which he was to be beheaded, he took out of his pocket a Greek Testament; and, looking up to heaven, he exclaimed: "Now, O LORD, direct me to some passage which may support me through this awful scene." He opened the book, and his eye glanced on the text, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." He instantly closed the book, and said: "Praised be the LORD! this is sufficient for me and for eternity."

- **glorified:** John 12:28 13:31,32 14:13
- **accomplished:** John 4:34 5:36 9:3 14:31 15:10 John 19:30 Ac 20:24 2Ti 4:7

Related Passages:

John 5:36+ "But the testimony which I have is greater than the testimony of John; for the works which the Father has given Me to **accomplish** ([teleioo](#)) –the very works that I do–testify about Me, that the Father has sent Me.

John 19:30+ Therefore when Jesus had received the sour wine, He said, "**It is finished** ([teleo](#) in perfect tense = [tetelestai](#))!" And He bowed His head and gave up His spirit.

MISSION IMPOSSIBLE FOR MEN WAS MISSION POSSIBLE FOR JESUS

I **glorified** ([doxazo](#) - aorist tense) **You on the earth** ([ge](#)), - How did the Son glorify His Father **on the earth** (of course referring to His incarnation)? Jesus gave a proper opinion (meaning of "glorify") regarding the Father to the Jews who saw Jesus works and heard His words. Both pointed to His divine origin and should have given the Jews a "proper opinion" of His Father.

In John 4:34+ "Jesus said to (HIS DISCIPLES), "My food is to do the will of Him who sent Me and to **accomplish** ([teleioo](#)) **His work**." One wonders if the disciples remembered Jesus' earlier teaching as they listen to Him pray to His Father acknowledging that in this **hour** He is about to finish His **work** as the Lamb of God Who takes away the sin of the world (Jn 1:29+).

[Brian Bell](#) - I have glorified you on the earth - by His doctrine; miracles; sufferings; & death to come

Having accomplished ([teleioo](#) - finished) **the work** ([ergon](#)) **which You have given Me to do** ([poieo](#)) - The Greek literally reads "the work that you gave to me **so that** ([hina](#) term of purpose) I may do it." **Having accomplished** ([teleioo](#) - finished) is **past tense** which speaks of His atoning work on the Cross as so certain that it can spoken of as having already been **accomplished**. It is clearly no coincidence that the verb **accomplished** ([teleioo](#)) is related to the verb Jesus used when He cried out from Cross **It is finished!**" (Jn 19:30+ - [teleo](#) in perfect tense = [tetelestai](#)), for this cry marked the fulfillment of His Mission. Recall that when the disciples were in Samaria with Jesus and were discussing food, Jesus responded that "My food is to do the will of Him who sent Me and to accomplish ([teleioo](#) - finish) His work (redemption was the Father's work)." (Jn 4:34+)

THOUGHT - There is a similar use of **glorified** in the past tense (as if it were already accomplished) when Paul speaks of believers writing "whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified." **Glorified** ([doxazo](#) - aorist tense) is past tense, which describes our glorification as a certain, accomplished event! Most of us do not feel very glorified yet, and of course, we are not yet glorified in the sense of celestial glory, but that future glorification of our bodies is such a [FAIT ACCOMPLI](#) that Paul speaks of it in the past tense. That is how certain our salvation (see the [Three Tenses of Salvation](#)) is beloved! See [What is glorification of believers?](#)

Dear disciple, when you lay down on your deathbed and prepare to take your last breath, will you be able to confidently declare "I have accomplished the work which the Father has given me to do?" You may be asking "What work?" I'm glad you asked. In Ephesians 2:10+ Paul declared that all believers (Eph 2:8-9+) are "His (THE FATHER'S) workmanship ([poiema](#)), created in Christ Jesus for (HERE IS OUR PRESENT PURPOSE) [good works](#), which God prepared beforehand so that (WHAT IS PURPOSE OF THESE "PREPARED" WORKS?) we would walk (live, carry out) in them." For more discussion of this important topic (WHY? because of the Bema Seat Judgment of Believers - 2Co 5:10+) see [Believers Are God's Masterpiece. His Poiema](#) and Redeem the Time (the "time of your life" - cf Jas 4:14+).

[Bob Utley](#) sums up Jesus' **work** - The **work** was threefold: (1) revelation of the Father (cf. Jn 1:14, 18); (2) redemption of fallen mankind (cf. Mark 10:45; 2 Cor. 5:21); and (3) an example of true humanity (cf. Jn 13:31; 1 Pet. 2:21). Also, Jesus' work of intercession continues (cf. 1 John 2:1).

Spurgeon - Jesus regards his work as already done, although he had yet to die, to pay the ransom price for his people, yet by a leap of holy faith he says, "I have finished the work which thou gavest me to do."....Here our Saviour speaks by anticipation. He foresaw that he would pass through his passion, that all the work of his people's redemption would be fully accomplished, and in this his final prayer on earth to the Father he could truly say, "I have finished the work which thou gavest me to do." May you and I be

able to say the same when we depart out of this world! Not boastingly, — there was no boasting in our Lord, — but truthfully conscientiously, from the bottom of our heart may each one of us be able to say, "I have finished the work which thou gavest me to do"!What a blessed thing that our Saviour was able to say this just before his death! Oh, that you and I may be able to utter some humble echo of this speech when we come to the end of our lives! This is indeed a life worth living. ([Exposition of John](#))

Brian Bell - He had finished the work? But, He was only 33. He only reached 11 men in depth. Wasn't His life a tragic waste by being cut so short? 1. Only when seen from a limited perspective! 2. Man focuses on immediate results; God, on ultimate results. a) We see only the seed that is sown or, at best, the sprout; He sees the harvest! - There was a famous painting from the 1st world war. It showed an engineer fixing a field telephone line which was essential. He had just completed the line so that the essential messages might come through...when he was shot! The picture shows him in the moment of death, & beneath it there is the one word, "Through!" He had died, he had given his life, that the message might get through. That is exactly what Jesus did. He had completed His task. He got the Fathers message through loud & clear. He had brought Gods love to ma

NET NOTE - By completing the work. The idea of Jesus being sent into the world on a mission has been mentioned before, significantly in Jn 3:17. It was even alluded to in the immediately preceding verse here (Jn 17:3). The completion of the "work" the Father had sent him to accomplish was mentioned by Jesus in Jn 4:34 and Jn 5:36. What is the nature of the "work" the Father has given the Son to accomplish? It involves the Son's mission to be the Savior of the world, as Jn 3:17 indicates. But this is accomplished specifically through Jesus' sacrificial death on the cross (a thought implied by the reference to the Father "giving" the Son in Jn 3:16). It is not without significance that Jesus' last word from the cross is "It is completed" (Jn 19:30).

Warren Wiersbe - One day, each of us will have to give an account of his or her ministry. It is a solemn thought that we shall stand before the Judgment Seat of Christ and give our "final report." I trust that we will be able to say, "I have glorified Thee on the earth; I have finished the work which Thou gavest me to do" (John 17:4). ([Bible Exposition Commentary](#))

Accomplished (5048) **teleioo** related to **teleios** from **telos** = an end, a purpose, an aim, a goal, consummate soundness, idea of being whole) means to accomplish, to carry to consummation, to bring to an end or to the intended goal (telos). It means to be complete, mature, fully developed, full grown, brought to its end, finished, wanting nothing necessary to completeness or in good working order. It does not mean simply to terminate something but to carry it out to the full finish which is picked up in the translation "perfected". **Teleioo** signifies the attainment of consummate soundness and includes the idea of being made whole. Interestingly the Gnostics used **teleios** of one fully initiated into their mysteries and that may have been why Paul used **teleios** in this epistle.

Apostello repeatedly speaks of the Father sending the Son on mission. Indeed the writer of Hebrews exhorts us to "consider Jesus the **Apostle** ([apostolos](#)) and High Priest of our confession" (Heb 3:1+), so here are just a few of over 30 passages ([see complete list below](#))

TELEIOO - 24X/23V - accomplish(2), accomplished(1), finish(1), fulfill(1), full number(1), made perfect(4), made...perfect(1), make...perfect(1), make perfect(1), perfect(2), perfected(7), reach...goal(1), spending the full number(1). Lk. 2:43; Lk. 13:32; Jn. 4:34; Jn. 5:36; Jn. 17:4; Jn. 17:23; Jn. 19:28; Acts 20:24; Phil. 3:12; Heb. 2:10; Heb. 5:9; Heb. 7:19; Heb. 7:28; Heb. 9:9; Heb. 10:1; Heb. 10:14; Heb. 11:40; Heb. 12:23; Jas. 2:22; 1 Jn. 2:5; 1 Jn. 4:12; 1 Jn. 4:17; 1 Jn. 4:18

Charles Swindoll - Jesus mastered the art of maintaining a clear perspective while accomplishing every single] one of His objectives. Though we never read of His hurrying anywhere, He managed to fulfill the complete agenda. Just before the agony of the cross, He told the Father that He had "finished the work which You have given Me to do" (John 17:4, NKJV). And only seconds before He drew His last breath, He made that epochal statement, "It is finished" (John 19:30). Nothing essential was left undone. (BORROW [Bedside Blessings PAGE 380](#))

Vance Havner - No Second Best

"What wilt Thou have me to do?" Acts 9:6

God has a place and purpose for you, somewhere for you to be and something for you to do. You never will be happy elsewhere, nor can you please God anywhere but there. You may do lovely things, reach earthly success, but always there will be the haunting sense of having missed the main thing, of having been satisfied with life's second best which isn't best or even good. Woodrow Wilson once spoke of being "defeated by one's secondary successes." How many are defeated by their own success so that they never know God's success!

Lot chose his own success and missed God's better thing. Saul did it from Gilgal to Gilboa. Demas did it. David "served his generation by the will of God" (Acts 13:36). That is success. Our Lord said, "I have glorified Thee on the earth: I have finished the

work which Thou gavest me to do" (John 17:4). That is success, though it looked like failure.

If God has shown you his purpose—he will if you yield to him—don't dodge. Jonah tried to get away from God's presence and purpose and you know what happened. The only place to hide from his presence is in his presence. Don't tell God you won't do what he orders and try to compromise on something else just as good. There is nothing else just as good because there are no second bests in the will of God.

J H Jowett - THE LORD'S BODY

"I have finished the work which Thou gavest Me to do." —John 17:4

THIS quiet confession is in itself a token of our Lord's divinity. The serenity in which He makes His claims is as stupendous as the claims themselves. "Finished," perfected in the utmost refinement, to the last, remotest detail! Nothing scamped, nothing overlooked, nothing forgotten! Everything which concerns thy redemption and my redemption has been accomplished. "It is finished!"

"And now ... I come to Thee." The visible Presence is withdrawn. There is no longer in our midst a Jesus whose body we can bruise and crucify. "But these are in the world." Yes, and His disciples are now His body. He becomes incarnated in them. If they refuse Him a body, He has none! He looks through their eyes, listens through their ears, speaks through their lips, ministers through their hands, goes on sacred pilgrimages with their feet! "Know ye not that ye are the body?"

Does my discipleship offer my Lord a limb? Can He communicate with the world through me? Does my discipleship multiply His powers of expression? Has He more eyes, more ears, more hands because I am a member of His Church? Or——?

Glory

Today's Bible Reading: John 17:1–8

I have brought you glory on earth by finishing the work you gave me to do. -John 17:4

The movie Glory celebrated the first African-American units to serve in the United States Army. Set in the Civil War, the film was based on historical accounts and made for brilliant storytelling! But in the end, almost all the key characters died.

Glory in death by combat?

In sports we sometimes see an athlete attempt the seemingly impossible—for example, an unbelievable catch by an outfielder with his outstretched arm reaching over the wall. It's called "going for the glory."

Glory by fame and acclaim?

On His way to the garden of Gethsemane the night before the cross, Jesus prayed, "I have brought you glory on earth by finishing the work you gave me to do. And now, Father, glorify me in your presence with the glory I had with you before the world began" (John 17:4–5). What was He praying for? The word Jesus would have used for glory is *kabod*, which essentially means "gravitas." This *gravitas* describes a person who embodies "wisdom, balance, stability, patience, impartiality, nobility." Put another way, a *kabod* person possesses substance in the best and most important ways.

Now, ponder this: The most significant, substantial, and glorious Person in all eternity was willing to put aside all of that *gravitas*—that glory—to come to our rescue. And now, having completed that work, He's had that glory fully restored.

Glory by His obedience to the perfect will and plan of His Father.

In your own words, how would you define the word glory? In what ways can you see how Jesus embodied a more thorough definition of glory?

Father, it's in our nature to seek glory for ourselves, but that's a distorted view of what glory is and what it's for. Forgive us, and help us to give You the glory due Your name. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Robert Neighbour - The Retrospective — facing an Accomplished Task

"I have" (John 17:4).

How blessed that the Lord, knowing that His hour had come that He should leave the world, lingered long enough to glance back over the days of His earthly pilgrimage and to recapitulate for us, before the Father, the great accomplishments of His life. As

recorded, this retrospective brings before us seven distinct statements.

"I have glorified Thee" (vs. 4).

"I have finished the work" (vs. 4).

"I have manifested Thy name" (vs. 6).

"I have given unto them the words" (vs. 8).

"I have given them" the glory (vs. 22).

"I have known Thee" (vs. 25).

"I have declared Thy name" (vs. 26).

What a wealth of vision! What room for reflection? Would that each believer might be empowered to walk in the steps of His Master, and be enabled to close up his earthly testimony and service with something of the same glorious accomplishments.

What have we here?

1. The Father glorified. Surely this we too may do. Whether we eat or drink or whatever we do, we should do it all for His glory. Not a thing for "glorifying in the flesh." Not a task done for the glory of men — all for the glory of God. Over every deed and word the echo of our soul should be: "For to me to live is Christ."

2. The work completed. We all have a work, but, too often, it is a work neglected, a work forgotten, a work spoiled. Saints need to walk in the Spirit and to redeem the time, for the days are evil. We pass this way but once. A day wasted is a day lost. We cannot crowd into to-morrow the task assigned for to-day. Let us serve diligently and faithfully until we have finished our assignment. God hath committed unto us the work of reconciliation.

3. A name manifested. The Word suggests that Christ "interpreted the Father." He lived out the meaning of all the blessed and holy names of God. He was the compliment of all those gracious Jehovah titles of the Old Testament. We too should tell out God. All of us are saved for that very purpose. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him Who hath called you out of darkness into His marvelous light" (I Peter 2:9).

4. A word imparted. Jesus Christ preached the Word. He gave forth the Word. So should we. We are "separated unto the Gospel of God * * concerning His Son" (Rom. 1:1, 3). We are to preach the Word. Alas, how many pulpits are given over to vain philosophies and to the doctrines of men! How many pulpits have been turned into forums for political harangues, for social sentiments, for lectures on ethical culture! God hath committed unto us the Word of reconciliation; let us preach the Word.

5. A glory given. What a bequest! While we live we can do no greater work than to give to men the knowledge of eternal life. "Silver and gold have I none," were the disappointing words which Peter spoke to the lame man who sat asking alms; but "such as I have give I unto thee * * walk" were the comforting words which quickly followed. Our best service to humanity must ever remain the imparting of the gift of Heavenly glory and eternal life.

6. A fellowship sustained. Christ said, "I have known Thee." This, too, is our privilege. If we keep His words, the Father will come in and take up abode with us, and we will know Him. Indeed, this is eternal life that we might know Him. Holy communion! Blessed union! "If we walk in the light, as He is in the light, we have fellowship one with another" (I John 1:7).

7. A name declared. We have had the name manifested, now we have the same name told out. Who is ashamed to declare the name of God? Shall we live with no testimony upon our lips? Shall we think that the testimony of our daily walk is enough? Nay, we must also publish abroad with our tongues the glories of the matchless Christ and the riches of the grace of God. "Let the redeemed of the Lord say so."

God-Given Time John 17:4 - J Oswald Sanders

Our Lord moved through life with a majestic and measured tread, never in a hurry and yet always thronged by demanding crowds, never giving those who sought His help a sense that He had any more important concerns than their particular interests. What was His secret? Knowing that every person's life is in the plan of God, He realized that His life and all the conditions in which it was to be worked out were under the perfect control of His Father.

Time held no power over Him. On several occasions He asserted that His hour had not yet come. There was the consciousness that His Father's plan had been drawn with such meticulous accuracy that every hour fit into the overall purpose of His life. His calendar had been arranged, and His sole concern on earth was to fulfill the work given Him to do in the allotted hours (John 7:6; 12:23, 27; 13:1; 17:1). Nor would He allow His much-loved mother to interfere with this divinely planned timetable (John 2:4). Deep human affection could not be permitted to affect His schedules, or His Father's plan would be marred (John 11:6, 9).

Small wonder then, that at the close of life He could review it with absolute objectivity and speak the self-approving words: "I have

finished the work which thou gavest me to do" (John 17:4 KJV); no part of His life was marred by undue haste or imperfectly completed through lack of time. He found sufficient time in the twenty-four hours of the day to do the whole will of God.

The Lord's corrective word to His disciples, "Are there not twelve hours in the day?" (John 11:9 KJV), seems to suggest a quiet, steady confidence in His Father's purpose and a resulting courage even in face of enemies and danger. Interruptions could not disturb His peace because they had already been provided for in the Father's planning, and the wrath of enemies would have to await His "hour." Thus He could pursue His work undisturbed, knowing it would be "finished." There would be time for all that God meant Him to do, though there might not always be "leisure so much as to eat" (Mark 6:31 KJV).

He Is Without Sin John 17:4 - J Oswald Sanders

The Lord's challenge to His critics still remains unanswered: "Can any of you prove me guilty of sin?" (John 8:46). His sinlessness could not be challenged, or they would have brought a charge against Him. Even hell could bring no accusation. "The prince of this world is coming. He has no hold on me," Jesus claimed (John 14:30).

A study of His life reveals consistent immunity from sin. Never did He show the slightest discontent with His own behavior—which would be a grave sin of pride in any other person. Never did He shed a tear over any failure. He demanded repentance of others yet was never penitent Himself. Nor can this self-satisfaction be explained on the grounds that His standard of duty or sense of moral obligation was less exacting than that of His contemporaries. The reverse was the case. His code of ethics was immeasurably higher than theirs, yet not once does He admit that He has in any degree fallen short of His own exacting standards.

At the end of His life, as Jesus communed with His Father in His moving High Priestly Prayer, He claimed to have accomplished perfectly the work entrusted to Him (John 17:4). In any other case than His, we would be justified in regarding such claims as obnoxious pride and arrogant hypocrisy. In His case the facts substantiated the claim.

To quote T. C. Edwards in this context, "The fact that Jesus never confessed sin implies in His case that He never did sin. In every other good man, the saintlier he becomes the more pitiless is his self-condemnation, and the more severe he is on certain kinds of sin, such as hypocrisy. But Jesus, if He were a sinner, was guilty of the very worst of sin, which He rebuked with burning anger in the Pharisees of His day. Yet He never accuses Himself . . . He never speaks about redeeming Himself but declares Himself to be the paschal lamb 'whose blood of the new covenant is shed for many unto the remission of sins'" (see Matthew 26:28).

While describing the doom of the unrepentant in terrible images, He never mentions His own need for salvation. He prayed, "Father, forgive them," but never, "Father, forgive Me."

ACCOMPLISH THE GOOD WORKS PREPARED FOR YOU (Eph 2:10 - Did you hear about the boy who failed all his college work? He wired his mother: "Failed everything; Prepare Papa." His mother wired back, "Papa prepared; Prepare yourself." This is the message a lot of us need in view of the Judgment Seat of Christ. God is prepared. We need to prepare ourselves by making each day count for the Lord! We all have a divine appointment one day with Him. May it be a pleasant time and not filled with grief because we wasted our lives away.

Chris Tiegreen - Fulfilling His Mission

"I have brought you glory on earth by completing the work you gave me to do." John 17:4

"The will of God is the measure of things." —St. Ambrose

IN WORD - Mission statements abound in this world. Few institutions or people that have them, however, really live up to them. They are ideals to strive for. But Jesus' declaration is that His mission statement has become reality. He has lived up to it. All that the Father has given Him to do, He has done.

Jesus did not preach to everyone in the world. He did not heal everyone, and He did not go everywhere. He didn't try to do more than He was assigned. In fact, many times He left the scene in search of solitude, even while needy people were clamoring for His attention. He didn't respond positively to every request that came to Him. He didn't stay busy for the sake of busyness. When He ascended into heaven, there was still—and there remains today—much work to be done. But Jesus focused on the work that God had given Him to do, and He accomplished it. He didn't stray from His mission.

Will we also be able to say, "I have brought You glory on earth by completing the work You gave me to do"?

IN DEED - One day we will approach the end of our lives. We will stand before the Father—figuratively on this side of death, literally afterward. Will we also be able to say, "I have brought You glory on earth by completing the work You gave me to do" (**ED**: see Eph

2:10+ for this work)? Is Jesus our model as we seek the will of God and minister in this world? (ED: See [Walking Like Jesus Walked!](#))

Blessed are the people who will be able to echo these words as their life ends. It will not mean that we were everything everyone else expected of us. It will not mean that we worked so hard that we're sure we managed to accomplish God's will sometime during all our activity, although we're not sure when. It will not mean that we addressed every situation for which we felt sympathy, or gave to every organization or missionary that said they needed our financial support. **It will simply mean that we discerned God's will for our lives and devoted ourselves to accomplishing it by the power of His Spirit. May we be single-minded for that goal.** (SEE [At His Feet: Daily Readings to Deepen Your Walk with Jesus - Page 240](#))

Salvation Army - Miriam Booth, daughter of the founder of the Salvation Army, was a brilliant and cultured woman who began her Christian work with great promise and unusual success. Very soon, however, disease brought her to the point of death. A friend told her it seemed a pity that a woman of her capabilities should be hindered by sickness from doing the Lord's work. With deep insight and gently grace, Miriam replied, "It's wonderful to do the Lord's work, but it's greater still to do the Lord's will!"

Commenting on John 17:4, blind minister and hymn writer George Matheson said, "Was the work of the Master indeed done? Was not His heaviest task yet to come? He had not yet met the dread hour of death. Why did He say, then, that His work was done? It was because He knew that when the will is given, the battle is ended! . The cup which our Father gives us to drink is a cup of the will. It is easy for the lips to drain it when once the heart has accepted it . The act is easy after the choice."

Oswald Chambers - After Surrender—Then What?

"I have finished the work which You have given Me to do" (John 17:4).

*The greatest crisis we ever face
is the surrender of our will.*

True surrender is not simply surrender of our external life but surrender of our will—and once that is done, surrender is complete. The greatest crisis we ever face is the surrender of our will. Yet God never forces a person's will into surrender, and He never begs. He patiently waits until that person willingly yields to Him. And once that battle has been fought, it never needs to be fought again.

Surrender for Deliverance. "Come to Me ... and I will give you rest" (Matthew 11:28). It is only after we have begun to experience what salvation really means that we surrender our will to Jesus for rest. Whatever is causing us a sense of uncertainty is actually a call to our will—"Come to Me." And it is a voluntary coming.

Surrender for Devotion. "If anyone desires to come after Me, let him deny himself ..." (Matthew 16:24). The surrender here is of my self to Jesus, with His rest at the heart of my being. He says, "If you want to be My disciple, you must give up your right to yourself to Me." And once this is done, the remainder of your life will exhibit nothing but the evidence of this surrender, and you never need to be concerned again with what the future may hold for you. Whatever your circumstances may be, Jesus is totally sufficient (see 2 Corinthians 12:9 and Philippians 4:19).

Surrender for Death. "... another will gird you ..." (John 21:18; also see verse 19). Have you learned what it means to be girded for death? Beware of some surrender that you make to God in an ecstatic moment in your life, because you are apt to take it back again. True surrender is a matter of being "united together [with Jesus] in the likeness of His death" (Romans 6:5) until nothing ever appeals to you that did not appeal to Him.

And after you surrender—then what? Your entire life should be characterized by an eagerness to maintain unbroken fellowship and oneness with God.

Oswald Chambers - "It is Finished!"

"I have finished the work which You have given Me to do" (John 17:4).

The death of Jesus Christ is the fulfillment in history of the very mind and intent of God. There is no place for seeing Jesus Christ as a martyr. His death was not something that happened to Him—something that might have been prevented. His death was the very reason He came.

Never build your case for forgiveness on the idea that God is our Father and He will forgive us because He loves us. That contradicts the revealed truth of God in Jesus Christ. It makes the Cross unnecessary, and the redemption "much ado about nothing." God forgives sin only because of the death of Christ. God could forgive people in no other way than by the death of His Son, and Jesus is exalted as Savior because of His death. "We see Jesus ... for the suffering of death crowned with glory and honor

..." (Hebrews 2:9). The greatest note of triumph ever sounded in the ears of a startled universe was that sounded on the Cross of Christ—"It is finished!" (John 19:30). That is the final word in the redemption of humankind.

Anything that lessens or completely obliterates the holiness of God, through a false view of His love, contradicts the truth of God as revealed by Jesus Christ. Never allow yourself to believe that Jesus Christ stands with us, and against God, out of pity and compassion, or that He became a curse for us out of sympathy for us. Jesus Christ became a curse for us by divine decree. Our part in realizing the tremendous meaning of His curse is the conviction of sin. Conviction is given to us as a gift of shame and repentance; it is the great mercy of God. Jesus Christ hates the sin in people, and Calvary is the measure of His hatred.

George Matheson - Was the work of the Master indeed done? Was not its heaviest task yet to come? He had not yet met the dread hour of death. Why did He say that His work was done? It was because He knew that, when the will is given, the battle is ended. He was only in the shadows of the garden; but to conquer these shadows was already to conquer all. He who has willed to die has already triumphed over death. All that remains to Him is but the outer husk, the shell. The cup which our Father giveth us to drink is a cup for the will. It is easy for the lips to drain it when once the heart has accepted it. Not on the heights of Calvary, but in the shadows of Gethsemane is the cup presented; the act is easy after the choice. The real battlefield is in the silence of the spirit. Conquer there, and thou art crowned.

Jon Courson - I have finished the work... John 17:4

'I have finished the work.' Not, 'I started it'; not, 'I thought about it'; not 'I was going to get to it.' The roads from Bible studies and Bible conferences are strewn with the broken commitments of men and women who began but never finished what God told them to do. I'm sure glad that after Noah finished the frame on the ark, he didn't say, 'Close enough. We don't need a roof.' No, he finished the work. He completed the task. If he hadn't, we would all be sunk.

What about you? If you knew you only had a few hours to live, could you say, 'Father, I finished the work You gave me to do'? Or would you say, 'I know You put this on my heart last year, and I meant to get to it, but...'?

Have you finished the work? Saul didn't...

'Let not one Amalekite remain,' Samuel told Saul (1 Samuel 15:3). And Saul killed almost everyone—but he decided to keep Agag, king of the Amalekites, as a trophy. Twenty-five years later, wounded in battle, rather than being captured by the enemy, Saul turns to a young man on the field and says, 'Kill me.' And the young man—an Amalekite—did just that. Where did he come from? Somewhere along the way, Agag fathered a son.

What has God called you to do? What has He spoken to your heart about? Maybe it's some sin, or something that's got to go, and you think, 'Well, I've got it pretty much taken care of. I know the Lord's told me not to do this, but I've cut way back.'

'Have you finished it?'

'No, but I've got it under control.'

Watch out. Agag is out to get you.

'IT IS FINISHED,' cried Jesus from the Cross. I'm so glad He didn't say, 'I almost did it, but I'm going to come down now'—because if He had come down from the Cross, we would go down to hell. He paid the price. He finished the work. (BORROW [A Day's Journey: 365 Daily Meditations from the Word PAGE 92](#))

J R Miller - John 17:4

Jesus is the only man who has ever lived—so as to be able to say this!

The best lives are but fragments, leaving many things unfinished. Yet we ought to take a lesson from Christ's finishing of His work. He did it, simply by doing each day—the will of His Father for the day.

He was a young man when He died—only thirty-three. We think of those who die young—as dying before their work is completed. We learn, however, that even a young man, dying, may leave a finished work.

The truth is, enough years are given to each one—in which to do our 'allotted work'. Even a baby that lives only a day, merely looking into the mother's eyes and then going away, does the work that was given it to do. The young man who dies at thirty-three, with his hands full of tasks—if only he has lived faithfully, has finished the work which God gave him to do. Not years—but faithfulness, counts with God!

KJV John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

BGT John 17:5 καὶ νῦν ὁξάσῃ με σὺ, πατέρα, παρὰ σεαυτοῦ τὸ ὄξιν ἔχον πρὸ τῆς κτίσεως παρὰ σοῦ.

NET John 17:5 And now, Father, glorify me at your side with the glory I had with you before the world was created.

CSB John 17:5 Now, Father, glorify Me in Your presence with that glory I had with You before the world existed.

ESV John 17:5 And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

NIV John 17:5 And now, Father, glorify me in your presence with the glory I had with you before the world began.

NLT John 17:5 Now, Father, bring me into the glory we shared before the world began.

NRS John 17:5 So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

NJB John 17:5 Now, Father, glorify me with that glory I had with you before ever the world existed.

NAB John 17:5 Now glorify me, Father, with you, with the glory that I had with you before the world began.

YLT John 17:5 'And now, glorify me, Thou Father, with Thyself, with the glory that I had before the world was, with Thee;

MIT John 17:5 Father, glorify me now in your presence by my participating in the glory I had with you before the universe existed.

- **glorify**: John 17:24 1:18 3:13 10:30 14:9 Pr 8:22-31 Php 2:6 Col 1:15-17 Heb 1:3,10 1Jn 1:2 Rev 5:9-14
- **before**: John 1:1-3 Mt 25:34 1Pe 1:20 Rev 13:8

Related Passages:

John 1:1-3 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. 3 All things came into being through Him, and apart from Him nothing came into being that has come into being.

JESUS' PRAYER FOR GLORY

Now (literally "and now" - kai nun), **Father, glorify** ([doxazo](#) in [aorist imperative](#)) **Me together with** (para - beside) **Yourself with the glory** ([doxa](#)) **which I had with You before the world** ([kosmos](#)) **was** - This is Jesus' continuation of the request in Jn 17:1 for the Father to **glorify** Him but this request is slightly different. He is now requesting the **glory** He had in eternity past (**before the world was** - before creation of the heavens and earth). The phrase **glorify Me together with** can be translated "glorify Me at your side." (NET).

Wiersbe - the glory of God is the sum total of all that He is, the expression of His character. It is the manifestation of all that He is in Himself, His marvelous attributes. (SEE [The Intercessory Prayer of Jesus](#))

Spurgeon - In deep humility, Jesus had laid that glory aside for a while. He had tabernacled in human flesh; and when he spoke these words, the time was approaching when, All his world and warfare done, he should go back to his pristine glory with something more added to it..... Jesus had laid aside his glory for our sakes, now he asks that, his work being regarded as done, his glory may be given to him again....After the finished work, Christ was to have the glory. O worker for God, seek not glory before thy work is done! Expect not honour among men because thou hast begun the work so earnestly; plod on until it is finished, then shall the glory come. "Verily I say unto you, they have their reward," said our Lord concerning the scribes and Pharisees who sought the praise of men; but you have not your reward at present, it is yet to come. Wait for it, for it is sure to come.....This is such a prayer as never could have been prayed by a mere man and you cannot understand this prayer at all apart from the manhood and the Deity of Christ

combined. No human being could have written such a prayer as this even if it had been proposed to him to write a prayer that should be equally suitable to God and man. It is only suitable to Christ, the God-man, and it is in itself one of the best evidences of the inspiration of Scripture. I dare take my stand upon this chapter alone, and say that here we have the finger of God, the writing of the Holy Ghost, and here we have the very words of him who was God and man in one person. ([Exposition of John](#))

Jesus eternally had intrinsic celestial **glory** as God, but recall that He "emptied Himself" (see [kenosis](#)) and in His incarnation did not exhibit the same glory He had in Heaven. His celestial glory was temporarily veiled during His earthly life. And yet even as a Man John says that "the Word (Jn 1:1) became flesh, and dwelt among us, and **we saw His glory, glory as of the only begotten from the Father**, full of grace and truth." (Jn 1:14+) So what Jesus is asking for is that glory which He had possessed from all eternity.

When would Jesus' prayer be answered? After His Crucifixion, resurrection, ascension and at His coronation as King of kings and Lord of lords (Rev 19:16+).

What does the phrase **before the world** ([kosmos](#)) **was** say about Christ? First, note that **world** ([kosmos](#)) in this context speaks of the physical world, planet earth, home of mankind, not the fallen, godless kosmos. Secondly, note that this passage affirms Christ's [preexistence](#) and by extension His eternality (cf. Jn 1:1, 15; 6:62; 8:58; 16:28; 17:11, 13, 24; 2 Cor. 8:9; Phil. 2:6–11; Col. 1:17; Heb. 1:3; 10:5–8).

THOUGHT - What a beautiful request by Jesus for here we see Christ desiring to be seated at the right hand of His Father, where He would be able to fulfill His role as our [great High Priest](#). Indeed, the Father answered and now Jesus Christ sits in this favored position continually interceding for us as described in Hebrews 7:25+ ("He always lives to make intercession for them") and Romans 8:34+ ("Who is at the right hand of God, Who also [present tense - continually] intercedes for us"), also serving as our **Advocate** as described in 1Jn 2:1+ ("we have an **Advocate** [\[parakletos\]](#) - used of Spirit in Jn 14:16, 26, 15:26, 16:7] with the Father, Jesus Christ the righteous."). Hallelujah, what a Savior!

He was not praying for a "de-incarnation."

*His humanity which he took on at the incarnation (John 1:14) remains,
though now glorified.*

NET NOTE - **with Yourself** - Or "in your presence"; Grk "with yourself." The use of παρά (para) twice in this verse looks back to the assertion in John 1:1 that the Word (the Λόγος [Logos], Who became Jesus of Nazareth in Jn 1:14) was with God (πρὸς τὸν θεόν, pros ton theon). Whatever else may be said, the statement in Jn 17:5 strongly asserts the **preexistence of Jesus Christ**. It is important to note that although Jesus prayed for a return to the glory he had at the Father's side before the world was created, he was not praying for a "de-incarnation." His humanity which he took on at the incarnation (John 1:14) remains, though now glorified.

Warren Wiersbe on "**Before the world was**" writes that "the Trinity existed in timeless, dateless communion. The fact defies explanation and comprehension, yet it is true. If it is not true, then Jesus Christ lied, the Bible is fantasy, and our universe is an accidental conglomerate of electrical particles that came out of nowhere. (SEE [The Intercessory Prayer of Jesus](#))

*Timeless, spaceless, single, lonely,
Yet sublimely Three,
Thou are grandly, always, only
God in Unity!
Lone in grandeur, lone in glory,
Who shall tell Thy wondrous story
Awful Trinity?*

-- Frederick Faber

A T Robertson - Jesus prays for full restoration to the pre-incarnate glory and fellowship (cf. Jn 1:1) enjoyed before the Incarnation (John 1:14). This is not just ideal pre-existence, but actual and conscious existence at the Father's side ([para soi], with thee) "which I had" ([hēi eichon], imperfect active of echō, I used to have).

Brian Bell - J. S. Bach said, "All music should have no other end and aim than the glory of God and the soul's refreshment; where this is not remembered there is no real music but only a devilish hub-bub." 1. He headed his compositions: J.J. "Jesus Juva" which means "Jesus help me." 2. He ended them S.D.G. "Soli Dei gratia" means "To God alone the praise"

World (2889) [kosmos](#) related to the verb **kosmeo** = to order or adorn, to put in order [Mt 25:7 = "trimmed"], to adorn literally [1Ti 2:9], to adorn figuratively [Titus 2:9+] means essentially something that is well-arranged, that which has order or something arranged harmoniously. **Kosmos** refers to an ordered system or a system where order prevails. As explained below however, **kosmos** as used in James 4:4 and many places in the NT, takes on a considerably more negative shade of meaning. In

this sense **kosmos** is much like the Greek word for **flesh** ([sarx](#)), which can be a neutral word, but which many times in the NT takes on an evil connotation. John often uses “**world**” as human society organized and functioning apart from God. In this sense it is “anti-God” energy, human society organized and functioning apart from God.. In John 16:28 he uses **kosmos** to refer to this planet inhabited by mankind world.

Related Resources:

- [An Out-of-this-World Experience A Look at Kosmos in the Johannine Literature](#)
- [See 6 page article on Kosmos in New International Dictionary of NT Theology](#)

Kosmos in John's writings - Jn. 1:9; Jn. 1:10; Jn. 1:29; Jn. 3:16; Jn. 3:17; Jn. 3:19; Jn. 4:42; Jn. 6:14; Jn. 6:33; Jn. 6:51; Jn. 7:4; Jn. 7:7; Jn. 8:12; Jn. 8:23; Jn. 8:26; Jn. 9:5; Jn. 9:39; Jn. 10:36; Jn. 11:9; Jn. 11:27; Jn. 12:19; Jn. 12:25; Jn. 12:31; Jn. 12:46; Jn. 12:47; Jn. 13:1; Jn. 14:17; Jn. 14:19; Jn. 14:22; Jn. 14:27; Jn. 14:30; Jn. 14:31; Jn. 15:18; Jn. 15:19; Jn. 16:8; Jn. 16:11; Jn. 16:20; Jn. 16:21; Jn. 16:28; Jn. 16:33; Jn. 17:5; Jn. 17:6; Jn. 17:9; Jn. 17:11; Jn. 17:13; Jn. 17:14; Jn. 17:15; Jn. 17:16; Jn. 17:18; Jn. 17:21; Jn. 17:23; Jn. 17:24; Jn. 17:25; Jn. 18:20; Jn. 18:36; Jn. 18:37; Jn. 21:25; 1 Jn. 2:2; 1 Jn. 2:15; 1 Jn. 2:16; 1 Jn. 2:17; 1 Jn. 3:1; 1 Jn. 3:13; 1 Jn. 3:17; 1 Jn. 4:1; 1 Jn. 4:3; 1 Jn. 4:4; 1 Jn. 4:5; 1 Jn. 4:9; 1 Jn. 4:14; 1 Jn. 4:17; 1 Jn. 5:4; 1 Jn. 5:5; 1 Jn. 5:19; 2 Jn. 1:7; Rev. 11:15; Rev. 13:8; Rev. 17:8

James Smith - THE WORLD.

I. The State of the World. The world was made by Him (John 1:10)—Creation. Sin entered into the world (Rom. 5:12)—Corruption. The whole world lieth in wickedness (1 John 5:19)—Desolation. The devil is the god of the world (2 Cor. 4:4), and in Matthew 4:8 we see him offering to sell it.

II. The Hope of the World. God loved the world (John 3:16)—Compassion. "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29)—Substitution. That the world through Him might be saved (John 3:17)—Salvation. He is the propitiation for the sins of the world (1 John 2:2).

III. The Need of the World. He will convince the world of sin (John 16:8)—Conviction. That all the world may become guilty (Rom. 3:19)—Contrition. That the world may know Thou hast sent Me (John 17:23)—Confession. The gift of tongues at Pentecost is a proof that God desires all to hear and live. The message was for "every creature under Heaven" (Col. 1:23).

IV. The Believer and the World. He is given to Christ out of the world (John 17:6)—Divinely separated. He is sent by Christ into the world (John 17:18)—Divinely commissioned. He is indwelt by Christ for the blessing of the world (John 17:23)—Divinely equipped.

QUESTION - [Does the Bible support the pre-existence of Jesus?](#) | [GotQuestions.org](#)

ANSWER - The biblical argument for the pre-existence of Jesus is certainly multi-faceted. **Pre-existence** is defined as “existence in a former state or previous to something else.” In the case of Jesus Christ, His pre-existence means that, before He became a man and walked upon the earth, He was already in existence as the second Person of the triune God. The Bible not only explicitly teaches this doctrine but also implies this fact at various points throughout the Gospels and Epistles. In addition, Jesus’ own actions reveal His divine identity and, as a consequence, His pre-existence.

Several places in the New Testament explicitly teach Jesus’ pre-existence. Jesus said, “And now, Father, glorify me in your presence with the glory I had with you before the world began” (John 17:5). This passage alone is sufficient to show that the Scripture supports Jesus’ pre-existence, but it is just one of many such passages. Jesus Himself explicitly taught His own pre-existence (John 3:13; 6:33, 38, 62; 8:23; 16:28, 17:5). Christ even said that [He existed prior to Abraham's birth](#) (John 8:58–59) even though Abraham’s birth preceded Jesus’ own birth by many centuries! Several texts present Jesus as pre-existing with His Father (Romans 8:3; 1 John 1:2; Galatians 4:4). Several passages even identify Jesus as the Creator (John 1:2–3; Colossians 1:16–17; Hebrews 1:2).

Probably the most powerful evidence for the pre-existence of Christ was the very behavior of Jesus Himself. He was often doing and saying things that only the God of Israel had the right or power to do. Jesus’ healing of the paralytic in Mark 2 was done to demonstrate His authority and His ability to forgive sins (Mark 2:3–12). Jesus’ Jewish audience was well aware that such actions were reserved only for Yahweh. Jesus’ actions in Luke 7 drew a similar reaction (Luke 7:48–50).

That Jesus pre-existed in His divinity is further proven by His being the object of worship repeatedly in the Gospels (Matthew 28:9, 17; Luke 24:52; John 9:38; 20:28). Never did Jesus reject such adoration. He saw such worship as entirely appropriate. Jesus

implied that He had authority over the Sabbath (Mark 2:28) as well as the authority to abolish the Law (Ephesians 2:14–15). Such behavior is sheer blasphemy coming from anyone short of a divine (and therefore pre-existent) Person.

In addition, Jesus identified Himself as the divine Son of Man (Mark 14:61–64) and claimed to be able to raise Himself from the dead (John 10:17–18)! This turned out to be the very miracle that He claimed would authenticate His radical claims and ministry (Matthew 12:38–40; 16:1–4). Jesus accomplished this grand miracle and gave convincing proof of it (Luke 24:36–43; John 20:26; 21:1–14; Acts 1:3–6). This miracle established Jesus' claim to deity and thus provides further confirmation of His pre-existence.

Related Resource:

- [Did Jesus exist before Abraham? | GotQuestions.org](#)

Don't Forget Yourself!

Today's Reading: John 17:1–5

“Father, glorify me in your presence with the glory I had with you before the world began.” —John 17:5

Are you surprised that Christ's high-priestly prayer in John 17 began with a petition for himself? He was at the most crucial moment of His earthly life; soon He would take up the cross and bear the punishment for the sins of the world. His concern for others was obvious. He would specifically mention His disciples. Then He would intercede for His church, which would endure great persecution through the centuries. But first He prayed for himself.

Some Christians think it's wrong to pray for themselves. However, we shouldn't feel guilty about bringing our own needs and concerns to the Lord. A girl listened carefully to her mother's prayers and said, “Mom, you're always praying for somebody else. You never pray for yourself, but I think you should.” She was right, for we do need to ask the Lord for His guidance, forgiveness, patience, and grace.

When you spend time in God's presence, tell Him about your hopes, your worries, your desires, and your needs. He'll help you see things more clearly and give you the needed direction. As you go to the Lord in prayer, pray for others. But don't forget yourself.

Before The Beginning

O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. — John 17:5

Today's Scripture : Genesis 1

When he was a teenager, my son asked me one of those questions that make you earn your pay as a parent. “Dad,” Steve inquired, “if God has existed for eternity, what was He doing before He created the universe?”

So, what was happening in the eons before “God created the heavens and the earth”? (Gen. 1:1). For one thing, we know that there was “wisdom” before creation itself, which came from God's character. Wisdom, personified in Proverbs 8:23, said, “I have been established from everlasting, from the beginning, before there was ever an earth.”

Also, we know that God's salvation plan of grace was in the works before the world was hung in its place. In 2 Timothy 1:9, we read that grace “was given to us in Christ Jesus before time began.” Likewise, Titus 1:2 says that eternal life was promised “before time began.” We also know that Jesus was glorified and loved in God's presence “before the world was” (John 17:5; see also v.24).

These tiny glimpses of God before He created the earth help us see a little of the essence and magnitude of our awesome, eternal God. We see His majesty and greatness. Amazing, isn't it? We worship a God who existed from the beginning . . . and beyond. By: Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Great God of the universe, we stand amazed that
You are the Alpha and Omega—the Beginning
and the End—and so much more. Thank You
that we can worship and magnify You.

The created world is but a small parenthesis in eternity. —Sir Thomas Browne

John 17:6 "I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word."

BGT John 17:6 φανέρωσ σου τὸ νομὰ τοῦ νῆρ ποιῶς ὁ δῶκς μοι κτὸ κσμου. σοὶ σάν κ μοῦ αὐτοῦ δῶκας καὶ τὸν λ γον σου τῆρῃκαν.

NET John 17:6 "I have revealed your name to the men you gave me out of the world. They belonged to you, and you gave them to me, and they have obeyed your word.

CSB John 17:6 I have revealed Your name to the men You gave Me from the world. They were Yours, You gave them to Me, and they have kept Your word.

ESV 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.

NIV John 17:6 "I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word.

NLT John 17:6 "I have revealed you to the ones you gave me from this world. They were always yours. You gave them to me, and they have kept your word.

- **have manifested:** John 17:26 Jn 1:18 Jn 12:28 Ex 3:13-15 9:16 34:5-7 Ps 22:22 71:17-19 Mt 11:25-27 Lu 10:21,22 2Co 4:6 Heb 2:12 1Jn 5:20
- **the men:** John 17:2,9,11,14,16,24 6:37 10:27-29 15:19 18:9 Ac 13:48
- **they were Yours:** John 17:9,10 Ro 8:28-30 Ro 11:2 Eph 1:4-11 2Th 2:13,14 1Pe 1:1
- **they have kept Your word.:** John 8:31-32 14:21-24 15:3,7 Ps 119:11 Pr 2:1-5,10 3:1-4 23:23 Col 3:16 2Ti 1:13 Heb 3:6 Rev 2:13 3:8

Related Passages:

Romans 8:28-30 And we know that God (THE FATHER) causes all things to work together for good to those who love God, to those who are called according to His purpose. 29 For those whom He (THE FATHER) foreknew, He (THE FATHER) also predestined to become conformed to the image of His Son, so that He (THE SON) would be the firstborn among many brethren; 30 and these whom He (THE FATHER) predestined, He (THE FATHER) also called; and these whom He (THE FATHER) called, He (THE FATHER) also justified; and these whom He justified, He (THE FATHER) also glorified.

2 Thessalonians 2:13; 14 (NOTE THE TRINITY) But we should always give thanks to God for you, brethren beloved by the Lord, because God (THE FATHER) has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. 14 It was for this He (THE FATHER) called you through our gospel, that you may gain the glory of our Lord Jesus Christ.

John 1:18 No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.

John 14:8-11 Philip *said to Him, "Lord, show us the Father, and it is enough for us." 9Jesus *said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'? 10"Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. 11"Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.

Colossians 1:15 He is the image of the invisible God, the firstborn of all creation.

Colossians 2:9 For in Him all the fullness of Deity dwells in bodily form,

Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

1 John 5:18 We know that no one who is born of God sins; but He who was born of God **keeps** ([tereo](#)) him, and the evil one does not touch him.

John 17:15 I do not ask You to take them out of the world, but to **keep** ([tereo](#)) them from the evil one.

THE FATHER'S GIFT TO HIS SON - THE DISCIPLES

I have manifested ([phaneroo](#) made plain/known, brought to light) Your Name ([onoma](#)) to the men whom You gave Me out of the world ([kosmos](#)) - The visible incarnate Jesus made the invisible God visible to human eyesight by assuming a human body and human limitations. One might say Jesus showed men what the Father was like. In other words, Jesus made the Father fully known by revealing clearly and in some detail His **Name**. In manifesting the Father's **Name** Jesus made known the Father's character (which is inherent in the designation "Name"). Jesus is saying that to see and hear Him is to see and hear the Father (See Jn 1:18+ = "**He has explained Him**"; Jn 14:8-11+; Col 1:15+ = "He [JESUS] is the image of the invisible God," Heb. 1:3+ "He [JESUS] is the radiance of His glory and the exact representation of His [THE FATHER'S] nature"). How did Jesus manifest the Father's **Name**? He made Him known primarily through the words He taught, but also undoubtedly to some degree through the miracles He performed (cf disciples bearing much fruit and thereby glorifying the Father - Jn 15:8).

Spurgeon - They had not all of them clearly seen that manifestation. Jesus had to ask the question, "Have I been so long time with you, and yet hast thou not known me, Philip?" Still, that was not the fault of the manifestation; Christ had manifested the name — that is, the character — of God unto those who had been given to him out of the world.

The **Name** refers to all the Father is including His attributes, His character, etc. In Jn 17:26 He says "I have made Your Name known ([gnorizo](#)) to them (referring to all believers)." In the present context **the men** is most likely the 11 disciples (not all believers), who were the Father's gift to the Son.

Spurgeon - God's people belong to him, he gives them to his Son, Christ gives them his word, and they keep it: "They have kept thy word." Do we keep God's word? Do we hold to it? Do we make it the guide of our whole life? Do we seek to obey it? This is the token of God's chosen people.....Is not that sweetly put on the part of our divine Lord? These chosen men had been poor creatures at the very best; very forgetful and very erring; yet their Lord brings no charges against them but he says to his Father, "They have kept thy word."How tenderly he speaks about them! He says the best he can of them; they were faulty, feeble folk, but he says, "They have kept thy word." So they did. Oh, that you and I may do the same, and not be swept away by the drift of the current of unbelief! If we are not perfect, if we fail in some respects, yet may the Master be able to say of us to God, "They have kept thy word"!.....How gracious it was on our Lord's part to say the best he could of his disciples! These twelve men had learned but little of the Divine Word, but they had believed what they had been taught; so Jesus could say of them to his Father, "Thine they were, and thou gavest them me; and they have kept thy word.".....What high praise this was of Christ's disciples! "They have kept thy word." Poor creatures that they were, they often turned aside from the right path, they were oftentimes very ignorant, and very willful, yet the Lord knew that their hearts were right towards him, and that they wished to learn, and desired to believe. So he saw in them what was often hidden even from themselves, and he testified to his Father, "They have kept thy word." ([Exposition of John](#))

Warren Wiersbe says "**I have manifested Thy name**" means "I have revealed the nature of God." One of the ministries of the Son was to declare the Father (John 1:18). The Greek word translated "declared" ([phaneroo](#)) means, "to unfold, to lead, to show the way." Jesus did not instantly reveal the Father in a blaze of blinding glory, because His disciples could not have endured that kind of experience. Gradually, by His words and His deeds, He revealed to them the nature of God, as they were able to bear it (John 16:12). ([Bible Exposition Commentary](#))

To the men whom you gave Me reflects the Father's gift, which is almost certainly an answer to prayer for Dr Luke records "It was at this time that He went off to the mountain to pray, and **He spent the whole night in prayer to God** And **when day came, He called His disciples to Him and chose twelve** of them, whom He also named as **apostles**" (Lk 6:12-13+)

THOUGHT - Beloved, do we underestimate the importance of prayer in all the events of our life? I am sorely convicted by this thought!

The phrase **out** (**ek** = out of) **of the world** means **the men** were taken not out of the physical world (cf Jesus is not praying to take them **out of the** [physical] **world** in Jn 17:15), but they were taken from among God hating humanity, the **world** ruled by Satan (1Jn 5:19+). The phrase **out of the world** would reflect a change of spiritual kingdoms. Paul described believers in Col 1:13+ as those God rescued "from (same preposition **ek** = out of) the domain of darkness (THE KINGDOM OF SATAN, THE WORLD SYSTEM RULED BY HIM), and transferred us to the kingdom of His beloved Son." In short, while their bodies were still here, the disciples were separated from the spiritual kingdom of this world. The practical aspect is that now they would soon be sent by Jesus back into the dying world to proclaim Christ crucified. Jesus will again refer to this same idea of separation in John 17:17 where sanctify (in that context) means to separate from the world and to God.

[A T Robertson](#) on **have manifested** ([phaneroo](#)) - Another word for claiming successful accomplishment of his task as in Jn 17:4

with edoxasa (**I glorified you**) and in Jn 17:26 with egnōrisa ("have made Your name known to them") **Kept Your word** - Jesus claims loyalty and fidelity in these men with the one exception of Judas (Jn 17:12). He does not claim perfection for them, but they have at least held on to the message of the Father in spite of doubt and wavering (Jn 6:67–71; Matt. 16:15–20).

David Guzik on **manifested Your Name** - Jesus did not simply teach about the name (character) of God, He manifested (displayed) that character. "God is love" or "God is holy" must be lived as well as believed. Jesus did both for His disciples, and led them into both believing and living what was right before God.

*Disciples are "out of the world" men & women
and should live like it!*

They were Yours and You gave them to Me, and they have kept (tereo) Your word (logos) - The eleven belonged to the Father and He gave them to His Son to be His disciples. They proved they were true disciples because they **kept** (or obeyed, "stood guard over") **Your word**. Earlier Jesus gave us a "definition" (so to speak) of a true or genuine disciple (a possessor not a professor) declaring to those Jews who professed to believe in Him declaring "If you continue (abide, dwell in, are at home) in My word **word (logos)**, then (IF YOU FULFILL THE CONDITION - "IF") you are truly disciples of Mine; and you will know the truth (cf Jn 17:17 "Your word is truth"), and the truth will make you free." (Jn 8:31-32+). And here in Jn 17:6 we see that the true disciples of Jesus obeyed the **word (logos)**. Think of all the times the 11 "fumbled the ball" and yet here in his final words Jesus' presents them favorably before the Holy Father, giving them excellent marks! Aren't we glad Jesus does not have a giant white board and places a mark for every one of our missteps (sins)? That's rhetorical of course! **Kept (tereo)** is in the perfect tense which conveys the idea of their obedience as continual state or condition. In view of the significance of obedience, it is not surprised that Jesus repeatedly emphasized its importance (see Jn 8:51, 55; Jn 14:23; Jn 15:10, 20).

THOUGHT - There is an important principle in this passage -- if we claim to be true believers, genuine disciples of Jesus, we will obey the Father's word! Obviously, our obedience does not save us. Obedience is simply the fruit which demonstrates the authenticity of our profession of faith. In short, faith **ALONE** saves (Eph 2:8-9+), but faith that truly saves is **NEVER ALONE**! And given the fact that all genuine disciples are still in mortal bodies with sinful flesh, their (and our) obedience will not be perfect in this life. Obedience is not about *perfection*, but about *direction*! That is, the general tenor of our life should be directed toward obeying God's word. But remember that our obedience is not to be from a sense of legalism but our obedience should be motivated by love (Jn 14:15+) and enabled by the indwelling Spirit, "Who is (continually) at work in (us), both to will and to work for (THE FATHER'S) good pleasure." (Php 2:13NLT+)

Bob Utley on **they have kept Your word** - This is used in a similar sense to OT "blameless" (cf. Noah, Gen. 6:9; Abraham, Gen. 17:1; Israel, Deut. 18:13; Job, Job 1:1). It does not imply perfect obedience or sinlessness, but a desire to hear and do all that is revealed; so far it refers to the disciples' faith in Jesus, abiding in Jesus and loving one another as Jesus loved them.

Spurgeon - We might have expected that the verse would end, "and I have kept them." But their keeping God's Word is the evidence that Christ has kept them. Whenever a soul loves the Word of God, delights in the teaching of Christ, glories in those things which the world called dogmas,— as if they were so much dog's meat,— when you and I can feed upon these things,— when every utterance of Christ is dear and precious to us,— that is good evidence of our being called out of the world, and separated unto Christ; it is one of the marks of divine grace which Jesus works in those whom the Father has given him: "Thine they were, and thou gavest them me; and they have kept thy Word."

NET NOTE on **the men** - In context it specifically refers to the eleven men Jesus had chosen as apostles (Judas had already departed, John 13:30). If one understands the referent here to be the broader group of Jesus' followers that included both men and women, a translation like "to the people" should be used here instead. (ED: OF COURSE MUCH OF WHAT JESUS SAYS ABOUT THESE MEN WOULD ALSO APPLY TO ALL DISCIPLES)

Brian Bell REVEALING TO THEM (the disciples)! (Jn 17:6-8,14) -- Jesus had **revealed** the Father to them, i.e. His character & resources (Jn 17:6,7). Jesus also **revealed** His Father's Words (Jn 17:8,14).

Manifested (disclosed, revealed) ([5319](#)) [phaneroo](#) from **phanerós** = manifest, visible, conspicuous in turn from **phaino** = give light; become visible in turn from **phos** = light) is literally "to bring to light" and primarily means "to make visible" or to cause to become visible. The basic meaning of **phaneroo** is to make known, to clearly reveal, to manifest, to cause to be seen or to make something clear. **BDAG (borrow)** summarized - 1, to cause to become visible, reveal, expose publicly (w. relatively more focus on the sensory aspect than on the cognitive 2. to cause to become known, disclose, show, make known [Liddell-Scott](#) - to make manifest, N.T. II. to make known or famous:-Pass. to become so, Hdt.

*In the ancient world the **name** signified*

not only the person's identity but the inherent character

Name (3686) **onoma** means that by which something or someone is called or known. Thus a name constitutes the distinctive designation of a person or thing. However in antiquity the **name** meant more than it does today. We use a **name** as little more than a distinguishing mark or label to differentiate one person from another. But in the ancient world the **name** signified not only the person's identity but the inherent character of the person designated by the name. Stated another way, in ancient times, one's whole character (title, reputation, person) was implied in the **name**. For example, in John 1:12 to "believe in His **Name**" (cf Jn 3:18, 20:31, 1Jn 3:23) is to believe (with a belief that results in a new, "circumcised" heart) in all Jesus is and all He has accomplished to effect our eternal redemption (Heb 9:12). God's Names are in a very real sense God in His self revelation. This is especially true in the Old Testament where we repeatedly and progressively see God revealing His character through a new Biblical Name - **See table summarizing some God's names** - Name of the LORD is a Strong Tower and discussion of the Name of the LORD is a Strong Tower: Why Should You Study It?

Baker Encyclopedia of the Bible - "Name" in biblical usage correctly describes the person, place, or object and indicates the essential character of that to which the name is given. Adam names the animals according to their nature (Gen 2:19, 20); "Noah" means "one who brings relief and comfort" (Gen 5:29); "Jesus" means "savior" (Mt 1:21).

NIDNTT ([see online page 648](#) for 9 page article on **NAME**) - Of primary significance is the name of Yahweh, which He Himself made known in his revelation (Ge 17:1; Ex 3:14; 6:2). **One of the most fundamental and essential features of the biblical revelation is the fact that God is not without a name: he has a personal name, by which he can, and is to be, invoked.** When appeal is made to Yahweh, He comes near and makes his promise true: "in every place where I cause my name to be remembered I will come to you and bless you" (Exod. 20:24; cf. Num. 6:24ff.; → Remember). Priests and Levites, and even the king, → bless in the name of Yahweh (Num. 6:27; Deut. 10:8; 2 Sam. 6:18). The name of Yahweh, indeed, is such a powerful expression of his personal rule and activity that it can be used as an alternative way of speaking of Yahweh himself (Lev. 18:21; Ps. 7:17; Amos 2:7; Micah 5:4). It is the side of Yahweh which is turned towards men, in which Yahweh reveals himself. His historical dealings with men in the past (Exod. 3:6, 13, 15), present (Exod. 20:7) and future (Ezek. 25:17; 34:30 et al.) are inextricably bound up with his name. Misuse of this name in → magic or in false oaths (for oaths were accompanied by mention of Yahweh's name; → Swear) is forbidden (Exod. 20:7), for the name of Yahweh is a gift of the revelation which is not at man's disposal (Gen. 17:1; Exod. 3:14; 6:2). The name of Yahweh is committed in trust to Israel: the heathen do not know it (Ps. 79:6). Israel has the task of hallowing it. This takes place in the cult, at sacrifice, in prayer, in blessing and cursing, and also in the holy → war (Ps. 29:8), in other words, in serving Yahweh, and him alone, and in obeying his commands. To take part in the cult-worship of another god therefore involves profanation of the name of Yahweh (Lev. 18:21). The invocation of his name over → Jerusalem (Jer. 25:29), over the → temple (Jer. 7:10) and over the ark (2 Sam. 6:2), consecrating them and associating them with him, is the sole basis of that sanctity

Kept (5083) **tereo** from **teros** - a guard or warden) means to keep an eye on, to keep something in view, to hold firmly, to attend carefully, or to watch over it (watchful care - Jesus' prayer to His Father for His disciples - Jn 17:11). **Tereo** speaks of watching over, of taking care of, of guarding something which is in one's possession keeping it from loss or injury.

Tereo is used with the nuance of **obey** in **John 17:6** describing the 11 disciples. Other passages that mean obey - Mt 19:17, Mt 23:3 (tereo = observe), Mt 28:20, Jn 8:51, 52 (one who keeps Jesus' Word = a believer = one who will never see the second death in hell), Jn 9:16 (keep = observe the Sabbath), Jn 14:15 (description of a genuine disciple - love is not just with one's lips but is validated by one's life lived in loving obedience to God), Jn 14:21, 23, 24 (no love = no obedience = not a believer - Note Jesus is not talking about legalistic obedience but Spirit enabled obedience which is the only obedience that pleases the Father!), Jn 15:10 (used twice), Jn 15:20 (used twice), Jn 17:6 (the 11 disciples), Acts 15:5, 1Ti 6:14, James 2:10, 1Jn 2:3, 4, 5, 3:22, 1Jn 3:24, 1Jn 5:2, 3, Rev 1:3 (heed), Rev 2:26, 3:3, 3:8, 3:10, 12:17, 14:12, Rev 22:7 (heeds), Rev 22:9.

Tereo with idea of **keep watch or guard** - **John 17:11, 12, 15** with nuance of protection from Satan. Other passages with this sense - Acts 12:5, Acts 12:6 (watching), Acts 16:23, Acts 24:23, 25:4, 25:21 (held in custody), 1Jn 5:18, Jude 1:1, 6,

Study the uses of tereo in John - Jn. 2:10; Jn. 8:51; Jn. 8:52; Jn. 8:55; Jn. 9:16; Jn. 12:7; Jn. 14:15; Jn. 14:21; Jn. 14:23; Jn. 14:24; Jn. 15:10; Jn. 15:20; Jn. 17:6; Jn. 17:11; Jn. 17:12; Jn. 17:15

ILLUSTRATION - The [Diving Bell Spider](#)/Water Spider/Argyroneta (L. "silvery net") The water spider is an amazing little creature. It lives in rivers and streams. How does this species survive in its watery environment? It spins a tough basket-like web of silk, a kind of diving bell, and anchors it under water to plants or other objects. Then it captures a surface air bubble, which it pulls down and ejects into it's underwater house, filling it with air. This combination of web building and bubble trapping allows the water spider to live in an environment that normally would destroy it.¹ 1. As Christians, we too live in an environment that could destroy us. The world's values, attitudes, and practices threaten to drown us unless we are able to protect ourselves from them. How are we to survive spiritually in this hostile worldly environment? We must build a "bubble" of protection around ourselves by trusting God, studying the Scriptures, praying, fellowshiping with believers, communing with the Holy Spirit, and obeying His Word. These activities will insulate our mind & heart and help to keep us safe and secure in Christ. As the water spider lives in the water but is not of the water, so we must live in but not be of the world. ([Brian Bell](#))

The Praying Patient

READING: John 17:6–19

The obituary for Alan Nanninga, a man in my city, identified him as "foremost, a dedicated witness for Christ". After a description of his family life and career, the article mentioned nearly a decade of declining health. It concluded by saying, "His hospital stays . . . earned him the honorary title of 'The Praying Patient' " because of his ministry to other patients. Here was a man who, in his times of distress, reached out to pray for and with the people in need around him.

Hours before Judas betrayed Him, Jesus prayed for His disciples. "I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one" (JOHN 17:11). Knowing what was about to happen, Jesus looked beyond Himself to focus on His followers and friends.

During our times of illness and distress, we long for and need the prayers of others. How those prayers help and encourage us! But may we also, like our Lord, lift our eyes to pray for those around us who are in great need.

James Smith - THE WORLD.

I. The State of the World. The world was made by Him (John 1:10)—Creation. Sin entered into the world (Rom. 5:12)—Corruption. The whole world lieth in wickedness (1 John 5:19)—Desolation. The devil is the god of the world (2 Cor. 4:4), and in Matthew 4:8 we see him offering to sell it.

II. The Hope of the World. God loved the world (John 3:16)—Compassion. "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29)— Substitution. That the world through Him might be saved (John 3:17)—Salvation. He is the propitiation for the sins of the world (1 John 2:2).

III. The Need of the World. He will convince the world of sin (John 16:8)—Conviction. That all the world may become guilty (Rom. 3:19)—Contrition. That the world may know Thou hast sent Me (John 17:23)— Confession. The gift of tongues at Pentecost is a proof that God desires all to hear and live. The message was for "every creature under Heaven" (Col. 1:23).

IV. The Believer and the World. He is given to Christ out of the world (John 17:6)—Divinely separated. He is sent by Christ into the world (John 17:18)—Divinely commissioned. He is indwelt by Christ for the blessing of the world (John 17:23)—Divinely equipped.

Vance Havner - THE CHRISTIAN AND THIS WORLD

Sermons on worldliness are rare these days. The new word is "secularism." Billy Sunday used to say that the term "worldly Christian" was a misnomer. Of course, Billy didn't put it that way. He said, "You might as well talk about a heavenly devil!" That is in line with the New Testament definition that the friend of the world is the enemy of God.

I am convinced that many people we call worldly Christians are not Christians at all. Our Saviour said, "My sheep hear my voice ... and they follow me" (John 10:27). A sheep may fall into a mudhole but is not satisfied to stay there. A hog is at home in a mudhole, and Peter tells us that false teachers who revert to their evil ways belong in that category.

It is true that we are not to judge people. "The Lord knoweth them that are his" (2 Tim. 2:19), and I am glad that He does, otherwise some of them would be pretty hard to identify! That same verse goes on to declare that all who claim to be the Lord's should depart from iniquity. When I see a bird that looks like a duck, quacks like a duck, paddles in the water like a duck, and prefers the company of ducks, I conclude that it must be a duck. "Birds of a feather flock together," and where we feel most at home is where we belong.

1. [The Lord] says we have been saved out of the world (John 17:6).

We are the called-out ones. We have been saved out of this world system and given a new position with Christ in the heavenlies. Our citizenship is in heaven, and our standing up there and our state down here, our position up there and our condition down here ought to match.... we cannot make ourselves at home here for we were made for another world.

2. Our Lord said furthermore that we are in the world (John 17:11).

Although we have been saved out of it, we still have to live in its houses, trade in its stores, and mix with its people. The old mystics tried to make themselves holier by hiding from society, but living in a hole does not make you holier! Indeed, Paul wrote that to avoid companying with evil men, we would have to leave this world (I Cor. 5:10). Our Lord prayed in this same high priestly prayer: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).

3. [The Lord] says further, they are not of the world (John 17:14, 16).

This is so important that He repeats it.... We are not to be conformed to this world (Rom. 12:2); we are to keep ourselves unspotted from the world (James 1:27); we are to have no fellowship with the unfruitful works of darkness (Eph. 5:11). We are not to love the world, neither the things that are in the world (I John 2:15). We are to deny ungodliness and the lusts of this age (Titus 2:12).... We cannot serve two masters. Alexander McLaren said:

The measure of our discord with the world is the measure of our accord with Christ.... The measure in which the world agrees with us and says we are really a fine type of Christian, we are so entirely broad, is the measure in which we are unlike Christ.

4. [The Lord also said] "As Thou hast sent me into the world, even so have I also sent them into the world" (John 17:18)

Here, then, is the summing up of the Christian's relation to this world as set forth in our Lord's prayer.

We have been saved out of the world; we still must live in the world; we are not of the world; we have been saved to go back i into the world to win others out of it, and that is the only business we have in the world! We are not to sit in judgment on the age. We are the salt of the earth and the light of the world, and, as our Lord said in this same prayer (John 17:19) for their sakes we should sanctify ourselves-be set apart to minister to the need of this age.

We are saved out of this world (v. 6).

We are still in this world (v. 11).

We are not of this world (vv. 14, 16).

We are sent into the world (v. 18) to win others out of the world—and that is our only business in the world!

Oswald Chambers - His!

"They were Yours, You gave them to Me ..." (John 17:6).

Be entirely His!

A missionary is someone in whom the Holy Spirit has brought about this realization: "**You are not your own**" (1 Corinthians 6:19). To say, "I am not my own," is to have reached a high point in my spiritual stature. The true nature of that life in actual everyday confusion is evidenced by the deliberate giving up of myself to another Person through a sovereign decision, and that Person is Jesus Christ. The Holy Spirit interprets and explains the nature of Jesus to me to make me one with my Lord, not that I might simply become a trophy for His showcase. Our Lord never sent any of His disciples out on the basis of what He had done for them. It was not until after the resurrection, when the disciples had perceived through the power of the Holy Spirit who Jesus really was, that He said, "Go" (Matthew 28:19; also see Luke 24:49 and Acts 1:8).

"If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple" (Luke 14:26). He was not saying that this person cannot be good and upright, but that he cannot be someone over whom Jesus can write the word Mine. Any one of the relationships our Lord mentions in this verse can compete with our relationship with Him. I may prefer to belong to my mother, or to my wife, or to myself, but if that is the case, then, Jesus said, "[You] cannot be My disciple." This does not mean that I will not be saved, but it does mean that I cannot be entirely His.

Our Lord makes His disciple His very own possession, becoming responsible for him. "... you shall be witnesses to Me ..." (Acts 1:8). The desire that comes into a disciple is not one of doing anything for Jesus, but of being a perfect delight to Him. The missionary's secret is truly being able to say, "I am His, and He is accomplishing His work and His purposes through me."

Be entirely His!

1. They are elect
2. They are obedient
3. They know God and Christ
4. They accept truth
5. They are prayed for by Jesus
6. They stay in the world
7. They are kept by His power
8. They are one as the Father and Jesus
9. They have His joy
10. They are not of this world
11. They are consecrated by truth
12. They are sent as He was sent
13. They are loved as the Father loved Jesus

John 17:7 "Now they have come to know that everything You have given Me is from You;

- **they:** John 7:16-17 Jn 14:7-10,20 16:27-30
- **are:** John 17:10 8:28 10:29,30 12:49,50 16:15

Related Passages:

John 14:7-10 "If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him." 8 Philip *said to Him, "Lord, show us the Father, and it is enough for us." 9 Jesus *said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'? 10 "Do you not believe that **I am in the Father, and the Father is in Me**? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.

John 14:20 "In that day you will know that I am in My Father, and you in Me, and I in you.

John 7:16 So Jesus answered them and said, **'My teaching is not Mine, but His who sent Me**

John 12:48-49 He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. 49 "For **I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak.**

DISCIPLES FINALLY UNDERSTAND

Now - This is a time phrase and begs the question "When is now?" This has to be at the end of Jesus 3+ year ministry because for most of the years with Jesus they were often "clueless."

They have come to know ([ginosko](#)) that everything You have given Me is from You - These 11 Jewish disciples had been raised with the Shema which says "Hear, O Israel! The LORD is our God, the LORD is one!" (Dt 6:4+) And as Jesus had manifested the Father to them, they had come to believe that this One God was a Trinity, having also promised them the Holy Spirit (Jn 14:16). While their understanding of the Trinity was surely limited (but we could say that even today for most disciples), they recognized that what the Father had given Jesus was from the Father. **Know ([ginosko](#))** is in the perfect tense meaning they came to know at a point in time and their knowledge endured.

In John 7 Jesus explained "So Jesus answered them and said, "My teaching is not Mine, but His Who sent Me. If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself." (John 7:16-17+) So clearly the disciples had been willing to do His will (cf Jn 7:6 "they kept Your word") with the result that they came to know the teaching of Jesus was from the Father.

Leon Morris comments that "**Now**" may be either logical or temporal, probably the latter. Jesus seems to be saying that 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. This is an important truth. **As long as we stay with the figure of the Galilean**

Jesus (perhaps romanticizing over the beauty of his holiness and lowliness) so long we miss what really matters. 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. (BORROW [The Gospel according to John PAGE 722](#)) (Bold added)

Spurgeon - "They have learnt to link the Father and the Son; they know that though I am the channel of all blessing, yet thou, O my Father, art the fountain from which it flows.".....How the blessed Christ loves to lay aside all honour to himself even in his own gospel! He said that the things which he had taught to his disciples were not his own, they were the Father's. The Father always honours the Son, and the Son takes care always to honour the Father. ([Exposition of John](#))

"Jesus, we bless thy Father's name
Thy God and ours are both the same;
What heavenly blessings from his throne
Flow down to sinners through his Son!"

John 17:8 for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me.

- **I have:** John 17:14 Jn 6:68 Jn 14:10 Pr 1:23 Mt 13:11 Eph 3:2-8 4:11,12
- **received:** John 3:33 Pr 1:3 2:1 4:10 8:10 1Co 11:23 15:1 1Th 2:13 4:1
- **and have:** John 17:6,7,25 Jn 16:27,30 1Jn 4:14

Related Passages:

John 6:69+ **"We have believed and have come to know** that You are the Holy One of God."

Matthew 16:16+ Simon Peter answered, "You are the Christ, the Son of the living God."

John 16:30+ **"Now we know that You know all things,** and have no need for anyone to question You;**by this we believe that You came from God."**

1 John 4:14+ **We have seen and testify that the Father has sent the Son** to be the Savior of the world.

THE DISCIPLES' RESPONSE TO THE FATHER'S WORDS THROUGH JESUS

For (hoti) is a term of explanation in this context and explains how they had come to know that everything Jesus spoke to the disciples came from His Father.

the words ([rhema](#)) which You gave Me I have given to them - The words Jesus spoke to the disciples were from His Father. In John 14:10+ Jesus asked "Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works."

Spurgeon - You know how men talk against "verbal inspiration." Yet Christ says, "I have given unto them the words which thou gavest me." Many are trifling with the teaching of God's Word, as if it were of no importance at all Not so did Christ: "I have given unto them the words which thou gavest me."

Spurgeon - I want you to notice how the Lord Jesus Christ makes no boast of being "an original thinker." On the contrary, he says to his Father concerning his disciples, "I have given unto them the words which thou gavest me." I would rather repeat the Word of God, syllable by syllable, than I would dare to think for myself apart from the revealed will of God. What are men's thoughts, after all, but vanity educed from vanity? But the Word of the Lord endureth for ever; it shall abide when even heaven and earth shall pass away. Hence our Saviour lays great stress upon this fact, "I have given unto them the words which thou gavest me." Brother minister, may you and I, when we come to die, be able to say to the Lord concerning our people, "I have given unto them the words which thou gavest me.".....Every preacher of the gospel should ask is it that this is true concerning himself. When we pass on to the people the words which God has given to us, we supply them with real spiritual food, and so we glorify God; but if we only give them our own words, we do but mock their hunger, and we dishonour God. Our blessed Master, though quite able to speak his own original thoughts, kept to the words of his Father; let us be careful to imitate his example. ([Exposition of John](#))

And they received ([lambano](#)) them - **Received ([lambano](#))** means they accepted Jesus' words about God. The verb [lambano](#) to receive something personally and individually so you can incorporate it into your life. It conveys the idea of to catch something and take into one's possession, so it is as if Jesus "threw" them the "ball" and they "caught" it! In stark contrast to Jews John described

in John 1:11 "He came to His own, and those who were His own (absolutely) did not **receive** ([lambano](#)) Him." These 11 Jewish men received and believed.

Spurgeon - He is looking at them in contrast with the world which utterly rejected him; in contrast with that world, the disciples had received and known Christ. Oh, what a blessed distinction does the grace of God make between men! We were all blind by nature; and now that we see, it is because the sacred finger of Christ hath touched our eyes, and opened them. Let him have all the glory of it; yet let us note how well he speaks of his people For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." ([Exposition of John](#))

And truly ([alethos](#)) **understood** ([ginosko](#)) **that I came forth from You** - This refers to His divine origin. Jesus had used **truly** ([alethos](#)) to describe true disciples (Jn 8:31). These 11 men were truly disciples because they received His words.

And they believed ([pisteuo](#)) **that You sent** ([apostello](#)) **Me** - They understood Jesus was sent on mission from the Father. The full significance of this would not come until after the resurrection and the coming of the Holy Spirit at Pentecost.

Spurgeon - Firmly do we believe this, and in our heart of hearts we do accept every part of the teaching of Christ, no matter what it is. I hear people say, sometimes, "Oh, but that is not essential!" There is a great deal of mischief hatched out of that egg. O friends, it is essential that Christ's disciples should treasure whatever he has said! Never trifle with that part of the Word of God which seems to be less essential to salvation than another portion; for if it is not essential to salvation, it may be essential to your comfort, or your holiness, or your strength, or your usefulness; and if it be essential to God's glory, let us never trample it in the mire, or in any way dishonour it. Who am I that I should say, "This which God has spoken is important, but that other is not"? It does not do for us to presume to judge the Word of God; we should rather let the Word of God judge us.

A T Robertson on **You sent Me** - This statement, like a solemn refrain, occurs five times in this prayer (John 17:8, 18, 21, 23, 25).

Words ([4487](#)) [rhema](#) from verb **rheo** = to speak - to say, speak or utter definite words) refers to the spoken word, especially a word as uttered by a living voice. **Laleo** is another word translated speak but it refers only to uttering a sound whereas rheo refers to uttering a definite intelligible word. **Rhema** refers to any sound produced by the voice which has a definite meaning. It focuses upon the content of the communication. For example in Luke we read "And they understood none of these things, and this **saying** (*rhema*) was hidden from them, and they did not comprehend the things that were said. ([Luke 18:34](#)) In the plural **rhema** ("words"), means saying, speech or discourse. **Rhema** is used to refer to "the thing spoken of", an object, a matter, an affair or an event.

Believed ([4100](#)) [pisteuo](#) from [pistis](#); [pistos](#); related studies [the faith](#), the [obedience of faith](#)) means to consider something to be true and therefore worthy of one's trust. To accept as true, genuine, or real. To have a firm conviction as to the goodness, efficacy, or ability of something or someone. To consider to be true. To accept the word or evidence of. **Pisteuo** means to entrust oneself to an entity in complete confidence. To believe in with the implication of total commitment to the one who is trusted. Christ is the object of this type of faith that relies on His power and nearness to help, in addition to being convinced that His revelations or disclosures are true. **Pisteuo** can refer to an "**heart belief**" (saving faith, genuine belief that leads to salvation, this believing involves not only the consent of the mind, but an act of the heart and will of the subject) or an **intellectual belief** (mental assent, "head" knowledge, not associated with bringing salvation if it is by itself), both uses demonstrated by Jesus statement in John 11:26⁺, "Everyone who lives and **believes** (*pisteuo* - refers to genuine saving faith) in Me shall never die. Do you **believe** (*pisteuo*- intellectually) this?" See online resource [NIDNTT discussion of the word group "Faith"](#) - 18 page discussion of this vital topic

W E Vine defines belief as consisting of (1) a firm conviction which produces full acknowledgment of God's revelation of Truth - (2Th 2:11⁺ - "in order that they all may be judged who did not **believe** [*pisteuo*] the truth, but took pleasure in wickedness.") (2) a personal surrender to the Truth (Jn 1:12⁺ "But as many as received Him, to them He gave the right to become children of God, even to those who **believe** [*pisteuo*] in His name") and (3) a conduct inspired by and consistent with that surrender.

Wuest writes that when **pisteuo** "to the faith which a lost sinner must place in the Lord Jesus in order to be saved, they include the following ideas; the act of considering the Lord Jesus worthy of trust as to His character and motives, the act of placing confidence in His ability to do just what He says He will do, the act of entrusting the salvation of his soul into the hands of the Lord Jesus, the act of committing the work of saving his soul to the care of the Lord. This means a definite taking of one's self out of one's own keeping and entrusting one's self into the keeping of the Lord Jesus. ([Eerdmans Publishing](#) - used by permission)

PISTEUO IN JOHN'S GOSPEL AND EPISTLE - Jn. 1:7; Jn. 1:12; Jn. 1:50; Jn. 2:11; Jn. 2:22; Jn. 2:23; Jn. 2:24; Jn. 3:12; Jn. 3:15; Jn. 3:16; Jn. 3:18; Jn. 3:36; Jn. 4:21; Jn. 4:39; Jn. 4:41; Jn. 4:42; Jn. 4:48; Jn. 4:50; Jn. 4:53; Jn. 5:24; Jn. 5:38; Jn. 5:44; Jn. 5:46; Jn. 5:47; Jn. 6:29; Jn. 6:30; Jn. 6:35; Jn. 6:36; Jn. 6:40; Jn.

6:47; Jn. 6:64; Jn. 6:69; Jn. 7:5; Jn. 7:31; Jn. 7:38; Jn. 7:39; Jn. 7:48; Jn. 8:24; Jn. 8:30; Jn. 8:31; Jn. 8:45; Jn. 8:46; Jn. 9:18; Jn. 9:35; Jn. 9:36; Jn. 9:38; Jn. 10:25; Jn. 10:26; Jn. 10:37; Jn. 10:38; Jn. 10:42; Jn. 11:15; Jn. 11:25; Jn. 11:26; Jn. 11:27; Jn. 11:40; Jn. 11:42; Jn. 11:45; Jn. 11:48; Jn. 12:11; Jn. 12:36; Jn. 12:37; Jn. 12:38; Jn. 12:39; Jn. 12:42; Jn. 12:44; Jn. 12:46; Jn. 13:19; Jn. 14:1; Jn. 14:10; Jn. 14:11; Jn. 14:12; Jn. 14:29; Jn. 16:9; Jn. 16:27; Jn. 16:30; Jn. 16:31; Jn. 17:8; Jn. 17:20; Jn. 17:21; Jn. 19:35; Jn. 20:8; Jn. 20:25; Jn. 20:29; Jn. 20:31; Acts 2:44; 1 Jn. 3:23; 1 Jn. 4:1; 1 Jn. 4:16; 1 Jn. 5:1; 1 Jn. 5:5; 1 Jn. 5:10; 1 Jn. 5:13

John 17:9 "I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours;

- **I ask on their behalf** John 14:16 16:26,27 Lu 22:32 Ro 8:34 Heb 7:25 9:24 1Jn 2:1,2 1Jn 5:19 Rev 12:9 13:8 20:15

Related Passages:

Romans 8:34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, **Who also intercedes for us.**

Hebrews 7:25 Therefore He is able also to save forever those who draw near to God through Him, since **He always lives to make intercession for them.**

1 John 2:1 My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;

JESUS' INTERCESSION FOR HIS DISCIPLES

I ask (present tense) **on their behalf** - Greek - "I am asking" Jesus is interceding for the 11 disciples, previewing His future work as our Great High Priest, Who serves as the believer's Mediator and Advocate with the Father.

I do not ask on behalf of the world ([kosmos](#)) - This prayer is focused on His disciples. He is not saying He never prayed for the godless, God hating world, because He even prays in Jn 17:21 where His desire is that the world might believe (cf "Father forgive them" on the cross - Lk 23:34+).

Spurgeon - In this, our Lord's last great intercessory prayer, he was especially engaged in petitions for his own people. There is a sense in which he intercedes for all mankind; but in the higher and more special sense referred to in this verse, Christ's own chosen ones occupied all his thoughts: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." ([Exposition of John](#))

but (on behalf) **of those whom You have given Me** - In context the ones the Father had given Him were the 11 disciples.

for they are Yours - He explains why He is praying for them. They belong to the Father

Spurgeon - Oh, the blessed union of interests between Christ and the Father! How surely do we belong to the Father if we in very deed belong to Christ, and what a holy unity is thus established!....In the 6th verse, Jesus had said to his Father, "Thine they were;" and here, in this 9th verse, he says, "They are thine." They still belonged to the Father, the transference of them mediatorially to the Son having made no change in the Father's relation to them. ([Exposition of John](#))

Herbert Locker on Holy Father - In His high-priestly prayer, as recorded in John 17, Jesus used the tender title Father in three different ways corresponding to the three distinct divisions of such a holy, heart-moving utterance. First of all, He repeated the single, filial term Father four times (17:1, 5, 21, 24), and there was no need of any addition. This favorite form of expression revealed the unbroken intimacy that existed between the everlasting Father and His everlasting Son. In the first part of His intercessory prayer, Jesus is found speaking to God about His past glory, present life and sacrifice, and future glory, and Father was the most appropriate form of address. But with verse 9, there is a change, for if the first part of the prayer is personal (vv. 1-8), this second section (vv. 9-15) is particular, "I pray [not for Himself now] for them." Then the exclusion, "I pray not for the world, but for them which thou hast given me; for they are thine" (v. 9). Who are these upon whom Jesus focused prayer? Why, those redeemed by His blood which was the work the Father had given Him to do (v. 4). What was His burden in this part of His prayer? It was that His redeemed ones might be kept from evil in the world. He interceded for their sanctification, and so the term Holy Father was most fitting. It seems to say, "My Father because Thou art all-holy, I desire these My very own to be transformed into Thy likeness. Make them holy as Thou art holy." And this is the mission of Him who came as the Holy Spirit. Daily He seeks to sanctify us through the truth

which He Himself inspired. (BORROW [All the Divine Names page 70](#))

Adrian Rogers - John 17:9

The passage that is commonly referred to as Jesus' "high priestly" prayer (John 17) is His prayer for the apostles, His original disciples, who were grappling with the announcement of His suffering and death.

And what did He pray? "I am not praying that You take them out of the world but that You protect them from the evil one" (John 17:15). He didn't ask the Father to take them immediately to heaven, but to keep them safe from the enemy as they waited for the full expression of eternal life. This is what He is praying for you, even now, even today.

Chris Tiegreen - Fulfilling His Prayers

"I am not praying for the world, but for those you have given me, for they are yours." John 17:9

"If I could hear Christ praying for me . . . I would not fear a million enemies." —Robert Murray M'Cheyne

IN WORD - Just as Jesus' work was not scattershot, hoping to hit God's target, neither are His prayers. There is a plan in action here. It isn't that Jesus doesn't care for the world— His familiar statement in John 3:16 would rule that out, as would verse 21 of this same prayer. Rather, He knows that the fate of the world is dependent on the faith of those who have followed Him. His sovereignty will accomplish His purposes, but in His sovereignty He designated simple human beings as His means for reaching the world. If they fail, the message He has entrusted to them is lost. If they falter, the spread of the gospel is limited or corrupted. The gospel mission of the Son of God is now dependent on the disciples He has called.

The situation has not changed. The gospel mission of the Son of God is still dependent on the disciples He has called. His kingdom is being built by His ministry through those who can envision it and who rely on Him. We are active participants in the mission of God.

For that reason, we can apply Jesus' high priestly prayer to us. Just as He prayed specifically for the eleven who were with Him that final night, His strategic prayers are still targeted on us. The exalted Savior still makes intercession on our behalf at the throne of the Father (Hebrews 7:25). Our High Priest has not left us in this world alone with a message to tell and no support for telling it. He is not just a heavenly observer. He is an active participant in the work He initiated.

IN DEED - If ever we feel weak or alone in the work to which God has called us, we can turn to John 17 and read Jesus' prayer. It is a prayer for us, and the Son of God does not have unanswered prayers. His will is one with the Father's, and His prayers are accomplished. Dwell on this encouraging thought: If you belong to the Father through faith in the Son, the Son is praying for you even now.

CELEBRATE BEING PRAYED FOR (See [77 Irrefutable Truths of Prayer - Page 86](#))

I [Jesus] pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. —John 17:9

The Lord's prayer traditionally ascribed to the prayer in Matthew 6 was actually "The Disciples' Prayer" that they, and we, are to pray to the Father. So, the real "Lord's Prayer" that Jesus prayed for us is in John 17.

We are to pray as He prayed—for one another. We pray that saints will not fall into temptation. We pray that saints will live pure and holy lives. We pray that saints prosper and be in good health.

Praying for one another keeps us in touch with needs, concerns and miracles. When God answers the prayer for another, we can really get excited. We are witnesses to a miracle.

Rejoice and celebrate that Jesus continues to pray for you eternally before the throne of God. Celebrate and dance for joy that His intercession is always effective.

Follow His example. Pray for the saints.

List the saints whom you will pray for today:

Take the Trouble of Praying "I pray for them"—John 17:9

A God-fearing lad was reasoning with a wretched companion about his continuance in a wicked course. The rejoinder was: "It is the right thing for you, Harry, to be glad, for you have lots of people who care for you; but as for me, nobody prays for me; I'm so bad that nobody thinks it worthwhile to pray for me—if they ever did pray for me, they have given it up now." "Don't say that, Jack; God is my witness that I never lie down but I pray—'O God, bring dear Jack into the fold of Christ.'" Jack wept and repented. Let no

perishing school-fellow be able to say: "You would not take the trouble to pray for me or you might have saved my soul."

His First Prayer - Bob Gass (Borrow [Fresh Word for Today: 365 Insights for Daily Living page 256](#))

I pray for them. (John 17:9)

Can you imagine Jesus praying a prayer for us that the Father wouldn't answer? In John 17 He asked the Father to do five things for us. I believe we'll live to see them all fulfilled.

First, He prayed that we would see His glory! Listen, "The glory which Thou gavest me, I have given them" (John 17:22). Have you ever encountered the glory of God? When Moses had been in it, his face shone. (See Exodus 34:29.) When Isaiah saw it, he cried, "Woe is me, for I am undone ... for mine eyes have seen the King, the Lord of hosts" (Isaiah 6:5). Once you've experienced His glory, it becomes the standard by which all other experiences are measured.

It's worshipers who bring the glory of God into the midst of His people! In the Psalms we learn that God inhabits the praises of His people. (See Psalms 22:3.) The Japanese have a unique interpretation of this verse. Because they carried their Emperor on a great throne, they translate the verse like this, "When we praise God, we create a seat, and God comes down and sits in it." How wonderful! Any time you make a seat of praise for Him, He always comes and sits in it. He will ride to work with you in the car. He'll fill any room in your house, for He sits in the seat of your praise, and it's there that He reveals to you His glory!

TOO MANY OF US ARRIVE IN CHURCH PREOCCUPIED WITH WHAT WE CAN GET, INSTEAD OF WHAT WE CAN GIVE. THAT'S GOT TO CHANGE IF WE'RE TO EXPERIENCE THE GLORY OF GOD.

Bob Gass - His Second Prayer (Borrow [Fresh Word for Today: 365 Insights for Daily Living page 258](#))

I pray for them. (John 17:9)

Next, Jesus prayed that we would know the Word. Listen: "I have given them your Word" (John 17:14). Have you heard about the lady and the promise box? One morning she pulled out a verse which read, "And Judas went out and hanged himself." Quickly, she pulled out another; it read, "Go and do likewise." In despair, she pulled out another, and it read, "What thou doest, do quickly." You may smile, but how much time do you spend in the Word?

Samuel's mother brought him a new coat to the temple each year. Was that because the old one was out of style? No! It was because he was growing. (See 1 Samuel 2:26.) Are you still wearing that same old threadbare coat? If you are, you're not growing! John said, "I write unto you young men, because the Word of God lives in you, and you have overcome the evil one" (1 John 2:14, NIV). Peter wrote, "Desire the sincere milk of the Word, that ye may grow thereby" (1 Peter 2:2). Paul said, "Brothers, your faith is growing more and more, and the love every one of you has for each other is increasing" (2 Thessalonians 1-3). What a testimony! D. L. Moody said, "A little learning will take a man away from God, but 'full knowledge' will bring him back."

IF YOU WANT TO FIND GOD, YOU'LL FIND HIM IN THE PAGES OF HIS WORD TODAY. PICK IT UP AND START READING!

Bob Gass - His Third Prayer (Borrow [Fresh Word for Today: 365 Insights for Daily Living page 258](#))

I pray for them. (John 17:9)

Next, Jesus prayed that we would be united in love. Listen: "That they may be one, as we are one" (John 17:11). When the Red River overflowed its banks in North Dakota, you couldn't tell one farm from another. All the fences disappeared! What a picture! When God pours out His Spirit in the last days, all the fences will disappear! Many in leadership today will be used of God, but no man will be able to control it or contain it. David said, "Behold how good, and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down ... to the skirts of his garments" (Psalms 133:1-2). Unity must start at the head, then on down to the rest of the body! That will mean an end to "turf-guarding" and "personal agendas."

Years ago in the wheat fields of western Canada, a couple was walking with their little boy. Mom thought Dad had him, and Dad thought Mom had him. Neither of them did. When they couldn't find him they gathered a search party, because it was getting bitterly cold! But after hours of looking, there was no trace of him. Then someone said, "Let's join hands; we'll begin at one end, and together we'll cover the fields." Soon a cry went up, "I found him!" But sadly he'd frozen to death. As they gathered around his lifeless form, they were heard to utter the saddest of words, "If only we'd joined hands before it was too late."

JESUS PRAYED FOR UNITY BECAUSE THE JOB WILL NOT GET DONE UNTIL WE GET TOGETHER! TODAY ASK GOD TO LET IT BEGIN IN YOUR HEART.

Bob Gass - His Fourth Prayer (Borrow [Fresh Word for Today: 365 Insights for Daily Living page 260](#))

I pray for them. (John 17:9)

Next, Jesus prayed that we would reach the whole world with the Gospel. Listen: "As You have sent me into the world, I have sent them" (John 17:18).

An old Methodist missionary couple in China were ordered to leave when the communists took power. When they refused, they were marched, with members of their tiny congregation, to a nearby hillside. The wife was commanded to dig a grave while her husband watched. They were told, "Renounce your faith in Jesus, and we will let you go home." They replied, "Fifty years we have served Him, and never once has He failed us. We will never renounce Him!" Suddenly, the butt of a rifle came crashing down on her skull, and she collapsed into the grave. Her husband was told to bury her. When he protested, the commandant ordered that his tongue be cut out. First, the old man asked to say something. As they watched in amazement, standing there in a shallow grave in China, the old Methodist missionary began to sing, "I'd rather have Jesus than silver or gold. I'd rather be His than have riches untold, I'd rather have Jesus than anything this world affords today." Sadly, he buried his wife and returned to spend his last years in Canada. When he shared this testimony at a northeastern Bible college, 300 young people volunteered for missionary service!

GOD MAY BURY HIS WORKMEN—BUT HIS WORK GOES ON! WE HAVE A JOB TO DO, AND YOU HAVE A PART IN IT. ASK GOD TO HELP YOU FIND IT, AND DO IT TODAY!

Bob Gass - His Fifth Prayer (Borrow [Fresh Word for Today: 365 Insights for Daily Living page 260](#))

I pray for them. (John 17:9)

Finally, Jesus prayed that we would experience His joy. Listen: "That they may have a full measure of My joy within them" (John 17:13, NIV). Listen again: "With joy shall ye draw water out of the wells of salvation" (Isaiah 12:3). Your joy comes from within. Paul was often in jail, but jail was never in Paul, so he wrote, "Rejoice in the Lord always" (Philippians 4:4). You say, "How's that possible?" Because threats are not facts to those who are informed! He said, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Romans 8:38–39).

The other day I tried to recall the Christians I knew when I was growing up. Some of them were wonderful, but others were anti-social, censorious, brooding, pickled, withdrawn, intense, and "mule-like" of countenance. I'm sure their experience with God was real, but it did nothing for me. David said, "They looked unto Him and were radiant" (Psalms 34:5). Adoniram Judson, the 19th Century missionary to Burma, was known for his great joy. When he arrived there in 1812, he didn't know the language, but that didn't stop him. He approached a Burmese man and gave him a big hug! The man went home and reported to his family that he had seen an angel. The joy of Christ was so radiant on Judson's countenance that the people of Burma called him "Mr. Glory-Face."

NOW THAT'S THE KIND OF JOY JESUS WANTS YOU TO HAVE—AND TO EXHIBIT TO OTHERS!

Robert Neighbour- The Difference Between His Own and the World

"I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine" (John 17:9).

There are two sets of sevens, which show how Christ differentiates between His own and the world. We will place them in order:

1. The First Set

1. "They are not of the world" (Jn 17:16).
2. "They are Thine" (Jn 17:9).
3. "They have kept Thy Word" (Jn 17:6).
4. "They have known" (Jn 17:7).
5. "They have received them" (Thy words) (Jn 17:8).
6. They "have known surely that I came out from Thee" (Jn 17:8).
7. "They have believed that Thou didst send Me" (Jn 17:8).

Carefully weigh these words. Nothing said above could be said of the world. The words on the one hand give a wonderful description of the saved, and on the other hand they manifest how great is the chasm that separates the saved from the unsaved.

2. The Second Set

1. "Thou gavest them unto Me" (Jn 17: 6).

2. "I pray for them" (Jn 17:9).
3. "I am glorified in them" (Jn 17:10).
4. "I kept them in Thy name" (Jn 17:12).
5. "Keep them from the evil one" (Jn 17:15).
6. "Sanctify them by Thy Truth" (Jn 17:17).
7. "Thou hast loved them" (Jn 17:23).

Let the student run his eye down this list and he will see that not one thing said, could be said of the wicked. There is a distinction that is vital and widely divergent between those who are His own, His Blood-washed ones, and those who are of the world. There is a difference now, there is a difference in the ages to come. How vain is the world's boast of a common brotherhood of man, and the common fatherhood of God! The world may seek to enter into His favor and to recline in the arms of His love, but Christ will not have it so.

He who hath not the Son hath not the Father; and no one cometh unto the Father but by the Son.

In this age of apostate teaching we need to stress once more the difference between the clean and the unclean; the regenerate and the unregenerate; the saved and the lost.

When Christ comes to the air the difference will be established plainly enough, for "one will be taken and the other will be left."

When Christ comes to the earth, the difference will be manifested with sufficient precision, for "before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:32).

When the Great White Throne finally comes to view there will be difference made plain, for the ones whose names are in the Lamb's Book of Life will not be judged. The separation will be forever, and it will be a separation of vast distinctions.

What we must do is to press home the distinctions between the saved and the unsaved as Christ saw them and proclaimed them in His prayer.

Norman Geisler - JOHN 17:9—Did Jesus ever pray for unbelievers? (See [When Critics Ask page 358](#))

PROBLEM: Jesus said here, "I pray for them [the disciples]. I do not pray for the world." But elsewhere Jesus prayed for unbelievers, even those who crucified Him, saying, "Father, forgive them, for they do not know what they do" (Luke 23:34).

SOLUTION: In His high priestly prayer, Jesus was focusing on His disciples, not on the world. This does not mean that we should never pray for the world. Indeed, Jesus died for the sins of the world (John 3:16; 1 John 2:1–2; Rom. 5:6–8). He prayed that the Father would forgive those who crucified Him (Luke 23:34). He also asked His disciples to "pray the Lord of the harvest to send out laborers into His harvest" (Luke 10:2). Jesus' followers urged "prayers ... for all men" (1 Tim. 2:1). And, the Apostle Paul prayed passionately for his unsaved kinsmen (Rom. 10:1).

John Broadus on John 17:9 (from sermon "[The Saviour Praying for Us](#),")

Jesus was speaking immediately of the little company of men who were right around him, the disciples.⁴⁵ On the evening before the crucifixion he said, "I pray for them," but a little later he said, "My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one" (John 17:20–21). Through them and their word the circle would continue to widen until it would embrace all that would ever become believers in him.

I invite you to take this prayer in John 17 as an idea of what sort of things the Lord Jesus Christ is asking for [right] now in your behalf. Oh, the Savior who always lives prays for you and me, knowing us better than we know ourselves.

Notice this first petition: "My prayer is not that you take them out of the world but that you protect them from the evil one" (Jn 17:15). What a common mistake it is to think that the only object Jesus Christ has with reference to the human race is to gather a few of us out of this world and carry us to the better world. But he was going out of the world, and his heart longed after those who had been with him. They wondered why they could not go with him, and one even said, in self-confident fervor, "I will lay down my life for you" (John 13:37). Many good people think hard of themselves because they do not want to die. I have heard such persons say, "Ah, me! I am so unwilling to die! I think anyone who loves God ought to be willing to die." Well, that is against nature. It is impossible; it is wrong. The Lord Jesus Christ proposes not merely to rescue some souls from this world, but to rescue them in this world and make them live in this world as they were meant to live, by the help of his grace. This world belongs to him, and he proposes to help those—all that will come to him—that are thus oppressed by sin to live a life such as they should live.

Elijah lay under a juniper tree in the desert and requested that he might die. In answer to his prayer, an angel came with food that he might eat and lie down and sleep again, and getting up might go work in God's service. Often when people are whining that they do not want to live, what they really need is food and sleep and exercise so that they may be ready to serve God.

John 17:10 and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.

KJV John 17:10 And all mine are thine, and thine are mine; and I am glorified in them.

BGT John 17:10 κα τ μ π ντα σ σιν κα τ σ μ , κα δεδ ξασμαι ν α το ς.

NET John 17:10 Everything I have belongs to you, and everything you have belongs to me, and I have been glorified by them.

CSB John 17:10 Everything I have is Yours, and everything You have is Mine, and I have been glorified in them.

ESV John 17:10 All mine are yours, and yours are mine, and I am glorified in them.

NIV John 17:10 All I have is yours, and all you have is mine. And glory has come to me through them.

NLT John 17:10 All who are mine belong to you, and you have given them to me, so they bring me glory.

NRS John 17:10 All mine are yours, and yours are mine; and I have been glorified in them.

NJB John 17:10 All I have is yours and all you have is mine, and in them I am glorified.

NAB John 17:10 and everything of mine is yours and everything of yours is mine, and I have been glorified in them.

YLT John 17:10 and all mine are Thine, and Thine are mine, and I have been glorified in them;

MIT John 17:10 All that is mine is yours, and all that is yours is mine; moreover, I have been glorified among them.

GWN John 17:10 Everything I have is yours, and everything you have is mine. I have been given glory by the people you have given me.

- **all things that are Mine are Yours** John 10:30 Jn 16:14-15 1Co 3:21-23 Col 1:15-19 2:9
- **and I have been glorified in them** John 5:23 11:4 12:23 Ac 19:17 Ga 1:24 Php 1:20 2:9-11 2Th 1:10,12 1Pe 2:9 Rev 5:8-14

Related Passages:

John 10:30 "I and the Father are one."

John 16:14-15 "He will glorify Me, for He will take of Mine and will disclose it to you. 15"All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.

UNITY OF FATHER AND SON REAFFIRMED

And (kai) - "So in verse 9 Jesus said, "I am making request concerning them (i.e., concerning those given to me) ... for they are thine." He now adds that this double ownership pertains to whatever the Son possesses." (Hendriksen)

All things that are Mine are Yours, and Yours are Mine- NET = "Everything I have belongs to you." In context **All things** includes Jesus' disciples. It could be paraphrased "All those people who belong to me, belong to you, and all who belong to you belong to me." This reciprocal phraseology demonstrates the unity or oneness of the Father and Son (and by extension of the Trinity) (Jn 10:30).

And I have been glorified ([doxazo](#)) **in them** - "My glory is shown through them" [NCV, TEV], "through them My glory is revealed" [REB]. Note the past tense (have been glorified) which speaks primarily of their future glory which is so certain that it is spoken of in the past tense. **Glorified** ([doxazo](#)) is in the perfect tense indicating this glory endures, "in spite of all their (DISCIPLE'S) shortcomings and failings. There is comfort for us in this." ([A T Robertson](#)) It is important that this glory continues in His disciples in light of the fact that He will soon be gone.

Spurgeon - Every true child of God glorifies Christ; and if you cannot say that you are glorifying Christ, you should question whether you really belong to him. If you are his, it is true of you, "I am glorified in them," —not only by them, but in them, — "their suffering with patience, in their labouring with diligence, in their faith, in their trustfulness in me, 'I am glorified in them.' ".....Christ is God, and therefore, looking into the future, he can speak of his approaching departure as though it had already happened.I can understand a man saying to God, "All mine are thine;" but no man, unless he is something more than man, dares to say to God, "Thine are mine." But Jesus Christ, who is both God and man, gives all that he has to God, and all that God has belongs to him, so that he can truly say, "All mine are thine, and thine are mine; and I am glorified in them." ([Exposition of John](#))

Colin Kruse - On no other occasion did Jesus speak of his disciples bringing glory to him. He did speak of the disciples bringing glory to God by bearing 'much fruit' (Jn 15:8), and in Peter's case by the kind of death he would die (Jn 21:19). It was primarily by believing in him, accepting and obeying his words, and carrying out his commission that the disciples brought glory to Jesus. (BORROW [The Gospel according to John PAGE 336](#))

How will Jesus be glorified in the disciples? In simple terms, by their lives lived in the power of the Spirit. Their supernatural lives will serve as lights in the midst of a crooked and perverse generation to give the godless world a proper opinion of Christ (cf Php 2:15). They will do this by their words and their works (cf Mt 5:14-16). They will do it by demonstrating their Spirit wrought unity with one another (see Jn 17:22). They will do it by their love for one another (Jn 13:35)

Bob Utley - **"I have been glorified in them"** A disciple's life is to give honor to Jesus as He gave honor to the Father. What an awesome responsibility!

NET NOTE - The theme of glory with which Jesus began this prayer in Jn 17:1–5 now recurs. Jesus said that he had been glorified by his disciples, but in what sense was this true? Jesus had manifested his glory to them in all of the sign-miracles which he had performed, beginning with the miracle at the wedding feast in Cana (Jn 2:11). He could now say that he had been glorified by them in the light of what he had already said in Jn 17:7–8, that the disciples had come to know that he had come from the Father and been sent by the Father. He would, of course, be glorified by them further after the resurrection, as they carried on his ministry after his departure.

Spurgeon - It is a wonderful thing that Christ should be glorified in his people. Can it be that he shall be glorified in me? Dear child of God, you sometimes sit in the corner, and think to yourself, "How insignificant I am! The church on earth would not miss me if I were taken away; and the choirs of heaven cannot need me." Oh, but your Lord is glorified in you! If you are one of his chosen and redeemed people, in your very weakness and need he finds opportunity to glorify his strength and his fullness. He knows the truth about this matter, and he says, "I am glorified in them."

Robert Hawker on John 17:10 - PRECIOUS testimony of a precious truth. See to it, my soul, that thou suffer not these blessed words of Jesus to drop from thy remembrance; but make them the everlasting meditation, not only of this morning, but every morning, and every day, and all the day; and mark thine interest in them. All Jesus' treasures, in his people and his grace, are still the Father's; for as Jesus and the Father are one in essence and in will, so also in property. And the Father's giving the church to Jesus, with all blessings in him, doth not alienate the Father's right. So in like manner, all that Jesus hath are the Father's, and Christ is glorified in them. It is a blessed order in the work and purpose of redemption, to trace the Father as the original Giver, Fountain, and Source of all. And then to trace them as Jesus', by virtue of his being the glorious Mediator. And hence the Holy Ghost is said to take them as Jesus', and show unto the people. The Holy Ghost doth not take them immediately from the Father, but mediately from Christ; because, without the person and work of Jesus, they never could have been communicated to us. So that Christ is glorified by the Holy Spirit in the hearts of his people, when that blessed Spirit takes them, and gives them, and shows them, not immediately as the Father's, but as the fruit and consequence of Christ's merits and death: and thus showing the common interest both of Father and Son, in all the blessed things of salvation. My soul! dost thou understand these precious things? Oh then live in the enjoyment of them, and see that Jesus is glorified and the Father glorified, in his dear and ever blessed Son.

John 17:11 "I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are.

- I am: John 17:13 13:1,3 16:28 Ac 1:9-11 3:21 Heb 1:3 9:24
- but: John 17:14-18 15:18-21 16:33 Mt 10:16 Jas 4:4 1Jn 3:12 5:19
- Holy: John 17:25 Mt 5:48 1Pe 1:15-17 Rev 4:8 15:4
- keep: John 17:12,15 10:29,30 Ps 17:8,9 Isa 27:3 1Pe 1:5 Jude 1:1,24
- thine: Ps 79:9 Pr 18:10 Isa 64:2 Jer 14:7,21 Eze 20:9,22,44 Mt 6:9 Ro 9:17
- that: John 17:21,22 10:30 14:20 Ro 15:5,6 1Co 1:10 12:12,13 Eph 4:4

Related Passages:

John 17:21; 22+ that they may all be one; even 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 sent Me. 22 "The glory which You have given Me I have given to them, that they may be one, just as We are one;

John 16:28+ "I came forth from the Father and have come into the world; **I am leaving the world again and going to the Father.**"

JESUS' PRAYS FOR PROTECTION FOR DISCIPLES

I am no longer in the world ([kosmos](#) - the physical earth, not the anti-God world - Jn 16:28+); **and yet** (contrast) **they themselves are in the world** ([kosmos](#) - physical and spiritual), **and I come** (present tense) **to You**. It's like the disciples are on a dark road and around the next corner (when Jesus leaves) is a large sign saying "Danger Ahead." (the [world](#), the [flesh](#) and the [devil](#))

In saying **I come** (present tense) **to You**, Jesus is speaking of the completion of the drama of redemption which culminates in His ascension (and coronation) (Acts 1:9–10). **Come** in the present tense could be paraphrased "I am coming" picturing His coming as in process terminating in His ascension.

Holy ([hagios](#)) **Father**, **keep** ([tereo](#) - [aorist imperative](#)) **them in Your Name** ([onoma](#)), **the Name which You have given Me**, that ([hina](#) - term of result) **they may be one** ([heis](#)) **even as** ([term of comparison/simile](#)) **We are** - The specific designation **Holy Father** is only here in the NT. **Holy** speaks of His separateness and **Father** speaks of the intimacy Jesus had with Him. In Jn 17:25 Jesus calls Him "**righteous Father**." Indeed, He is **holy** (set apart) and righteous (everything He is, does, thinks, says, etc is right in every way). The phrase **the Name which You have given Me** again emphasizes the oneness of the Father and the Son.

Spurgeon - It has been well said that this expression, "My Father," is a binding up of the Old and New Testaments in one. The Old Testament reveals the holiness of God, but it is the New Testament that is peculiarly the revelation of God as the Father. We put the two together, as Jesus does, and thus he speaks, "Holy Father, make my people one, and keep them one." Let us close up our ranks, brethren. Let us love each other more; and as Christ has prayed that we may be one, let us constantly seek to manifest our oneness among the sons of men,.....Oh, what blessed keeping is that; to be kept in spiritual oneness! I do not expect to see the people of God in visible oneness; but as there was a secret, invisible union, most real and most true, between the Father and the Son, so there is, at this time, a secret union in the hearts of all believers, most deep, most real, most true. I may never have seen that good friend before; but as soon as ever we begin to talk of Jesus and his love, if we are the living children of the living God, the bond of unity is felt at once by both of us. "One is your Master, even Christ; and all ye are brethren."

The request to **keep** ([tereo](#)) **them** is in the [aorist imperative](#) calls for a sense of urgency, for Jesus would soon be gone, so He is calling especially on the Father's care of His eleven. The idea of [tereo](#) is keep watch over, guard or preserve. Jesus is praying for their security or protection against opposition which was guaranteed to come (the [world](#), the [flesh](#) and the [devil](#)), and is also likely praying that they be kept from disunity. Inherent in His request to keep them is that they would be kept to the end or that they would persevere and never deny their Lord.

In the phrase **in Your Name** the preposition "in" (locative of sphere) the atmosphere (so to speak) of God's **Name** that disciples are protected. **Your Name** is all that the Father is, His attributes, His character, etc, all summed up in the word **Name**. This reminds us of Pr 18:10+ "The **Name** of the LORD is a strong tower; The righteous runs into it and is **SAFE**."

Jesus added to this thought on keeping them in John 17:17 when He asked God to sanctify the disciples in truth, that is, His Word. The only successful way to be protected from the world is through God's Word. Proverbs 30:5 links the Word of God and protection of the saint declaring that "Every word of God is tested; He is a shield to those who take refuge in Him.

Arno Gaebelein adds that to **keep** means "Keeping from falling away, from evil doctrines, from being overcome by sorrow, or in tribulation and suffering, keeping them in life and in death. From this first petition of our Lord's prayer we learn the absolute security of a true believer. If a true believer, one who belongs to Christ, who has been given by the Father to the Son, for whom the Son of God intercedes, can be lost, it would mean the loss of Christ's glory, the loss of a part of the travail of His soul. (BORROW [The Gospel of John : a complete analytical exposition PAGE 320](#))

Spurgeon - Here is a prayer, then, for the preservation and the unity of the people of God; two very necessary petitions. Would God that they might be fulfilled in us, that we might be kept, and kept even to the end, and then kept in living union with all the people of God, and with the Father and with the Son!....When God keeps us, he keeps us in unity, our divisions are not the result of his work. When we get away from his keeping, and get away from his Word, then we are sundered in heart from him and from one another; but

by his keeping he keeps his children one.....See the plaintive power of this prayer of a tender heart. First, our Lord shows his love by praying for us, and then by dying for us. Notice what importance he attaches to the unity of his people: "that they may be one, as we are." Let us all try to "keep the unity of the Spirit in the bond of piece." I suppose that, while we are in this world, we shall never all think alike; but let us all think alike about our Lord, and gather to his name, and feel a holy unity through his Spirit. When shall it be again said that all Christ's disciples have "one lord, one faith, one baptism"? Alas! they rent his seamless robe, and it still remains torn through the schisms and errors which divide his people one from another. ([Exposition of John](#))

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

[Bob Utley](#) on **Holy** - The basic etymology of the root is "to separate." It is used of persons, places, and things given exclusively for God's use. It describes God's transcendent character (the Holy One of Israel) and a differentness from physical, earthly, fallen things. Jesus was holy; as His followers become more like Him they, too, reflect "holiness." The root of the term "saint" is from the Greek term "holy." Believers are (**ED: POSITIONALLY**) holy because they are in Christ, but they are to become holy (**ED: PRACTICALLY ~ PROGRESSIVE SANCTIFICATION**) as they live for Him, like Him, and unto Him.

Vance Havner on **keep** explains "His keeping may include days when all seems to collapse. The body, even the mind, may fail. But He takes care of the real "us," though the outward man perish." (2Co 4:16)

THE PURPOSE OF PROTECTION OF THE DISCIPLES

See [related comments](#) on unity in Jn 17:21.

That ([hina](#) - term of result) **they may be** (present tense - may keep on being) **one** ([heis](#)) **even as** ([term of comparison/simile](#)) **We are** (cf Jn 17:21-22+) - This expresses the purpose of the Father keeping (protecting) the disciples. In other words, Jesus has asked the Father to protect the disciples for the purpose or result that the disciples would attain to unity that continues (present tense). He is not praying for all denominations to be as one! This is not natural unity but supernatural unity. **Even as** ([term of comparison/simile](#)) compares the unity of His disciples to the perfect unity between Father and Son. Thus the model or template for the unity of the disciples is the supernatural, perfect unity of the Father and the Son. Of course, the only possible way the disciples could attain to such unity is by the enabling power of the Holy Spirit (cf "the unity of the Spirit" - Eph 4:3+).

Unity, not uniformity, is the key.

John MacArthur comments that "The Lord is praying for the essential oneness of believers that they share in common eternal life. This prayer is answered every time a sinner is regenerated. The unity of invisible eternal life implanted in Christ's followers is the foundation for a visible unity that crosses all organizational lines and that produces an effective gospel and testimony to the lost (cf. [the exposition of Jn 13:35 in chapter 8 of this volume](#)). It is produced by the Holy Spirit (Eph. 4:3), who indwells every believer (Rom. 8:9). Practically, this spiritual unity of divine life produces a common love for the Lord (1 John 4:19–21), commitment to His Word (Eph. 4:13), affection for His people (Col. 3:14), and separation from all that is ungodly and worldly (1 John 2:15–17). (See [The MacArthur New Testament Commentary](#))

[A T Robertson](#) on **may be one** adds " This is Christ's prayer for all believers, for unity, not for organic union of which we hear so much. The disciples had union, but lacked unity or oneness of spirit as was shown this very evening at the supper (Luke 22:24; John 13:4–15). Jesus offers the unity in the Trinity (three persons, but one God) as the model for believers. The witness of the disciples will fail without harmony (Jn 17:21).

Merrill Tenney - The unity mentioned here is not simply a unity achieved by legislation. It is a unity of nature because it is comparable to that of the Son and the Father. The unity of the church must spring from the common life that is imparted to all believers by the new birth; and it is manifested in their common love for Christ and for one another as they face a hostile world. The unity of the Son and the Father was manifested in the deep love that each sustained for the other and by the perfect obedience of the Son to the Father and the perfect response of the Father to the Son. (BORROW [The Expositor's Bible Commentary page 356](#))

[Brian Bell](#) - Unity was no small request. These were tough-minded, independent, strong willed men. Yet He wasn't after organizational unity, but "interpersonal, relational" unity! Jesus wasn't after, nor is He today, after uniformity. He recognized their diversity, & He valued it. a) He didn't Xerox disciples. Nor churches for that matter. b) He uses our individuality to achieve a variety of purposes. To fight on different battle fields, to wage different wars, to wield different weapons. (1) But we're all in the battle, fighting for the same King!

Most of us have heard the famous quote most often attributed to Augustine (but others credit a man named Rupertus Meldenius)...

In essentials, unity.

In non-essentials, liberty.

In all things, charity.

I would add that if we cannot experience unity in diversity, there is no possibility of unity, for all believers differ in many ways.

Here is a Hebrew song about unity based on Psalm 133:1+ (See devotional [Getting Along](#))

Behold, how good and how pleasant it is

For brothers to dwell together in unity!

HINEH MA TOV	HOW GOOD IT IS
Hineh ma tov uma na'im Shevet achim gam yachad.	How good and pleasant it is For brothers & sisters to sit together.
Hineh ma tov uma na'im Shevet achim gam yachad.	How good and pleasant it is For brothers & sisters to sit together.
<i>Chorus</i> Hineh ma tov Shevet achim gam yachad.	<i>Chorus</i> How good it is For brothers & sisters to sit together.

James Smith - CHRIST'S SEVENFOLD PRAYER FOR HIS PEOPLE IN JOHN 17

1. That they might be kept through His Name (John 17:11).
2. That they might have His joy in themselves (John 17:13).
3. That they might be sanctified (John 17:17–19).
4. That they might all be one (John 17:21, 22).
5. That they might be a blessing to others (John 17:20).
6. That they might possess the Father's love (John 17:26).
7. That they might behold His glory (John 17:24).

A university professor yearly would conduct an experiment for his class which is a wonderful illustration of the **unity of the Spirit**...

On an oak table was placed a pile of horseshoe nails. In one corner of the room was a powerful dynamo. When the electric current was turned on and the poles of the battery were brought up under the table, although they did not touch the nails themselves, immediately there was constituted around them a field of magnetic force. So long as this field of force was maintained the loose horseshoe nails could be built up in various forms, such as a cube, a sphere, or an arch. So long as the current was on, the nails would stay in exactly the form placed, as if they had been soldered together. But the second the current was cut off, the nails would fall into a shapeless mass. What that field of magnetic force was to those nails, the Holy Spirit is to all believers. By His power we are held together in a bond of love, a bond that is broken when we grieve and quench the Holy Spirit by our self-willed actions. Let us endeavor to keep the unity of the Spirit in the bond of peace.

JOHN 17:11 - Warren Wiersbe - [Everyday Wisdom from the Gospels: Devotional](#)

Six times in this wonderful prayer, our Lord used the word one as he prayed for the unity of the church (John 17:11, 21, 22, 23). Jesus is not asking for a gigantic manmade organization that promotes uniformity but a spiritual oneness like that of the Godhead, a oneness he called "one in Us" (v. 21; see v. 23). Not only does this unity enrich the church and enable it to minister, but it is also a witness to the lost world of the reality of the Savior and of the Father's love. Divided churches and disputing Christians are not very good witnesses to the love of God and the glory of the Son. Consider the "ties that bind" God's people together.

We have God's life, eternal life. The world is dead in sin and falling apart (Eph. 2:1), but believers are alive in Christ, sharing the very life of God. Whether vegetable, animal, or human, the bodies of things that are alive stay together, but when they die, plants wither and crumble and the corpses of animals and people decay and turn to dust. Death divides but life unites. Even though we who are in the family of God share the life of God, there is still diversity in God's family just as there is diversity in the members of the human

body or a human family. If you and I belong to the family of God, we have the same Father and share the same spiritual life, and we ought to be able to live together and work together to the glory of God.

We share God's love. Jesus asked the Father "that the love with which You loved Me may be in them, and I in them" (John 17:26). The Father loves each of his children just as he loves his own Son! No love is greater. How many times do parents say to their children, "Can't you love one another?" Uniformity comes from pressure on the outside—the command of a general, the order of a boss—but unity comes from love on the inside, God's love implanted by the Holy Spirit. Have you read 1 Corinthians 13 lately? I hear this "love chapter" read at wedding ceremonies, but it was written to be read and obeyed at church business meetings.

We share God's glory. No matter what our physique, our clothing, or our appearance, every child of God already has God's glory within (John 17:22). As we grow in godliness, the glory gets greater (2 Cor. 3:18) and God is glorified more and more. Christians can love other believers because Christ lives in them, and we can love the lost because Christ died for them. One day in heaven we shall behold Christ's glory (John 17:24). Since all of God's children will be together in heaven, can't we learn to live and work together today? What a witness that is to a lost world!

We share God's truth (vv. 8, 14, 17). If we love God's Word, receive it into our hearts, and obey it, we will be peacemakers and not troublemakers. According to John's second epistle, we are expected to know the truth (2 John 1), have the truth abiding in us (v. 2), love in truth (v. 3), and walk in the truth (v. 4). Pride divides, but the Word of God humbles us and encourages unity. Lies open the door to Satan, but the truth keeps him at bay.

We share God's commission. Two phrases define our task: "that the world may believe" (John 17:21) and "that the world may know" (v. 23). A united church is an army of evangelists reaping the harvest together. The people in a divided church use the sickles on each other and lose the harvest. Shall we help answer our Lord's prayer "that they may be one"?

For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptized into one body. 1 Corinthians 12:12–13

WHITE ROBES IN THE STREETS - John H Jowett John 17:11-26

THE man who has been fed with the "bread of life" must remain "in the world." The Lord gives no countenance to the life of the ascetic. Our sanctification is not to be gained by withdrawal and retreat. At the best, that would be a holiness sickly and anæmic, a coddled virtue devoid of firm muscle and iron nerve. Our Lord purposes a holiness which shall wear white robes in the streets, and shine like virgin snow in the market, and keep itself chivalrous and stately in the common fellowships of men.

"In the world," but "not of the world." The man who is fed on "the bread of life" is endowed with powers of resistance against "the noisome pestilence." The germs of worldly epidemics find no nutriment in him. "The prince of this world cometh, and hath nothing in Me." When an evil microbe finds no foothold it withers away. If I am not "of the world" I shall quite naturally and instinctively be able to resist "all the wiles of the devil."

And my Lord purposes me to have this positive, masculine holiness in order "that the world may believe." He wants disciples who will arrest the world by their glorious health, and by their invincible moral defences. He wants my purity to advertise His grace; He wants my faith to increase "the household of the faith."

QUESTION - [How can believers be in the world, but not of the world?](#) [WATCH VIDEO](#)

ANSWER - When we read of the "world" in the New Testament, we are reading the Greek word *cosmos*. *Cosmos* most often refers to the inhabited earth and the people who live on the earth, which functions apart from God. Satan is the ruler of this "cosmos" (John 12:31; 16:11; 1 John 5:19). By the simple definition that the word world refers to a world system ruled by Satan, we can more readily appreciate Christ's claims that believers are no longer of the world—we are no longer ruled by sin, nor are we bound by the principles of the world. In addition, we are being changed into the image of Christ, causing our interest in the things of the world to become less and less as we mature in Christ.

Believers in Jesus Christ are simply in the world—physically present—but not of it, not part of its values (John 17:14-15). As believers, we should be set apart from the world. This is the meaning of being holy and living a holy, righteous life—to be set apart. We are not to engage in the sinful activities the world promotes, nor are we to retain the insipid, corrupt mind that the world creates. Rather, we are to conform ourselves, and our minds, to that of Jesus Christ (Romans 12:1-2). This is a daily activity and commitment.

We must also understand that being in the world, but not of it, is necessary if we are to be a light to those who are in spiritual darkness. We are to live in such a way that those outside the faith see our good deeds and our manner and know that there is

something “different” about us. Christians who make every effort to live, think and act like those who do not know Christ do Him a great disservice. Even the heathen knows that “by their fruits you shall know them,” and as Christians, we should exhibit the fruit of the Spirit within us.

Being “in” the world also means we can enjoy the things of the world, such as the beautiful creation God has given us, but we are not to immerse ourselves in what the world values, nor are we to chase after worldly pleasures. Pleasure is no longer our calling in life, as it once was, but rather the worship of God.

Related Resources:

- [What are the dangers of having an “us vs. them” mentality as a Christian?](#)
- [What does it mean that we live in a fallen world?](#)
- [What does it mean that we are not to love the world?](#)
- [What does it mean to gain the whole world but lose your soul?](#)

QUESTION - [What does it mean that Christians are not of this world? WATCH THE VIDEO](#)

ANSWER - The phrase *not of this world* is found in John 18:36 where Jesus says that His kingdom is “not of this world.”

The context of Jesus’ statement is His interrogation by [Pontius Pilate](#) during one of His trials. Pilate had summoned Jesus into the palace and, in trying to ascertain the charges against Him, basically asked Jesus to incriminate Himself. The conversation went like this:

Pilate asked, “Are you the king of the Jews?”

Jesus responded with a question of His own: “Is that your own idea, or did others talk to you about me?”

“Am I a Jew?” Pilate replied. “Your own people and chief priests handed you over to me. What is it you have done?”

Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.”

“You are a king, then!” said Pilate.

Jesus answered, “You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me” (John 18:33–37).

When Pilate asked Jesus if He was a king, Pilate was thinking of a political position and that Jesus was possibly guilty of sedition against Caesar. In saying that His kingdom is “not of this world,” Jesus denied that He was a king in that sense—and His words were proved by the lack of any subjects fighting to release Him (John 18:36).

But Jesus does not deny His kingship wholly; He has [a kingdom](#), but it is “from another place” (John 18:36). He says He had “come into the world” (John 18:37), with the clear implication that He was from some place other than this world (cf. John 3:3). His kingdom is heavenly and extends over the hearts and minds of His subjects. It does not originate in this world: “His royal power and state are not furnished by earthly force, or fleshly ordinances, or physical energies, or material wealth, or imperial armies” (*The Pulpit Commentary*, Vol. 17, Hendrickson Pub., 1985).

As His followers, Christians are members of His kingdom, which is “not of this world.” We know that “our citizenship is in heaven” (Philippians 3:20). As a result, we “put aside the deeds of darkness and put on the armor of light” (Romans 13:12). We wage spiritual battle, but “the weapons we fight with are not the weapons of the world” (2 Corinthians 10:4). We “seek first his kingdom and his righteousness” (Matthew 6:33). And we rest in the knowledge that our King gives us eternal life: “The world and its desires pass away, but whoever does the will of God lives forever” (1 John 2:17).

We are on earth for now, but our earthly lives are nothing but a vapor in comparison to eternity (James 4:14). “This world in its present form is passing away” (1 Corinthians 7:31). The sufferings and trials of this world are part of life. But, in remembering that we are “not of this world,” we know that such things are just for a little while (1 Peter 5:10). The knowledge that we are not of this world gives Christians hope even in the darkest times (1 Peter 1:6–9). This broken place is not where we ultimately belong, and it is not where we will stay (Hebrews 13:14). “We are receiving a kingdom that cannot be shaken” (Hebrews 12:28).

Christians, as part of Jesus’ kingdom, are not of this world. We have been adopted as heirs of heaven by God Himself, and that is where our citizenship is (Titus 3:7). Until our King returns, we wait (Titus 2:13), and we hope (Romans 5:5), and we do what we can to bring others into the “not of this world” relationship with Jesus Christ.

F B Meyer - OUR LORD'S PRAYER

"Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as we are."-- Jn 17:11.

THIS MARVELLOUS seventeenth chapter of St. John's Gospel has been called the Incense Altar of the New Testament. It is full of the sweet fragrance of our Lord's intercession for His own. Let us linger over it for a little, that its wondrous depths may unfold before our eyes. It is a window into His inner consciousness, from which we may read some of the thoughts that habitually filled His soul.

Christ's self-obliteration. The motives that animated our Lord's earthly ministry were all for the Father's glory. He anticipated, in fact, those great words of the Apostle: "Of Him, and through Him, and to Him, are all things: to whom be glory for ever" (Rom 11:36). In this we have an example, that we should follow His steps. We also must find our fresh springs in Him, as He found them in God; we also must be willing to forsake and surrender all things to Him, holding them as His stewards; we also must appropriate, moment by moment, His unsearchable wealth; If any glory should ever fall to our lot, we must lay it at His feet, and share it with those entrusted to our charge.

Christ's self-assertion. Though our Lord obliterated His own interests, there were many things which were inalienable and of which He could not dispossess Himself. He knew that He had ever been One with God, and ever would be, that the love which had existed between the Fatherland Himself was to be shared by a multitude that no one could number. It is ours to know that we are loved with an unchanging love, that in Christ we are enriched into the measure of God's unchangeable fullness. Oh, why do we not more deeply share the self-obliteration of Christ for others, that we may stand with Him on these glorious heights, beyond the reach of doubt and fear?

Christ's self-realization. Listen to His joyous words: "I am glorified in them." "I in them, Thou in Me, that they may be made perfect in one." It is only as He sees His joy glowing in myriads of redeemed souls, and finds His love reproduced in their lives, that He is fulfilled and satisfied.

PRAYER

We thank Thee, our heavenly Father, for the gift of Jesus our Lord to be our Saviour and Friend. Draw us into closer union with Him, that we may know Thee better through Him, and be conformed to Thine image. AMEN.

Thompson Chain Reference on Unity

In Christ

Romans 12:5

1 Corinthians 10:17

1 Corinthians 12:12

Galatians 3:28

Ephesians 4:13

SEE Saints

Exhortations to

1 Corinthians 1:10

2 Corinthians 13:11

Ephesians 4:3

Philippians 1:27

Philippians 4:2

Colossians 2:2

1 Peter 3:8

SEE Brotherly Love

Examples of

Acts 1:14

Acts 2:1

Acts 4:32

Acts 5:12

Prophesied, as a Mark of the Progress of True Religion

Old Differences Forgotten Isaiah 11:13

Harmony among Leaders Isaiah 52:8

Contrition Unifies Believers Jeremiah 3:18 Jeremiah 50:4 Hosea 1:11

All Finally Gathered into one Fold John 10:16

The Saviour Prays for a United Church John 17:21

All Causes of Separation Removed in Christ Ephesians 2:14

Unity does not mean uniformity.

It means cooperation in the midst of diversity.

Puritan **Thomas Brooks** rightly stated...

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.

To dwell above with saints we love,

O that will be glory

But to dwell below with saints we know,

Well, that's another story.

John Calvin once said that...

The unity of His servants is so much esteemed by God, that He will not have His glory sounded forth amidst discords and contentions.

The deadly effect of **disunity** illustrated...

Two battleships met in the night and began to attack each other. In the conflict, a number of crewmen were severely wounded, and both vessels were damaged. As daylight broke, the sailors on the ships discovered to their amazement that both vessels flew the English flag.

Many years earlier, just before the battle of Trafalgar in 1805, the British naval hero Lord Nelson learned that an admiral and a captain in his fleet were not on good terms. Sending for the two men, he placed the hands of the admiral and the captain together. Then, looking them both in the face, he said, "Look—yonder is the enemy!"

During World War II, Hitler commanded all religious groups to unite so that he could control them. Among the Brethren assemblies, half complied and half refused. Those who went along with the order had a much easier time. Those who did not, faced harsh persecution. In almost every family of those who resisted, someone died in a concentration camp.

When the war was over, feelings of bitterness ran deep between the groups and there was much tension. Finally they decided that the situation had to be healed. Leaders from each group met at a quiet retreat. For several days, each person spent time in prayer, examining his own heart in the light of Christ's commands. Then they came together.

Francis Schaeffer, who told of the incident, asked a friend who was there, "What did you do then?" "We were just one," he replied. As they confessed their hostility and bitterness to God and yielded to His control, the Holy Spirit created a spirit of unity among them. Love filled their hearts and dissolved their hatred.

When love prevails among believers, especially in times of strong disagreement, it presents to the world an indisputable mark of a true follower of Jesus Christ. ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

A little humor regarding "unity": In a Peanuts cartoon Lucy demanded that Linus change TV channels, threatening him with her fist if he didn't. "What makes you think you can walk right in here and take over?" asks Linus.

"These five fingers," says Lucy. "Individually they're nothing but when I curl them together like this into a single unit, they form a weapon that is terrible to behold."

"Which channel do you want?" asks Linus. Turning away, he looks at his fingers and says, "Why can't you guys get organized like that?" (Charles Schultz - writer of the comic strip Peanuts)

Tonto and the Lone Ranger were riding through a canyon together when all of a sudden both sides were filled with Native American warriors on horses, dressed for battle. The Lone Ranger turned to Tonto and asked, "What are we going to do?" Tonto replied, "What you mean 'we,' Whiteman?" (Edward Dobson, In Search of Unity, p. 20-27)

There can be **union** without **unity** - You may tie the tails of a cat and a dog together by a rope and have union, but you surely don't have unity!

The power of unity: A March 1984 malfunction in a 500,000 volt Pacific Gas and Electric Company line in Northern California triggered a chain reaction that eventually darkened lights for millions in six Western states. The blackout came at rush hour, with motorists backed up at traffic lights in cities of California, Arizona, Nevada, New Mexico, and Texas. The trouble originated at the Round Mountain, California, substation, about one hundred miles south of the Oregon border. A circuit breaker tripped, and the concatenation shut down circuits all over the West as machinery protected itself from damage.

How dramatically that breakdown expressed the interdependence of our country's power, transportation, and food production! One little circuit breaker tripped in a remote rural substation, and hundreds of miles away people's lives instantly changed. We are one people in more ways than we think. What affects one affects many, perhaps all. Interdependence characterizes us.

The **unity** of the church is no different. An interlinking of interests, goals, and influences exists in which we all share. The good one person does makes righteousness easier for all. The bad example one sets negatively affects us all. God's people, wherever they live on earth, are linked into a grid of community interdependence from which they can never escape. Inextricably bound to one another as separate parts of the whole, what affects one becomes part of all. (Hurley, V. Speaker's Sourcebook of New Illustrations. Dallas: Word Publishers)

Out of Tune -- A high school orchestra was preparing for a concert that featured a pianist in a rendition of Grieg's A-minor concerto. Before the performance, it was customary for the orchestra to tune up with an "A" sounded by the oboe player. But the oboist was a practical joker, and he had tuned his instrument a half step higher than the piano. You can imagine the effect. After the pianist played a beautiful introduction, the members of the orchestra joined in. What confusion! Every instrument was out of tune with the piano. What would it have been like if half the orchestra insisted on playing in one key and the other half in a different key?

Church Competition: Three churches, located on different corners of the same intersection, didn't get along together. One Sunday each of them opened their meeting with a rousing song service. It was a warm day and all the doors and windows were wide open. One congregation began singing the old hymn, "Will There Be Any Stars in My Crown?" The strains had barely faded away when the congregation across the street started singing, "No, Not One, No, Not One!" They had scarcely finished when the third church began singing, "Oh, That Will Be Glory for Me."

Of course, this is just a humorous story, but it reminds us that a spirit of divisive competition does exist among some churches. Naturally, we will want to support our own church, pray for it, and rejoice in its growth. But we must never feel self-satisfied or be critical of churches that have problems or are not growing.

If there is a place for "competition", let it be to oppose those who deny scriptural fundamentals and the gospel. But if a church is true to God's Word and is winning people to Christ, regardless of its label, let's rejoice. That should be our attitude when faced with the competitive motives of envy and strife. Let's avoid church competition. -- Richard W. De Haan ([Our Daily Bread. Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

Christ is made the sure foundation,
Christ the head and cornerstone;
Chosen of the Lord and precious,
Binding all the church in one.

--Neale

**The fruit of Christian unity
grows out of our union with Christ.**

When We Disagree: While visiting friends who are rock collectors, I asked, "Do you believe that rock formations reveal a very old earth?" The wife answered first, saying she thinks the earth is relatively young. The husband, on the other hand, said he believes there is evidence that the earth is much older than many claim.

Before leaving, I said, "You've taught me something about the way Christians should deal with disagreements. You've been married for 30 years. You're still in love with each other, and above all, you both love the Lord. Yet you differ on when God created the earth. Your differences have not destroyed your devotion to Christ and your love for each other. That's how it should be with Christians on debatable matters."

Paul's plea for walking in unity does not suggest that believers will see eye to eye on every issue. What he does encourage, however, is an honest effort to "keep the unity of the Spirit in the bond of peace."

Christians share in one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father (Eph. 4:4-6). And when this unity is coupled with humility, gentleness, longsuffering, and loving forbearance (Eph 4:2), debatable issues are not likely to become divisive. -- Dennis J. De Haan ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

Although we often feel the urge
To prove a point to others,
We must respect divergent views
Expressed by Christian brothers.
-- Murray

**Our union with Christ is the basis
for unity with one another.**

The Good Sense of the Grasshopper: One grasshopper seems insignificant as it leaps across the lawn. But when it joins forces with other grasshoppers, the resulting swarm can soon devour all the vegetation in its path.

Grasshoppers demonstrate the power of community. What they cannot do by themselves, they can accomplish together. In the book of Proverbs, the wise man Agur observed, "The locusts have no king, yet they all advance in ranks" (Pr 30:27).

We can learn a lesson from these little creatures. Believers can make far greater advances for Christ's cause when they act and pray together than they could ever make alone. When Christians are united in serving the Lord, they can become a mighty force for God.

Although the New Testament urges us to possess a PERSONAL faith in Jesus Christ, it says nothing at all about a PRIVATE faith. We need other believers, and other believers need us.

Let's enjoy the strength and fellowship available in the unified body of Christ. An effective church will reflect "the good sense of the grasshopper" by its love and unity in the Holy Spirit.-- Haddon W. Robinson ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

We all depend upon the strength
We draw from one another,
For we are one in faith and love
With every Christian brother.
-- Sper

Two Christians are better than one---
when they're one.

Robert Neighbour - The Requests for His Own

"And this is life eternal, that they might know Thee the only True God, and Jesus Christ Whom Thou hast sent"
(John 17:3).

There are, in this prayer of Christ's, six distinct desires in behalf of His own, with one desire repeated four times. Let us observe these.

1. "That they might know Thee the only True God, and Jesus Christ" (vs. 3). This request goes far beyond knowing about the True God, and about Jesus Christ. It carries with it the knowledge that begets life. "I know Whom I have believed," said Paul. This is an example of the fulfillment of Christ's prayer.

2. **"That they may be one"** (John 17:11). This is the request repeated four times.

- "That they may be one as We are" (John 17:11).
- "That they also may be one in Us" (John 17:21).
- "That they may be one, even as We are one" (John 17:22).
- "That they may be made perfect in one" (John 17:23).

How the schism of denominationalism must grieve the Lord! "I am of Paul;" "I am of Apollos;" "I am of Cephas;" "I am of Christ." Is Christ divided?

By one Spirit we have all been baptized into one Body. Let us endeavor to keep the unity of the Spirit, in the bond of peace. We do not mean, that any believer should fellowship error; this we cannot do, but all believers may walk in Him, Who is the Head, and then the whole Body will walk and work together in love.

3. "That they might have My joy fulfilled in themselves" (John 17:13). What a blessed joy was Christ's! A joy that was not lost as He faced the Cross. He, Who was anointed with the oil of gladness above His fellows, desires us to have His joy. And when we walk in Him and know how to obtain this "fruit of the Spirit," our joy will be full.

4. "That they also might be sanctified through the Truth" (vs. 19). Christ sanctified Himself — through the eternal Spirit He offered Himself, once for all. In this act Christ was made unto us sanctification. Our place is there on the Cross with Him. Thus, we are sanctified through the offering of the body of Christ.

What Christ meant as He prayed, was evidently that we might first of all recognize our sanctification in Him, that we might, secondly, become, in our daily walk, separated from sinners and dedicated unto His service.

"For this is the will of God, even your sanctification, * * that every one of you should know how to possess his vessel in sanctification and honour" (1 Thess. 4:3, 4).

5. "That they * * be with Me where I am" (vs. 24). Precious words! Blessed request! Where is the believer whose heart does not say a loud "Amen!" to these words?

Paul wrote: "Having a desire to depart and to be with Christ." Christ said to the thief, "To day shalt thou be with Me in Paradise."

What union and communion lie hidden in those words, "with Me"!

6. "That they may behold My glory" (vs. 24). We imagine that when we see the heavens on some starlit night, that we have beheld about the one chief view of His glory; however, when we are over yonder, and are with Him, the "glory" we shall see, will eclipse any earth view of glory. That glory will outreach our most farseeing, earth-bound dreams.

Best of all, we are not alone to see His glory, but we are to share it, for the Lord continued, "The glory Thou hast given Me I have given them." The keynote in Heaven will be "One with Christ." We are "heirs of God and joint-heirs with Jesus Christ."

Andrew Murray - THAT THEY ALL MAY BE ONE

"Holy Father, keep them and care for them—all those you have given me—so that they will be united just as we are." John 17:11

Jesus continues: "I am praying not only for these disciples but also for all who will ever believe in me because of their testimony. My prayer for all of them is that they will be one, just as you and I are one, Father—that just as you are in me and I am in you, so they will be in us, and the world will believe you sent me. I have given them the glory you gave me, so that they may be one, as we are—I in them and you in me, all being perfected into one. Then the world will know that you sent me and will understand that you love them as much as you love me" (John 17:20–23).

Notice how the Lord refers to "being one" five times in this text. It is as if He felt the need to strongly emphasize these words so we would really realize the main thought of His High Priestly prayer. He longs that the words have the same place in our hearts that they have in His. As He was on the way to go to the Father through the cross, He wanted us to understand that He took this desire with Him to heaven. He wanted us to know that He will make it the object of His unceasing intercession there.

He entrusted the words to us that we should take them into the world and make them the object of our unceasing intercession, too. That alone would enable us to fulfill the last new command which He gave: that we should love each other as He loved us so that we would be full of joy.

The need for diversity as the basis of unity in the body of Christ is well illustrated by a jigsaw puzzle. All the parts of the puzzle are of equal importance to the completed puzzle, and without all of the parts the puzzle would be incomplete. However, when building the puzzle, one looks first for the four corner pieces that are foundational to the completion of the rest of the puzzle. So, too, the four gifts mentioned in Ephesians 4:11 are foundational to the completion of the mature body of Christ. When the jigsaw is finished, the four corner pieces are of no more value than the rest of the pieces.

Help us, Lord, to work together
With the gifts that You bestow;
Give us unity of purpose
As we serve You here below.
—Sper

We can go a lot further together than we can alone.

[John Flavel](#) - John 17:11

This Scripture contains the first preparation of Christ for death, where he sets his house in order, prays for his people, and blesses them before he dies.⁷⁶ The love of Christ was ever tender and strong to his people, but the greatest demonstration of it was at parting, in two ways especially: in leaving support and comfort with them in his last heavenly sermon, in John 14 through 16, and in pouring out his soul to the Father for them in this heavenly prayer, chapter 17. In this prayer he gives them a sample of his intercession, which he was just then going to perform in heaven for them. Here his heart overflowed, for he was leaving them and going to the Father. The last words of a dying person are remarkable—how much more a dying Savior?

We have here Christ's petition in behalf of his people, not only those at that place, but all others that then did or afterwards would believe on him. And the sum of what he here requests for them is that his Father would protect them through his name, where you have both the mercy and the means of attaining it. The mercy is to be protected. Protecting implies danger, and there is a double danger anticipated in this request: danger in respect of sin and danger in respect of ruin and destruction. To both these the people of God lie open in this world.

The means of their preservation from both is the name, that is, the power of God. This name of the Lord is the strong tower that the righteous run to and are safe (Prov. 18:10). Alas! It is not your own strength or wisdom that keeps you, but you are kept by the mighty power of God. This protecting power of God does not, however, exclude our care and diligence but implies it. God keeps his people, and yet they are to keep themselves in God's love (Jude 21), to, above all else, guard their hearts (Prov. 4:23).

The arguments with which he urges and presses on this request are drawn partly from his own condition—within a very few hours he will be separated from them in regard to his corporeal presence; partly from their condition—"they are still in the world," that is, I must leave them in the midst of danger; and partly from the joint interest his Father and he himself had in them: Keep those you have given me. (**NOTE:** THIS IS ONLY AN EXCERPT - FOR FULL MESSAGE CLICK [Sermon 20. Of Christ's Humiliation unto Death, in his first preparative Act for it.](#))

Chris Tiegreen - Fulfilling His Fellowship

"Holy Father, protect them by the power of your name—the name you gave me— so that they may be one as we are one." John 17:11

"The soul that is united with God is feared by the devil as though it were God Himself." —St. John of the Cross

IN WORD - "The Name" of God is the holiest and most sacred of all words, especially in the Jewish context of Jesus' ministry. There is an inexpressible reverence for His name that we often fail to appreciate in a culture that incorporates the Deity into common slang. This inherent reverence exists because of the awesome power of the Person it invokes. There is nothing more mysterious, more feared, more awe-inspiring than "The Name" of the living, eternal God.

Jesus' request for the unity of His disciples is backed by the power of "The Name." This is no casual request. Just as our prayers that end with "in Jesus' name" carry a force we can scarcely comprehend, Jesus' desire for our union with one another invokes a power that is unmatched. The name of God solemnly seals this unity. It is done.

This is no common unity, either. We are united as one just as the Father and Son are one! The level of our spiritual bond compares to that of the Trinity!

No wonder, then, that the enemy of God has spent centuries trying to spoil the unity of the church. He cannot succeed, of course. But he can create the illusion that there is no real fellowship in the body of Christ, and he can provoke arguments among the body's members. That we allow him to do so indicates our lack of understanding of the Lord's intercession in John 17. We permit the appearance of divisions where we cannot in fact be divided. The body of Christ is an organic whole. It cannot be truly separated.

IN DEED - The unity of true believers has never really been at stake in all of church history. What has been at stake is whether we behave as if we are united. We are one in Christ—that is reality. Do we act as one in Christ? Pray that our churches would reflect the spiritual reality of the body of believers. And then live with that oneness in mind. (SEE [The One Year At His Feet Devotional](#))

F B Meyer - In the World But Not of the World John 17:11–17.

What is the world? The inspired definition is given in 1 John 2:16. Enumerating her three offsprings, the Apostle goes on to say, "All that is in the world ... is not of the Father," that is, does not originate or proceed from him. We might reverse the proposition and say, "All that does not emanate from the Father, and which is inconsistent with perfect love and purity and truth, is of the world."

The spirit of the world permeates society. All its plans, aims, and activities belong to the present passing show. "Under the sun" is the suggestion of Ecclesiastes. The world has always been in collision with Christ, because his teaching reverses everything that the world prizes. In its beatitudes, its methods of pleasure and acquisition, its view and use of power, and its attitude toward God, the difference is wide as the poles. But its hatred is welcome to the followers of Christ, as proving that they are on the Master's track, and in his fellowship they are abundantly compensated.

Teamwork

Father, keep through Your name those whom You have given Me, that they may be one as We are. — John 17:11

Today's Scripture : John 17:1-19

Mike Barker told me that the obstacle course in Air Force basic training changed his life. On his first attempt he completed the course far ahead of everyone else, but he was immediately confronted by his drill sergeant, who demanded, "Where are all your buddies?" "Back there, sir," Mike replied. "I won!"

The sergeant barked, "The obstacle course isn't about coming in first! It's about finishing! Everybody finishes or nobody wins. Go back and run it again, and this time help the guys who are struggling along the way!"

That began Mike's transformation from a lone competitor obsessed with winning into an encourager whose goal was to build teamwork.

Jesus didn't move through life as a solitary figure, living a perfect life alone. As He neared the cross, He poured out His heart in prayer for His disciples: "Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept" (Jn. 17:11-12). Now that's teamwork!

How will we run life's obstacle course today? Striving alone to win, or as our Lord prayed—together, united, encouraging each other until we cross the finish line? By: David C. McCasland (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Christians, we are in a race
Until the day we see Christ's face;
So let's encourage those who run
To finish and to win as one.
—Sper

When Christians work together, they divide the effort and multiply the effect.

The Praying Patient

Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we

are one. John 17:11

Today's Scripture : John 17:6–19

The obituary for Alan Nanninga, a man in my city, identified him as “foremost, a dedicated witness for Christ.” After a description of his family life and career, the article mentioned nearly a decade of declining health. It concluded by saying, “His hospital stays . . . earned him the honorary title of ‘The Praying Patient’” because of his ministry to other patients. Here was a man who, in his times of distress, reached out to pray for and with the people in need around him.

Hours before Judas betrayed Him, Jesus prayed for His disciples. “I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one” (John 17:11). Knowing what was about to happen, Jesus looked beyond Himself to focus on His followers and friends.

During our times of illness and distress, we long for and need the prayers of others. How those prayers help and encourage us! But may we also, like our Lord, lift our eyes to pray for those around us who are in great need. By: David C. McCasland

Lord, even in our difficult times, may we honor You and encourage others by praying for those who are suffering today.

Our troubles can fill our prayers with love and empathy for others.

John 17:12 “While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.

- **I was keeping them:** John 6:37,39,40 Jn 10:27,28 Heb 2:13
- **and I guarded them:** John 13:18 18:9 Lu 4:26,27 1Jn 2:19
- **son of perdition:** John 6:70-71 Jn 13:18 2Th 2:3
- **so that :** Ps 109:6-19 Ac 1:16-20,25

Related Passages:

John 6:39 “This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.

John 6:70-71 Jesus answered them, “Did I Myself not choose you, the twelve, and yet one of you is a devil?” 71 Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him.

Psalms 41:9 (QUOTED IN Jn 13:18) Even my close friend in whom I trusted, Who ate my bread, Has lifted up his heel against me.

Mark 14:21 “For the Son of Man is to go just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.”

John 6:70-71 Jesus answered them, “Did I Myself not choose you, the twelve, and yet one of you is a devil?” 71 Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him.

John 10:27-28 “My sheep hear My voice, and I know them, and they follow Me; 28 and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.

2 Thessalonians 2:3 Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction,

NO DISCIPLE PERISHED EXCEPT ONE TO FULFILL PROPHECY

While I was with them, I was keeping ([tereo](#)) them in Your Name ([onoma](#)) which You have given Me; and I guarded ([phulasso](#)) them - While I was with them is speaking of the protection He had provided them over the previous 3+ years. The two verbs (**keeping; guarded**) are somewhat similar but there are subtle differences.

Spurgeon - Christ always has kept his people, he still keeps his people, and he will keep his people for ever. The sheep shall be delivered into the hand of the Father in full number, there shall not be one of them missing in that day when they shall pass under the rod of the great Shepherd....The Scripture was fulfilled in the preservation of his own, and also fulfilled in the destruction of the traitor. God's Word will be fulfilled anyhow. Oh, that it may be to us a savor of life unto life, that we may be kept by it, and not a savor

of death unto death, as it was to Judas, who was blinded by the very light that shone upon him! That fierce light that beat about the King of kings fell on him, and it blinded him eternally. God save us from such an awful doom as that!.....What a blessed Shepherd is this who never lost a sheep! Judas crept in among the flock, but he never was truly one of the flock. He was never a son of God, he was "the son of perdition" all along. Christ has kept all his sheep, and all his lambs; and he will do the same, dear friends, even to the end. ([Exposition of John](#))

Vincent suggests a slight distinction writing "The former word means, I preserved them; the latter, I guarded them as a means to their preservation."

Tenney adds "[tereo](#) has the sense of protection by conservation; [phulasso](#), by defense against external attack."

MacArthur says "Jesus used two different Greek words for 'keeping' (tēreō) and "guarded" (phulassō). The first speaks of protection by means of restraint, and carries the idea of preserving or watching over. It is often used in John's gospel to refer to keeping God's words or commandments. The second refers to protection from outside dangers. It is an act of safeguarding, used in Luke to picture the strong man who guards his house (Luke 11:21). Taken together, the words give a picture of complete deliverance from all perils, and lasting security. (SEE [The MacArthur New Testament Commentary](#))

And not one of them perished ([apollumi](#)) but the son of perdition ([apoleia](#)) - Not one....perished is the result of His keeping and guarding the eleven. **But** signifies a dramatic difference within the group, for one was never His disciple. Jesus knew Judas identity all along (John 6:70-71+) and Judas perishing was not because of Jesus inability to keep and guard him. As explained below the purpose was that **Scripture would be fulfilled**. "The son of destruction" also was used of the Antichrist in 2Th 2:3+ (he WILL NOT be Judas resurrected!) is a Semitic idiom for one utterly given over to evil and appointed for destruction. **Perdition ([apoleia](#))** speaks of the loss of everything that makes human existence worthwhile. The idea not annihilation, not loss of being, but loss of well-being, something Judas would experience for all eternity!

NET NOTE - The one destined to destruction refers to Judas. Clearly in John's Gospel Judas is portrayed as a tool of Satan. He is described as "the devil" in 6:70. In 13:2 Satan put into Judas' heart the idea of betraying Jesus, and 13:27 Satan himself entered Judas. Immediately after this Judas left the company of Jesus and the other disciples and went out into the realm of darkness (13:30). Cf. 2 Thess 2:3, where this same Greek phrase ("the son of destruction"; see tn above) is used to describe the man through whom Satan acts to rebel against God in the last days.

FULFILLED PROPHECY

So that ([hina](#) - term of result) the Scripture ([graphe](#)) would be fulfilled ([pleroo](#)) - Jesus now specifies the purpose for the perishing of Judas. Recall that virtually every use of the word **Scripture** in the NT is an allusion to the Old Testament. The purpose of this one man perishing was to fulfill an OT prophecy (See [How much of the Bible is prophecy?](#)). Which OT passage describes Judas' betrayal? While it is not definitive, Psalm 41:9 (quoted in Jn 13:18) is usually mentioned, for it says "Even my close friend in whom I trusted, Who ate my bread, Has lifted up his heel against me." Although Judas betrayal was foretold this does not mean to mean that Judas was a robotic, helpless victim destined to perdition. While God was sovereign over the choosing of Judas into the 12 and His betrayal, Judas was still responsible for the choice he made to betray Christ. God's sovereignty and human responsibility are difficult to fully grasp but nevertheless are fully true!

*In this passage it is the divine aspect
rather than the human that receives stress*

Leon Morris adds that "The reference to the fulfilling of **Scripture** brings out the divine purpose. This does not mean that Judas was an [automaton](#). He was a responsible person and acted freely. But God used that man's evil act to bring about His own purpose. There is a combination of the human and the divine, but in this passage it is the divine aspect rather than the human that receives stress. In the end God's will was done in the handing over of Jesus to be crucified. (BORROW [The Gospel According to John. NICNT PAGE 728](#))

MacArthur adds "what Judas (and Satan—John 13:27) intended for evil, God in His perfect purposes worked together for good (cf. Gen. 50:20; Rom. 9:17). God would use the most horrific event in human history—the murder of His Son—as the means by which He would atone for the sins of His elect." (SEE [The MacArthur New Testament Commentary](#))

Brian Bell Judas was not a saved man, even though he was one of the 12. He was never washed from his sins Jn 13:11; He was not chosen by Christ Jn 13:18. 2. He was not kept (Jn 17:12). He wore the uniform but wasn't part of the team. He's a frightening example of how near one can get to the kingdom, & still be lost.

NET NOTE - A possible allusion to Ps 41:9 or Prov 24:22 LXX. The exact passage is not specified here, but in John 13:18, Ps 41:9 is explicitly quoted by Jesus with reference to the traitor, suggesting that this is the passage to which Jesus refers here. The previous mention of Ps 41:9 in John 13:18 probably explains why the author felt no need for an explanatory parenthetical note here. It is also possible that the passage referred to here is Prov 24:22 LXX, where in the Greek text the phrase "son of destruction" appears.

Guarded (5442) **phulasso** means to watch, to carry out the function as a military guard or sentinel (cp Acts 23:35, Acts 28:16), to keep watch, to have one's eye upon lest one escape, to guard a person that he might remain safe (from violence, from another person or thing, from being snatched away, from being lost). The NT uses phulasso of guarding truth (eg, 1Ti 5:21⁺, 1Ti 6:20⁺, 2Ti 1:14⁺) **Phulasso** is the verb used to describe the shepherds **'keeping watch** (phulasso) over their flock by night (Lk 2:8), which congers up the image of savage wolves seeking to devour the helpless sheep. Elsewhere we read of the Good Shepherd, the Great Shepherd Who keeps watch over His sheep.

- [Click here for an in depth 3 page discussion of phyllasso in the New International Dictionary of the New Testament](#)(and check the preceding article ontereo for more discussion)

*That which is ruined and
is no longer usable for its intended purpose.*

Perished (lost) (622) **apollumi** from **apo** = away from or wholly + **olethros** = state of utter ruin <> **ollumi** = to destroy <> root of **apollyon** [Re 9:11] = destroyer) means to destroy utterly but not to cause one to cease to exist. **Apollumi** as it relates to men, is not the loss of being per se, but is more the loss of well-being. It means to ruin so that the person (or thing) ruined can no longer serve the use for which he (it) was designed. To render useless. The gospel promises everlasting life for the one who believes. The failure to possess this life will result in utter ruin and eternal uselessness (but not a cessation of existence). **Apollumi** then has the basic meaning of describing that which is ruined and is no longer usable for its intended purpose, which for men is to glorify God and enjoy Him forever (Westminster Shorter Catechism article 1) [Click here for an in depth 3 PAGE discussion in the New International Dictionary of the New Testament](#)

Wayne Detzler writes that "In early Greek writings the word **apollumi** spoke of eternal loss or annihilation, which reflected the Greek concept of the afterlife. Later the word came to mean "violent injury" or "destruction." Finally in the writings of Plato it is mentioned: "Evil is everything that corrupts [apollyon] and destroys, and good is that which preserves and strengthens" (Republic). Among the destructive forces which Plato mentioned were sickness for the body, rot for wood, and rust in iron (BORROW [New Testament words in today's language](#) PAGE 116)

Apollumi in John's writings - Jn. 3:16; Jn. 6:12; Jn. 6:27; Jn. 6:39; Jn. 10:10; Jn. 10:28; Jn. 11:50; Jn. 12:25; Jn. 17:12; Jn. 18:9; 2 Jn. 1:8; Rev. 18:14

Related Resource:

- [Eternal Punishment](#)

Perdition (destruction, waste) (684) **apoleia** from **apo** = marker of separation, away from + **olethros** = ruin, death but **not** annihilation <> from **ollumi** = to destroy) means utter and hopeless loss of all that gives worth to existence. Note that contrary to popular opinion **apoleia** does not refer to extinction or annihilation or an end of existence, but to total ruin so far as the purpose of existence is concerned. **Apoleia** in one sense means the destruction that one causes as the result of disregard for the value of that which is destroyed or "wasted" (see Matthew 26:8, Mark 14:4). The more common sense of **apoleia** is as a description of the destruction which one experiences, when man instead of becoming what he might have become by redemption through the blood of Christ (new creature/creation in Christ - 2 Cor 5:17), is ruined ("spiritually bankrupt", in a state of "eternal disrepair") suffering loss of value or usefulness (ultimately usefulness to God - this is sad beyond words and even as I write this note tears well up in my eyes for the plight of these men and women, created in the image of God.) Think of the picture of a once beautiful edifice which has suffered the ravages of time and circumstances and all that one sees is the useless, collapsed, disintegrated remains.

And so in this sense **apoleia** describes utter ruin, complete loss and is used especially of the eternal **"destruction"** (the second death - [see chart](#)) visited on the ungodly. It is the wasteful end of earthly existence with no chance for a fulfilling future existence. Note however that there is a sense that the ungodly have "wasted" their one life on earth. What a tragic picture irregardless of how much wealth, pleasure or power they might have experienced while they were alive.

Apoleia - 17v - Matt. 7:13; Matt. 26:8; Mk. 14:4; Jn. 17:12; Acts 8:20; Rom. 9:22; Phil. 1:28; Phil. 3:19; 2 Thess. 2:3; 1 Tim. 6:9; Heb. 10:39; 2 Pet. 2:1; 2 Pet. 2:3; 2 Pet. 3:7; 2 Pet. 3:16; Rev. 17:8; Rev. 17:11

Scripture (1124) **graphe** from **grapho** = to write; English = graphite - the lead in a pencil!) means first a writing or thing written, a document. The majority of the NT uses refer to the Old Testament writings, in a general sense of the whole collection when the plural (= Scriptures - Matt. 21:42; 22:29; 26:54; Mk. 12:24; 14:49; Lk. 24:27, 32, 45; Jn. 5:39; Acts 17:2, 11; 18:24, 28; Rom. 15:4; 2Pe 3:16) is used and other times of a particular passage when the singular is used (= the Scripture - Mk. 12:10; 15:28; Lk. 4:21; Jn. 13:18; 19:24, 36f; Acts 1:16; 8:35; Ro 11:2; Jas. 2:8, 23) and is used in such a way that quoting Scripture is understood to be the same as quoting God!

Graphe - 51v - Matt. 21:42; Matt. 22:29; Matt. 26:54; Matt. 26:56; Mk. 12:10; Mk. 12:24; Mk. 14:49; Mk. 15:28; Lk. 4:21; Lk. 24:27; Lk. 24:32; Lk. 24:45; Jn. 2:22; Jn. 5:39; Jn. 7:38; Jn. 7:42; Jn. 10:35; Jn. 13:18; Jn. 17:12; Jn. 19:24; Jn. 19:28; Jn. 19:36; Jn. 19:37; Jn. 20:9; Acts 1:16; Acts 8:32; Acts 8:35; Acts 17:2; Acts 17:11; Acts 18:24; Acts 18:28; Rom. 1:2; Rom. 4:3; Rom. 9:17; Rom. 10:11; Rom. 11:2; Rom. 15:4; Rom. 16:26; 1 Co. 15:3; 1 Co. 15:4; Gal. 3:8; Gal. 3:22; Gal. 4:30; 1 Tim. 5:18; 2 Tim. 3:16; Jas. 2:8; Jas. 2:23; Jas. 4:5; 1 Pet. 2:6; 2 Pet. 1:20; 2 Pet. 3:16

QUESTION - - Does “son of destruction” indicate Judas was predestined to betray Jesus? (Jn 17:12)

ANSWER - Judas' actions raise a series of questions: In what sense did Judas fulfill the OT Scriptures? What is the relationship between Judas's responsibility and God's sovereignty? Did Judas lose his salvation? First, in what sense did Judas fulfill the OT Scriptures? The NT uses the OT in a variety of ways. Sometimes the OT is fulfilled in what has traditionally been understood as straightforward promise-fulfillment. Yet, often NT passages refer to the fulfillment of a previous pattern of people, events, or institutions. This is called typological fulfillment and appears to be how John is using the OT in this case. The OT passage in mind is probably Psalm 41:9 (applied to Judas in John 13:18). Other Scriptures fulfilled through Judas are Psalms 69:25 and 109:8 (cited in Acts 1:20). “Destruction” (apōleia) commonly refers in the NT to final condemnation; similarly, “son of destruction” occurs in 2 Thessalonians 2:3, there with reference to “the man of lawlessness,” the antichrist. This suggests that “son of destruction” labels Judas Iscariot as part of a typology of evil personages seeking to thwart God's sovereign purposes across the sweep of salvation history (cf. 1 John 2:18, 22; 4:3; see Carson 1991, 563; Borchert 2002, 199).

Second, what is the relationship between Judas's responsibility and God's sovereignty? This is an example of John's consistent presentation of compatibility between God's sovereignty and human responsibility (Carson 1981). Judas's betrayal is said to have occurred “so that the Scripture may be fulfilled.” However, this does not alter the fact that Judas made his decision as a responsible agent and that he will be held accountable and judged for his evil act (see Mark 14:21 = Matt 26:24; so, rightly, Calvin 1961:143). Yet God, for his part, sovereignly overrode Judas's evil designs to bring about his own good purposes (cf. Gen 50:20; see Morris 1995, 645; see also comments on Jn 12:37-40).

Did Judas lose his salvation? No, he did not. Judas was part of a unique time in salvation history. Though Jesus was instituting the new covenant, the full benefits of the NT, in particular, the gift the Holy Spirit, as a deposit guaranteeing salvation (Eph 1:14), did not yet dwell within his disciples. Therefore, one should not look back on those who followed Jesus during his earthly ministry and consider them “disciples” in the full new covenant sense until after the gift of the Holy Spirit (Acts 2:1-4). Due to the era of salvation history of which he was a part, Judas, like Jesus' other followers, did not possess the indwelling Holy Spirit, and so was not regenerate. Therefore, he could not lose what he never had in the first place (the Holy Spirit), and as Paul says in Romans 8:9b, “But if anyone does not have the Spirit of Christ, he does not belong to Him.” What is more, Judas never seems to have fully embraced the true identity of Jesus or placed his trust wholeheartedly in him. On the other hand, Judas is somewhat analogous to those who seemed to be part of the early church but due to their later defection were found not to have actually ever been true believers (1 John 2:19). (SEE [Holman Apologetics Commentary on the Bible The Gospels and Acts - Page 22](#))

QUESTION - Who is the son of perdition?

ANSWER - The title “son of perdition” is used twice in the New Testament, first in John 17:12 and again in 2 Thessalonians 2:3. The phrase simply means “man doomed to destruction” and is not reserved for any one individual. In fact, there are two people to which the title “son of perdition” is applied. In context, John 17:12 is referring to Judas Iscariot, while 2 Thessalonians 2:3 is referring to the “man of lawlessness”—the Antichrist—who will appear in the end times before Christ's return.

The word *perdition* means “eternal damnation” or “utter destruction.” It can also be used as a synonym for *hell*. When a person is called “son of perdition,” the connotation is that of a person in an unredeemable state, someone who is already damned while he is still alive. Jesus mentions the “son of perdition” in His high priestly prayer in John 17. While praying to the Father for His disciples, Jesus mentions that He “protected them and kept them safe” and that none of them were lost except the “son of perdition,” that is,

the one who was already in a damned state. The fact that the phrase is used again to describe the Antichrist shows us that forgiveness was not planned for Judas. God could have saved Judas—moved his heart to repentance—but He chose not to. He was indeed “doomed to destruction.”

A good picture of a person who is a “son of perdition” appears in Hebrews 6:4–8, which describes a person who, like Judas, has experienced a certain closeness to God and has a good understanding of salvation, but then denies it. Instead of bearing good fruit, he bears “thorns and thistles.” This is a person who sees the path to salvation, which is trusting in God’s grace to cover sin (Ephesians 2:8–9), and instead either flatly denies the existence of God or denies God’s gift of salvation, preferring to pay his own debt. Judas chose the second path, punishing himself by suicide instead of accepting grace.

However, Judas and the Antichrist are extreme cases. It is never right for a human being to label another person a “son of perdition” because only God knows the ultimate future of each human soul. Only with these two individuals did God choose to reveal His plan for their eternal damnation. With every other person, no matter how lost or evil he may seem, we are to hope and pray for his redemption (1 Timothy 2:1).

Related Resources:

- [Who is the man of lawlessness in 2 Thessalonians 2:1-12?](#)
- [Who is the antichrist?](#)
- [Who is Maitreya? Is Maitreya the antichrist?](#)
- [Islamic antichrist? Will the antichrist be a Muslim?](#)
- [Who is the false prophet of the end times?](#)

God's Complete Protection —John 17:12 (BORROW [Experiencing God day-by-day PAGE 122](#))

Nothing that Satan can do to you should cause you to fear (2 Tim. 1:7). Jesus chose the twelve disciples the Father had given Him and then jealously guarded them from the evil one. Jesus sent His disciples into the world where they experienced difficult and dangerous circumstances, but He interceded on their behalf with His Father that they would have His strong protection from the evil one (John 17:15).

In the same way, Jesus said that we, as His sheep, are held securely in the Father’s strong hand (John 10:28). There is no better place to be than safely in the hand of almighty God. Do you believe this, or are you fearful of what Satan or people can do to you? The apostle John encourages us that we do not need to fear: “He who is in you is greater than he who is in the world” (1 John 4:4). This is not merely a theological concept but a profound reality in which you can have absolute confidence. It is not just a truth for meditation in the security of your home; it is a promise you can cling to in the midst of a hostile and menacing world.

What you do reveals what you believe. If you are living a fearful, anxiety-filled life, you are proving your lack of confidence in God’s protection, regardless of what you may say. Live your life with confidence that Jesus is continually interceding with the Father on your behalf. If you trust Him completely, you will have nothing to fear.

John 17:13 “But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves.

- **come:** John 17:1 13:3 Heb 12:2
- **that:** John 3:29 15:11 John 16:22-24,33 Ne 8:10 Ps 43:4 126:5 Ac 13:52 Ro 14:17 Ga 5:22 1Jn 1:4 2Jn 1:12

JESUS REQUEST FULL JOY FOR DISCIPLES

But now (contrasting v12 “while I was with them”) **I come** (present tense - am coming) **to You - I come to You** anticipates His imminent departure and ascension back to Heaven. From now on the eleven are under the protection of the Father (Jn 17:11).

Spurgeon - I can only read you this wonderful chapter, but what must it have been to have heard it! I think I see the look on the Saviour’s face as he says to his Father, “And now come I to thee.” May something like that look be on your faces, my beloved, when your last moments come! Looking away from your dear ones whom you must leave as Jesus left his disciples, may you each one be able to say, “And now come I to thee”!.....These are sweet words with which to die. Oh, that you and I might have them in our hearts if not on our lips in our expiring moments! “And now come I to thee.” Our Lord thinks nothing of the bloody way by which he was to go to the Father. What though the cross, and nails, and spear, are in the road? He thinks comparatively little of all those terrible

things, for he looks beyond them, and he says, "Now come I to thee." ([Exposition of John](#))

And these things I speak ([laleo](#) in present tense) **in the world** ([kosmos](#)) - What are **these things**? In context, while this could refer to the entire farewell discourse, it certainly includes the prayer Jesus is speaking audibly. **Speak** ([laleo](#)) means to make an audible sound and thus seems reasonable to conclude that the disciples were able to hear His prayer. **In the world** means while He was still alive and before His crucifixion.

Martin Luther wrote "In order that through the Word, caught with the ears and held in the heart, they be comforted, joyfully rely upon it, and be able to say: See, this is what my Lord Christ said, so faithfully and fervently he prayed for me, this have I heard from his mouth, etc. What is needed here is that one hold to the Word with his whole heart and take comfort in that."

So that ([hina](#) - term of purpose) - The purpose for Jesus' words (**these things I speak**) is now clearly stated. Remember that the disciples are listening to His prayer and the next words would be very encouraging.

They may have My joy ([chara](#)) **made full** (perfect tense) **in themselves** - **Made full** is the same verb [pleroo](#) used above for the Scriptural prophecy being fulfilled in John 17:12. The perfect tense speaks of filling at a point in time, with the state of filling to continue or last. Note Jesus' incredible description of the joy He desires for His disciples. First, it is specifically **MY JOY** which means it is not natural, human joy, but supernatural joy Secondly, He is asking this **joy** would be in them like a cup (of joy) filled to the brim and completely full. This is the third time Jesus mentions **joy** in the Upper Room Discourse. In John 15:11+ Jesus declared to His disciples that "These things I have spoken to you so that **MY JOY** may be in you, and that your joy may be made full." In addition Jn 16:20-22+ Jesus promised the eleven that their grief would be turned to **joy** and that "no one will take your **joy** away from you."

Spurgeon - In this wondrous prayer, note the special design of the words of Christ; not only that we might have joy, but that we might have Christ's joy, and not merely have a little of it, but might have it fulfilled in ourselves.....While he drained the cup of sorrow to the dregs, and went forward to all the agonies of the cruel cross, he wanted his disciples to have his joy fulfilled in them, that they might be filled full with his joy.....Have you ever obtained this blessing, brethren, — Christ's joy in you, —what is more, Christ's joy fulfilled in you? God grant to all of us to know by happy experience the meaning of this wondrous expression!.....Are you dull and sad today? Does anything depress your spirits? It is not according to your Saviour's mind that you should be unhappy; it is his will and purpose that the joy should be fulfilled in you. Ask for a sip from his cup of joy at this moment, one drop of his joy will make the dullest to be bright, and the saddest to be glad. ([Exposition of John](#))

Spurgeon - What an unselfish Saviour! His heart is ready to break with his impending sufferings, and yet he prays for us, that we may be filled with his joy. I suppose that it is true that the Man of sorrows was the happiest man who ever lived. "For the joy that was set before him, he endured the cross, despising the shame;" and, notwithstanding his boundless and bottomless grief, yet there was within him such communion with God, and love to men, and the certainty of his ultimate triumph, that kept him still joyous above the seas of tribulation. He prays that that same joy may be fulfilled in us; may God graciously grant it to all of us who believe in Jesus! ([Exposition of John](#))

Recall that in John 14:27+ Jesus had promised "**My peace** I give to you; not as the world gives do I give to you." In John 16:33- He stated the peace was "**in Me**." So here we see both supernatural **peace** and supernatural **joy** are given to the disciples in this dark moment.

Recall that the writer of Hebrews spoke of Jesus' **joy** related to the cross in Heb 12:2+ fixing our eyes on Jesus, the author and perfecter of faith, who **for the joy set before** Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God." So clearly the joy that constitutes MY JOY is joy independent of circumstances.

James Smith on the power of supernatural joy - Joy is strength, in the same sense in which despair is weakness. Joy in the Lord is one of the most aggressive of all spiritual forces. It was D. L. Moody who said that "God never uses a discouraged man." This joy is a power, because it is the evidence of a life happily adjusted to the perfect will of God. This strength is needed to overcome the manifold temptations that are ever at hand (James 1:1-3), and to uphold when we are made partakers of the sufferings of Christ (1 Peter 4:13). If joy in the Lord is to make us strong, then let us rejoice in the Lord always, and again I say, rejoice. The Lord Himself fulfil His joy in us for His own Name's sake (John 17:15).

Chris Tiegreen - Fulfilling His Joy

"I say these things while I am still in the world, so that they may have the full measure of my joy within them. I have given them your word and the world has hated them." John 17:13-14

"The opposite of joy is not sorrow. It is unbelief." —Leslie Weatherhead

IN WORD At least two things are clear from these verses: Jesus intends for His disciples to have “the full measure” of His joy; and He intends for them to have it even while the world hates them.

Both of these themes are common in Scripture. The Christian life is to be an exceedingly joyful life. There are abundant blessings in the household of God—His mercy, His protection, His provision, His purposes, and more. He has blessed us with every spiritual blessing in the heavenly places (Ephesians 1:3). For this we can be thankful and rejoice in everything, for this is always God’s will for us (Philippians 4:4; 1 Thessalonians 5:18). There is no doubt in God’s revealed Word that tremendous joy is on His agenda for us.

And yet how many of us fail to experience that joy! Is it the trials that come to us? Awareness that the world does, in fact, hate us, just as Jesus predicted? Do our own failures convince us that we are outside of the gospel of joy? Jesus’ last words to the disciples before this prayer give us both sides of this coin, as well as the answer to how we can experience joy in our trials: “In this world you will have trouble. But take heart! I have overcome the world” (John 16:33).

IN DEED Does joy elude you today? If so, though you are not alone by any means, you are not setting your gaze on the Christ who has overcome the world. The Savior who lives within you is the same Savior who went through ultimate hardship and gave us a firm hope above and beyond it. His promises are abundant, and they are real. He does not offer us joy without a concrete basis for it. Count on it, rest in Him, and experience His joy in “full measure.” (SEE [At His Feet: Daily Readings to Deepen Your Walk with Jesus - Page 243](#))

The Joy of Christ—John 17:13 (BORROW [Experiencing God day-by-day PAGE 124](#))

If there is anything that ought to characterize the life of a Christian, it is joy! Jesus spoke many times to His disciples about His joy being complete and full in them. His disciples were filled with joy as they realized who they were: children of God and joint heirs with Christ (Rom. 8:16–17). They had been dead in their sins but were now made alive in Christ (Rom. 6:4). They had once been helpless victims of death, but now death had no hold over them (1 Cor. 15:55–58). With such a marvelous salvation experience with Christ, how could the disciples be anything less than joyful?

Don’t deny yourself that which is your birthright as a child of God. Don’t be satisfied with a joyless life. There ought to be in every Christian a deep, settled fullness of the joy of Christ that no circumstance of life can dispel. This comes as you allow the Holy Spirit to express Himself in your life. One of the fruits of the Spirit is joy (Gal. 5:22). This joy is unlike any happiness that is produced by the world. It fills you and permeates everything you do.

Jesus did not pray that you would merely be happy or even that you would escape grief. He prayed that you would have the same joy that the Father had given Him: a divine joy, a joy that comes from a deep and unwavering relationship with the Father. It is a joy that is grounded so firmly in a relationship with God that no change in circumstances could ever shake it. This is the kind of joy that Christ is praying will be in you.

John 17:14 “I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world.

- **given:** John 17:8
- **the world:** John 7:7 15:18-21 Ge 3:15 Pr 29:27 Zec 11:8 Mt 10:24,25 1Pe 4:4,5 1Jn 3:12
- **they:** John 17:16 8:23 1Jn 4:5,6 1Jn 5:19-20

Related Passages:

Acts 26:18 to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.’

Col 1:13 For He (THE FATHER) rescued us from **the domain of darkness** (OF THE WORLD), and transferred us to **the kingdom of His beloved Son** (NOT OF THE WORLD)

John 17:8 for the **words which You gave Me I have given to them**, and they **received** them and truly **understood** that I came forth from You, and they **believed** that You sent Me.

John 15:18-20+ (JESUS’ PROPHETIC PROMISE TO HIS DISCIPLES OF ALL AGES) “If the world hates you, you know that it has hated Me before it hated you. 19 “If you were of the world, the world would love its own;

but because you are **not of the world**, but I chose you **out of the world**, because of this the world hates you.
20 "Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.

WHY THE WORLD HATES DISCIPLES OF CHRIST

I have given them Your word ([logos](#)) and the world ([kosmos](#) - anti-God) has hated ([miseo](#)) them - Jesus words He spoke to the disciples were His gift to them from His Father. The **word** ([logos](#)) refers to the divine revelation through Jesus' person, teachings, and example. The godless world rejected Jesus' **word**, while the disciples received and believed His **word** (Jn 17:8). The godless world **hated** Jesus, His words and by default His disciples who received (and later spoke forth) His words. **Has hated** is a past tense description of a future certainty ([proleptic aorist](#)).

THOUGHT - Have you ever experienced the world's hatred (because of God's good Word, not your bad behavior)? If not then either your light may have become so dimmed (by sin, apathy, etc) that the world does not see a difference in your life (Col 1:27+, Php 2:15+) or perhaps even worse you do not possess a light (Jn 8:12+) even though you may profess to have one! Be circumspect (2Co 13:5+), while today is still called today (cf Mt 7:21-23+).

*The measure of our discord with the world
is the measure of our accord with our Saviour.*
-- Alexander Maclaren

[Bob Utley](#) echoes Maclaren's quote writing that '**Rejection** by the world is a sign of **acceptance** by Christ (cf. John 15:18–20+).' (Bolding added)

Warren Wiersbe on **I have given them Your word** - The Father gave the words to His Son (John 17:8), and the Son gave them to His disciples who, in turn, have passed them along to us as they were inspired by the Spirit (2Ti 3:16; 2Pe 1:20–21). The **Word** is divine in origin, a precious gift from heaven. We must never take God's **Word** for granted (**ED**: AND WE SHOULD GIVE THIS PRECIOUS GIFT TO OTHERS, FOR AS JESUS SAID "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE" Acts 20:35+). ([Bible Exposition Commentary](#))

Because (term of explanation) - Jesus explains why the world hated the disciples. God's holy word is the disciples' sword which draws a line in the sand (so to speak) between the disciples who heed it and the lost sinners who hate it (cf Heb 4:12-13+). The word is like a mirror which shows them their sin which they do not want to see (cf Jas 1:23-24+, Jn 3:19-20+). "People who prefer darkness will not tolerate anyone who threatens their existence by bringing light." ([Swindoll](#))

They (disciples) **are not of the** ([kosmos](#) - anti-God) **world, even as** ([term of comparison/simile](#)) **I am not of the** ([kosmos](#) - anti-God) **world** - **NET** = "They do not belong to the world, just as I do not belong to the world." When Jesus left them the disciples would still remain in the physical world but would not be in the spiritual world, the world system ruled by Satan (1Jn 5:19) and opposed to God, the godless system Jesus would send them into in John 17:18. **Even as** is another [term of comparison](#) ([simile](#)) describing Jesus as other worldly and the disciples also as "other worldly" because they were in Him.

Not of this world describes all believers who as Peter says are now "aliens and strangers" (1Pe 2:11+). Paul explains why disciples are **not of this world** writing that "our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself." (Php 3:20-21+)

Spurgeon - Jesus puts twice over this most special and important fact, which we must never forget: "They are not of the world." Let us never live as if we were of the world; but where such a vivid distinction has been made, God grant that there may be an equal distinction in our lives! Now comes the prayer for sanctification.....This does not look like trying to please the world, to adapt our method to the spirit of the age, to come as near to the world as ever we can, to dabble in its politics, and join in its schemes. This has to me a very different tone in it from all that....."Do not let the world so besmear and defile them as to do them mischief. Let them keep on as lamps burning in dark places. Take them not out of the world, but keep them from the evil."....We are not so much to be unworldly as to be other-worldly. We belong to another world, to another kingdom, even the kingdom of heaven. ([Exposition of John](#))

[A T Robertson](#) comments that Jesus disciples "must not be like the **world** nor get their spirit, standards, and message "out of the **world**," else they can do the **world** no good. These verses (Jn 17:14-19) picture the Master's ideal for believers and go far towards explaining the failure of Christians in winning the **world** to Christ. Too often the **world** fails to see the difference or the gain by the change."

[Brian Bell](#) - John gives us the biblical definition later in his 1st epistle 1Jn 2:16 1. For all that is in the world - the lust of the flesh, the lust of the eyes, and the pride of life - is not of the Father but is of the world. a) The 3 offsprings don't originate or proceed from the Father. b) This spirit of the world permeates all society. All its plans, aims, & activities belong to the present passing show. (Eccl. calls it "under the sun") c) The world has always been on a collision course with Christ, because His teachings reverses everything that the world prizes. I. Don't forget the [Diving Bell Spider/Water Spider](#). That amazing little creature that can live in an environment that normally would destroy it. So can you!

Kenneth Gangel offers an interesting illustration on **not of this world** - Language like this reminds us of the Hans Christian Andersen story about the ugly duckling whose appearance and behavior was obnoxious to pond-bound ducks among whom it spent the early part of its life. The persecution and pain it endured from others in its limited environment made life miserable until it finally realized its nature was not that of a duck but a swan. Since swans were unwelcome creatures in duckland, one day it flapped its wings and flew away. In closing the story, Andersen tells us, "Before it knew how all this happened, it found itself in a great garden, where the trees smelled sweet and bent their long green branches down to the channel that wound past. Oh, here it was so beautiful, such a gladness of spring!" Eventually Christians too will go to the land where others possessing the same nature of Christ will gather in joy. But for now, it is clear from our Lord's prayer that we had better learn to live and minister in the duckland of this world. (SEE [Holman New Testament Commentary - John - Page 316](#))

Andrew Murray - NOT OF THIS WORLD

"And the world hates them because they do not belong to the world, just as I do not ... They are not part of this world any more than I am." John 17:14, 16

In His last night, Jesus took pains to make clear to His disciples the impassable gulf between Him and the world and also between them and the world (John 16:16-21). He had said of the Spirit: "The world at large cannot receive him, because it isn't looking for him and doesn't recognize him" (John 14:17). "The world would love you if you belonged to it, but you don't. I chose you to come out of the world, and so it hates you" (John 15:19).

One great mark of the disciples was to be as little a part of the world as Christ was. Christ and the disciples had become united in the cross and the Resurrection; they both belonged to another world, the kingdom of heaven.

Why is it that faith in the Holy Spirit is practiced so little by Christians? The world rules too much in the lives of Christians. The "world offers only the lust for physical pleasure, the lust for everything we see, and pride in our possessions" (1 John 2:16)—all this robs the heart of its desire for that true self-denial necessary for receiving the Holy Spirit.

Vance Havner - SEPARATION AND INVOLVEMENT

In the world.... not of the world. John 17:11, 14.

*We are to separate from sin
and not from sinners*

The Christian has been saved out of the world. He is in the world but not of it and he is sent into the world to win others out of the world, which is his business in this world. He must keep separated from its defilements (Jas 1:27), yet he must be in the midst of it for the salt must be mixed with whatever it is to purify (Mt 5:13). Light is needed in a dark place, not in a light place (Mt 5:14-16). We are to be separated from all that might hinder our witness, but we are to separate from sin and not from sinners. The Pharisees would not even eat an egg that had been laid on the Sabbath, but they wrapped the robes of their supersanctity around them and would not touch poor sinners with a forty-foot pole. **How to be a separated mixer, both apart and involved, is a lesson learned in the school of our Lord Who was both.**

Vance Havner - The Word or the World

I have given them thy word; and the world hath hated them because they are not of the world, even as I am not of the world. John 17:14.

If you stand on the Word you do not stand in with the world. McLaren says, "The measure of our discord with the world is the measure of our accord with our Saviour." Our Lord said the world hated Him and would hate us. "If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18-19).

"The world knoweth us not, because it knew him not" (1 John 3:1). What has happened to all this today? The average church member courts the world's favor and rejoices in being hail-fellow-well-met and shows off the world's prizes and rewards. If to love the

world is to be the enemy of God (Jas 4:4), we have some strange contradictions among us!

What some think is the world becoming more Christian is just Christians becoming more worldly. We can have the word or the world but not both. There is no concord between Christ and Belial. Read John 17; 2Co 6:14-7:1; James 4:4; 1Jn 2:15-17. We are strangers here. Don't make yourself at home.

John 17:15 "I do not ask You to take them out of the world, but to keep them from the evil one."

- **take:** Ps 30:9 Ec 9:10 Isa 38:18,19 57:1 Lu 8:38,39 Php 1:20-26
- **keep:** Ge 48:16 1Ch 4:10 Ps 121:7 Mt 6:13 Lu 11:4 Ga 1:4 2Th 3:3 2Ti 4:8 1Jn 5:18

Related Passages:

James 4:4; You adulteresses, do you not know that friendship with the ([kosmos](#) - godless) **world** s hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

James 1:27 Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the ([kosmos](#) - godless) **world**.

1 John 2:15 Do not love the ([kosmos](#) - godless) world nor the things in the **world**. If anyone loves the ([kosmos](#) - godless) **world**, the love of the Father is not in him.

2 Corinthians 6:14-17 **Do not be bound together** with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? 15 Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? 16 Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. 17 "Therefore, **COME OUT FROM THEIR MIDST AND BE SEPARATE**," says the Lord. "AND **DO NOT TOUCH** WHAT IS UNCLEAN; And I will welcome you.

1 Peter 1:14-16 As obedient children, **do not be conformed to the former lusts which were yours in your ignorance**, 15 but like the Holy One who called you, be holy yourselves also in all your behavior; 16 because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY."

1 Corinthians 5:10 I did not at all mean with the immoral people **of this world**, or with the covetous and swindlers, or with idolaters, **for then you would have to go out of the world**.

PRAYER FOR PROTECTION FROM THE DEVIL

I do not ask ([erotao](#)) You to take ([airo](#)) them out (ek here denotes motion away from) of the world ([kosmos](#)), but to keep ([tereo](#)) them from the (definite article = the specific) evil ([poneros](#)) one - YLT includes the uses of [hina](#) which are not found in most modern translations - "YLT John 17:15 I do not ask **that** ([hina](#) - term of purpose) Thou mayest take them out of the world, but **that** ([hina](#) - term of purpose) Thou mayest keep them out of the evil." Jesus does not ask the Father to extract the disciples from the world. On the positive side (and repeating Jn 17:11) Jesus requests the Father to keep them safe and protect them from the evil ([poneros](#)) which is most likely a reference to Satan. The adjective [poneros](#) is distinguished from another word for evil *kakos* by the fact that it is a more active evil. Jesus left His disciples no room for compromise with evil world system headed by Satan. In sum, Jesus is not praying for isolation but for insulation.

*We are to be in the world but not of it—
to be separated internally, not externally
-- Oswald Chambers*

D A Carson says the evil ([poneros](#)) "could be taken in an abstract sense ('from evil') or as a reference to the devil. **The latter is almost certainly what is meant** (cf. Mt. 6:13; 1 Jn. 2:13–14; 3:12; 5:18–19). The death/exaltation of the Master spells the principal defeat of the ruler of this world (Jn 12:31; 14:30; 16:11), but that does not rob him of all power to inflict terrible damage on the Lord's followers, if they are left without succour. Until the consummation, when the last enemy is destroyed, 'the whole world is under the control of the evil one' (1 Jn. 5:19). The Christians' task, then, is not to be withdrawn from the world, nor to be confused with the world (hence the reminder of Jn 17:16, repeating the thought of Jn 17:14b), but to remain in the world, maintaining witness to the truth by the help of the Paraclete (Jn 15:26–27), and absorbing all the malice that the world can muster, finally protected by the

Father himself, in response to the prayer of Jesus." (BORROW [The Gospel according to John PAGE 564](#))

Jesus had just declared to the disciples "These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but **take courage**; I have overcome the world." (Jn 16:33+)

Spurgeon - "Keep them in the world to battle with the evil; make them the salt that prevents putrefaction, and let them not lose their savor, let them not be contaminated by the evil in the midst of which they dwell."....There is a reason for God's elect being allowed to remain in the world. They are never left, like wheat in the field, to perish through the damp and cold, or to be devoured by the birds of the air. Oh, no! We are left for God's glory, that men may see what the grace of God can do in poor frail bodies; for the service of Christ's Church, that we may be here for a while to carry on the cause of God, to be the means of comforting the little ones, and to seek the conversion of sinners. We are to be like salt to prevent putrefaction. We are God's preventive men, to prevent as much of the evil as we can; and we are to fight with the evil that cannot be prevented, and to seek to overthrow it in Christ's name.

Believers Study Bible - The disciples are in the world, but they do not belong to the world. For this reason they are prey to persecution. The "evil one" is a reference to Satan (cf. 1 John 2:13; 4:4; 5:18).

NET NOTE - The phrase "the evil one" is a reference to Satan. The genitive noun το πονηρο (tou ponērou) is ambiguous with regard to gender: It may represent the neuter τ πονηρόν (to ponēron), "that which is evil," or the masculine πονηρός (ho ponēros), "the evil one," i.e., Satan. In view of the frequent use of the masculine in 1 John 2:13–14, 3:12, and 5:18–19 it seems much more probable that the masculine is to be understood here, and that Jesus is praying for his disciples to be protected from Satan.

*We live in the world,
but the world must not live in us.*

Spiros Zodhiates adds this comment on "**out of the world**" in 1Co 5:10+ - The conclusion is that we as believers need not go out of the world in order to avoid close relationships with the unsaved around us in order that we may have victory. We can be in the world, and yet not of it. We are to influence it for good, but not intimately mix with it and allow it to seduce us. We must realize that hardened and professional sinners such as prostitutes, extortioners, idolaters, or the avaricious are dedicated to their evil, and close company with them will soon contaminate us. **Monasticism** is not the solution to our interaction with the world. Whereas we cannot avoid the presence of sinners (ED: THAT'S ISOLATION), we must exercise caution and soberness (ED: THAT'S INSULATION). The word that should guide the Christian in the world is **sophrosune**, "soundness of mind," or common sense or wisdom. It will guide as to how far we should stay away from the forces which can consume us, and at the same time help us to realize that we are the recipients of God's gifts for more than overcoming the world (Ro 8:37, cp Jn 16:33). ([Immorality in the Church: First Corinthians Chapter Five](#))

D L Moody - The true conception of "separation"—"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Brian Bell - What's amazing is what He didn't ask for! 1. He didn't ask for the Father to take them out of the world. 2. He never intended them to retreat back into the saltshaker. 3. He never intended their lights to be placed under a bushel (Mt 5:14-16). True, we are not to be of the world, but we are to be in it! Phil 2:15+ strikes a good balance that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world. Protected from the evil one, or Satan, who is more than active in the world, & bitterly opposed to the things of God. L. Which part of this verse do you need to hear this morning? (a or b) 1. [Group A] Some are too far away from this world (i.e. Can't relate to people, culture) & Some are too far into it [Group B] (can't tell any difference from them & the world). {Please here both my a & b before you judge what I'm saying} 2. Those in Group A have removed yourself so far from our world you don't have any influence upon it. Your goal is isolating/protecting/safeguarding yourself or your family, & you've forgot your mandate was not to be monastic but evangelistic. a) Jesus says, "remember why I left you in this world". Follow my example: I ran from religious sounding people & ran to the filthy who needed me. b) Jesus said to be innocent, He didn't say to be naive! [May we warn our kids of what awaits them at University or out in the world, & not just hope they never see anything!] [shrewd as snakes and as innocent as doves] Those in Group B have gotten too far into the world & you need to be kept from the evil one. Your goal is looking & sounding & smelling just like the world, & you've forgot your mandate was not to be of but in the world. a) Liberty is the flag you wave, but you forgot the rest of the verse... b) Gal.5:13 For you, brethren, have been called to liberty(you have!); only do not use liberty as an opportunity for the flesh, but through love serve one another. (1) Liberty is limited by love!

Evil (wicked, bad) (4190) **poneros** from **poneo** = work or toil, Robertson says the idea is that labor is an annoyance, bad, evil; Noun **poneria** derived from **poneros**) means evil including evil, malignant character, pernicious (see Webster 1828 definition below), that which is morally or socially worthless, wicked, base, bad, degenerate. **Poneros** denotes determined, aggressive, and fervent evil that actively opposes what is good. **Poneros** is not just bad in character (like **kakos** - see below), but bad in effect (injurious)!

Poneros describes evil in active opposition to good. It means not only evil in its nature but viciously evil in its influence and actively harmful. **Poneros** used to describe Satan (ho poneros = "Evil one"), the god of this age

Henry Drummond - Jn 17:15 - It is for active service soldiers are drilled, and trained, and fed, and armed. That is why you and I are in the world—not to prepare to go out of it some day, but to serve God in it now.

SEPARATED—NOT ISOLATED

I pray not that thou shouldest take them out of the world. John 17: 15

Having spent considerable time on a deserted island, a marooned sailor was overjoyed one day to see a ship drop anchor in the bay. A small boat came ashore and an officer handed him a bunch of newspapers. "The captain suggests," said the officer, "that you read what's going on in the world, and then let us know if you want to be rescued!" The Christian has no such choice. We have been placed by divine decree in the midst of this world of trouble, sin, and distress. When God saved our souls by His grace, He could have transported us immediately into Heaven. At times we push the "panic button" as Elijah did and cry, "It is enough! Now, O Lord, take away my life." However, it is God's purpose that we should remain in the world — not to be partakers of its evil deeds or to compromise with its iniquity, but to be display cases of His grace. Where we have sinned against Him, we are now left to serve Him.

God does not push us hurriedly into some Christian "compound" the moment we are saved any more than He removes us from the world itself. We are to be a separated people, but not an isolated one. Jesus prayed, "Keep them from evil." The Christian is to "keep [himself] unspotted from the world" (James 1: 27) and be an example of holiness. Sanctified by His Word we are to be both a "salt" and a "light" here where there is so much corruption and darkness.

Isolation would mean losing contact for witness; but separation from evil will result in a pure and powerful testimony. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

O to keep unspotted from the world today,
This is now my goal, to walk the "Jesus" way.
On I go not fearing, heeding His command,
Witnessing and "shining"—doing all to "stand"!
—Bosch

God put the church in the world, but it is Satan who seeks to put the world in the church.

Vance Havner - Taken Out or Taken Through?

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. John 17:15.

How often have parents wished that they might keep their children pure and innocent, and how much they have dreaded what this wicked world might do to them. Saints in the Middle Ages tried to escape from the world to pursue a holy life in some secluded retreat. But we are not kept from evil that way. The defense must be from within (**ED**: AKA RELIANCE OF THE SPIRIT AND A WILLINGNESS TO OBEY HIM). Indeed, we must shun every worldly force and influence that lowers our resistance to sin, but we have to live in this World, though we are not of it, and we can be kept from evil in the midst of it. We cannot run from this present world nor hide in a cave from the madding crowd's ignoble strife. We have to make our way through it all, but we can be kept by the power of God.

*The boat can be in the water without the water being in the boat.
Lord, do not take us out of the world, take us through!*

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our way through it all, but we can be kept by the power of God.

The boat can be in the water without the water being in the boat. Lord, do not take us out of the world, take us through!

Robert Neighbour - The Believer and the World

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil"
(John 17:15).

After we have studied the tender compassion with which the Lord holds those whom the Father has given Him, we need not wonder that this same marvelous prayer will give us the Lord's heart toward His children in their attitude toward the world in which they live and move. Let us observe this sevenfold relationship.

1. "The men which Thou gavest Me out of the world" (John 17:6). God's people are a called-out people. The Church of Jesus Christ is an "ecclesia," that means they are "called out."

This in no wise means that Christ desires us to live lives segregated from men, and isolated from the people. In John 17:15 Christ prays, "I pray not that Thou shouldest take them out of the world."

The Lord Himself walked among men. He neither entered a monastery, nor did He hide away in the dens and caves of the earth. He received sinners, ate with them, and taught them His Word. He mingled with the crowds at Bethesda's pool, and healed the man thirty years sick. He was even numbered with the transgressors, in His death — the Holy One of God hung between two thieves.

2. "These are in the world" (John 17:11). Not alone in a physical world, a world of forests and fields and flowers, but in a world of men. Saints are constantly rubbing elbows with sinners, as they press along the crowded thoroughfares of world cities.

It is interesting to mark, with a map, the journeyings of the Apostle Paul, as on three successive trips he made his way hither and thither over a wide territory and 'mid the larger cities of his day.

3. "They are not of the world" (John 17:14). In the world but not of it. Believers possess a life born, not of the will of the flesh, nor of the will of men. They are Spirit-born.

Believers are not of the world in the spiritual blessings which they have obtained through Christ. Their blessings all are Heavenly.

Believers are not of the world in the things which they enjoy. They run not with them to the same excess of riot; they walk not after the same desirings of the flesh.

Believers are not of the world. Their treasures, their citizenship, their great rewards are all above. They look for a city whose builder and maker is God.

4. "The world hath hated them" (John 17:14). "Even as" is the key note of the Christian's attitude toward the world and of the world's attitude toward the Christian. If we hold the same relationship toward the world which Christ held, then the world will hold the same attitude toward us, which it held toward Christ.

"If it hated Me, it will hate you" is Christ's message. "If they have called the Master of the house Beelzebub, how much more shall they call them of His own household?"

Let us go with Christ outside the camp and bear His reproach. Let us glory in the Cross by which the world is crucified unto us, and we unto the world.

5. "I also sent them into the world" (John 17:18). Once more we have the "even as." Our mission in the world is the same as our Lord's. The fact that the world hated Him did not keep Him back from serving. Even on the Cross He cried, "Father, forgive them" in behalf of the very ones who nailed Him there, in behalf of those who mocked Him. We must go into all the world and carry the message of love and life, preaching to every creature; for God hath committed unto us both the word and the work of reconciliation.

6. "That the world may believe that Thou hast sent Me" (John 17:21). We are in the world in order to turn men to God. We are to magnify God, take of His things and show them unto men. We are to give unto the world both a testimony and a life that will cause the world to believe in saving grace.

7. "That the world may know that Thou hast sent Me, and hast loved them" (John 17:23). Christ has long been gone from earth, He wants His children to be so perfect in one, and to so manifest the Christ-life that the world will know that Christ was sent of God.

What a task! A task that far outweighs any social service or ethical enlightenment that we might give the world.

Christ's birth is an historical fact; Christ's resurrection is an historical fact. The world knows and acknowledges both. We must now, live in such oneness with Christ, and so represent His endless life, that the world will know that Christ still lives and loves His own.

John 17:15 The Recluse

In the year 1403, one of the wealthiest men in Paris died, leaving his entire estate to his teenage daughter Agnes. She was a beautiful and virtuous young woman, and many men wanted to marry her. But Agnes decided to give up her fortune and become a recluse. To isolate herself from society, she asked to be sealed into a cell within the wall of a church. The entrance was plastered shut except for one small hole through which food could be passed. She was confined in that small area at 18 years of age and remained there until she died at age 98. Source unknown

LIKE SUBMARINES - Believers are to be like boats in the water. That is our **design** - to be in the world but not of the world! But when water (world) gets in the boat, that is **disaster**! This truth is illustrated by a **submarine** which is fully functional *in* water but is ruined if water comes within. A **submarine** on the ground (out of the water) is useless and is not accomplishing its mission. When it is in the water it must be **insulated** (not **isolated**) from the water. If the water ever gets into the submarine then there is cause to sound the alarm. Believers are to be **insulated** from the world (like Enoch in the midst a world where "the **wickedness** of man was **great** on the earth, and that **every** intent of the thoughts of his heart was only **evil continually**." -- Genesis 6:5) but not **isolated** from the world. Are you in a holy huddle or are you actively pursuing your calling to **besalt and light** in the world among those who are dead in its trespasses and sins and need to be thrown the life preserver of the soul saving Gospel, which they may grab hold of or sadly refuse and drown forever in the eternal abyss. We cannot save them but we can throw them a life preserver! How's your boat doing dear believer? Are you taking in water? Are you insulated, even while not being isolated?

Spurgeon - THE text, as we observed on a former occasion,* contains two prayers,—a negative prayer, and a positive prayer. First, there is the negative prayer: "I pray not that thou shouldest take them out of the world." "There are wise ends to be observed by their remaining here. It will ultimately increase their happiness in heaven; it will give glory to God; it shall be the means of the conversion of others; therefore, 'I pray not that thou shouldest take them out of the world,' but I do pray"—and here comes the positive prayer,—"that, while they are in it, 'thou shouldest keep them from the evil.'" (Full sermon [The Preservation of Christians in the World](#))

Spurgeon - Christ's prayer for his people John 17:15 (See full sermon [Christ's Prayer for His People](#))

We never have any encouragement to ask God to let us die. Christians are always wanting to die when they have any trouble or trial. You ask them why? "Because we would be with the Lord." O yes, they want to be with the Lord, when troubles and temptations come upon them. But it is not because they are yearning to be with the Lord, it is because they desire to get rid of their troubles. They want to get home, not so much for the Saviour's company, as to get out of the little hard work. They did not wish to go away when they were in quiet and prosperity. Like lazy fellows, as most of us are, when we get into a little labour we beg to go home. It is quite right sometimes that you should desire to depart, because you would not prove yourself to be a true Israelite if you did not want to go to Jerusalem. You may pray to be taken home out of the world, but Christ will not take up the petition. When your prayers come to the Lord, this little one may try to get amongst them, but Christ will say, "I do not know anything about you, 'I pray not that thou shouldest take them out of the world.'" You may wish it sincerely, and really desire it, but you will not at present get your Master to pray with you. Instead, then, of crying, or wishing to be away from the battle, brace yourself up in the name of the Lord. Every wish to escape the fight is but a desertion of your Master.

Jerry Bridges - HOLINESS IN AN UNHOLY WORLD (BORROW [Pursuit of Holiness](#) - recommended book)

My prayer is not that you take them out of the world but that you protect them from the evil one. JOHN 17:15

All believers must live their Christian lives in the context of an unholy world. Some face extraordinary temptation as they live in the midst of a flagrantly sinful atmosphere. The student in the university dormitory or the man or woman on a military base or aboard ship must often live in an environment polluted with sensuality, wantonness, and lust. The businessman or woman is often under tremendous pressure to compromise ethical and legal standards to satisfy the greed and dishonesty of associates. Unless the Christian is prepared for such evil assaults on his mind and heart, he will have great difficulty maintaining personal holiness.

James said that part of true religion consists in keeping ourselves "from being polluted by the world" (James 1:27), and Paul urged us to "come out from them and be separate" (2 Corinthians 6:17). How should the believer respond when he finds himself surrounded on every hand by the unrelenting pressures of a sinful world?

It is clear from our Lord's prayer that He does not intend for us to withdraw from contact with the world of nonChristians (John

17:15). Instead, He said we are to be “the salt of the earth” and “the light of the world” (Matthew 5:13–14). The writers of the New Testament take it for granted that Christians will live in the midst of an unholy world. (See such passages as 1 Corinthians 5:9–10; Philippians 2:14–15; 1 Peter 2:12, and 3:15–16). And we are never told that it will be easy to live in a godless environment. Instead, we are warned to expect ridicule and abuse (John 15:19; 2 Timothy 3:12; 1 Peter 4:3–4).

Instead of withdrawing from contact with the world, we must strive to resist its influence. To do this we must first of all resolve to live by the convictions God has given us from His Word. We cannot be like Mr. Talkative in Pilgrim's Progress who prided himself on being adaptable to any kind of company and any kind of talk. He was like a chameleon who changes his color every time he changes his environment. Some of us have known people who had two vocabularies—one among Christians and another among their associates of the world.

The convictions we develop about God's will for a holy life must be rock-ribbed enough to withstand the ridicule of the ungodly and the pressures they put on us to conform to their unholy ways. I still remember the taunts of my fellow officers aboard ship who teased me unmercifully about a large obscene picture they had prominently displayed in the officers' dining room.

One helpful reinforcement to living according to our convictions is to identify ourselves with Christ openly, wherever we find ourselves in the world. This must be done in a gracious yet clear-cut manner. Going aboard a new ship, I sought to identify myself as a Christian by the simple, wordless act of carrying my Bible openly when going ashore on “liberty.” A student in a university dormitory can do the same thing by leaving his Bible out to be seen by all who come into his room. This open identification with Christ helps to spare us from the temptation of adapting to our sinful environment as Mr. Talkative did.

But even though we resolve to live in the world by the convictions God has given us from His Word, and we openly identify ourselves with Christ, we still are often subjected to the pollution of unholy surroundings. The lewd pictures everywhere, the obscene jokes told in our presence, and the endless recounting and boasting of immoral activities by those who do them all serve to drag our minds down into the filth of this world. To this list we could add the dishonest shortcuts taken by business associates, the constant gossiping of our neighbors and coworkers, and the lies and half-truths we hear all around us.

The Bible is our best defense against this pollution. David said, “How can a young man keep his way pure? By living according to your word” (Psalm 119:9). The Bible will cleanse our minds of the defilement of the world if we meditate on its teachings. It will also serve as a continual warning to us not to succumb to frequent temptations to indulge our eyes and thoughts in the immorality around us. I know a man who attended a godless, humanistic university. To guard his mind from the corrupting influences of that environment, he determined to spend as much time in the Word of God as he did in his studies. Today that man is a missionary leader who has had a profound impact on hundreds of lives.

Such passages of Scripture as “Hell and destruction are never full; so the eyes of man are never satisfied” (Proverbs 27:20, KJV), and “Nor should there be obscenity, foolish talk, or coarse joking, which are out of place, but rather thanksgiving” (Ephesians 5:4) are verses we can memorize and meditate on as we find ourselves in corrupt surroundings.

Our reaction to the sinful world around us, however, must be more than just defensive. We must be concerned not only for our own purity of mind and heart, but also for the eternal destiny of those who would pollute us. God has left us in the world to be both salt and light (Matthew 5:13–14). The use of salt as a metaphor to describe our relationship to the world teaches us that Christians are to be a preserving power, an antiseptic, an agent to prevent and retard decay.

Dr. William Hendriksen says, “Salt combats deterioration. Similarly Christians, by showing themselves to be Christians indeed, are constantly combating moral and spiritual decay....To be sure, the world is wicked. Yet God alone knows how far more corrupt it would be without the restraining example, life, and prayers of the saints.” (From [New Testament Commentary: Exposition of the Gospel According to Matthew - BORRO](#))

As the “light of the world” we are the bearers of the Good News of salvation. Jesus Himself is the true light and, just as it was said of John the Baptist, we are to be “a witness to testify concerning that light” (John 1:7–9). A Christian who witnesses in a spirit of genuine concern for another person is not likely to be corrupted by that person's immorality. And through gracious, loving concern, he may perhaps win that person to the Savior.

We do not act as the salt of the earth or shine as the light of the world by necessarily denouncing the sins of our worldly associates. Our own holy life will serve as a sufficient rebuke, and our interest in others at this point is not their conduct but their need of Jesus Christ as their Savior. Henry Clay Trumbull was, among other things, a great personal evangelist. One day he found himself seated on a train next to a young man who was drinking quite heavily. Each time the young man opened his bottle, he offered a drink to Mr. Trumbull, who declined with thanks. Finally the young man said to Mr. Trumbull, “You must think I'm a pretty rough fellow.” Mr. Trumbull's gracious reply, “I think you're a very generous-hearted fellow,” opened the way for an earnest conversation with the young man about his need to commit himself to Christ. (Charles G. Trumbull, [Taking Men Alive](#))

After Jesus called Matthew the tax collector to Himself and was eating in Matthew's house with a number of his friends, the

Pharisees complained, "Why do you eat and drink with tax collectors and sinners?" Jesus answered them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance" (Luke 5:30–32). Surely this is what God would have us do as we shine as lights in the world.

Finally, despite all the suggestions in this chapter, there may be a time when the corrupt environment becomes intolerable; where we, like Lot, become tormented by the lawless deeds we see and hear (2 Peter 2:7–8; Genesis 19). Such a situation may occur, for example, in a coed dormitory where unmarried couples are living in open immorality, or in a business situation where there is unceasing pressure to break the law or compromise Christian principles. In these circumstances, we should prayerfully consider the need to leave that ungodly situation. (I realize this may not be humanly possible in a military situation, but we can resort to prayer, since with God all things are possible.)

Maintaining personal holiness in an unholy world is admittedly difficult. The foregoing suggestions are not intended to make the problem seem easy, but to offer some practical help for a tough problem. Above all, we must look to Jesus who, though He ate with tax collectors and sinners, was Himself "holy, blameless, pure, set apart from sinners, exalted above the heavens" (Hebrews 7:26). And we must claim His promise that "No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it" (1 Corinthians 10:13).

J R Miller - John 17:15

Christ does not wish that we shall be kept from suffering—but that in our suffering, we shall not sin. He does not wish that we may never have sickness—but that in our sickness, we may not fail of patience, sweetness, and trust. He does not wish that we may have no trials or struggles—but that in our trials and struggles, we may not be overcome and our lives hurt or marred.

There is only one evil in the world—SIN, and it lurks everywhere! It comes even in our purest joys; we may forget God in them. The happiest home may become a place of peril to us, leading us to self-indulgence, love of ease, forgetfulness of the world's need and sorrow, neglect of duties, even to forgetfulness of God.

There is no sin in our being hated by the world, in our being wronged or injured by others; but if we endure the hatred and the wrong resentfully, if we grow angry and seek to avenge ourselves—we have sinned. There is no sin in our being assailed by temptations, we cannot live a day without being tempted—but the moment we yield to the temptation, we have sinned. There is no sin in our suffering adversity, disappointment, loss, need; but the moment that in any such experience we repine, doubt God, or rebel against his will—we have done evil and sinned.

God's Comfort

I do not pray that You should take them out of the world, but that You should keep them from the evil one. —
John 17:15

Today's Scripture : Matthew 5:10-16

As you turn through the pages of your Bible, you may be surprised by how little God seems to care for the ease and comfort of His saints.

Take those heroic characters of the Old Testament who faced danger and risked death rather than be disloyal to Him. Did God coddle them? Did He protect them from the rude winds of life? The writer to the Hebrews gives us the answer: "They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented" (Heb. 11:37). So much for comfort!

In the New Testament too, there seems to be this strange unconcern for our comfort. When Jesus prayed for His followers just before His execution, He didn't plead that the Father would shelter and protect them. Instead He said, "I do not pray that You should take them out of the world, but that You should keep them from the evil one" (Jn. 17:15). Our Lord Jesus was concerned not for their comfort but for their character.

Don't think that God is unconcerned about what happens to you. He cares more about what happens in you so He can accomplish His purposes through you. By: Haddon W. Robinson (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

God does not shield us from the pain
That sin has spread throughout the race;
For if He did, how could we know
His depths of wisdom, love, and grace?

—DJD

God does not keep us from life's storms—He walks with us through them.

Pretend

When I was a child, I spoke as a child, I understood as a child . . . but when I became a man, I put away childish things. — 1 Corinthians 13:11

Today's Scripture : John 17:6-19

Our 4-year-old grandson loves to play pretend games with grand-ma. He comes over to our home once a week, and Ma-Ma (that's what he calls her) takes him to the supermarket, to the botanical gardens to feed fish and turtles, and to ride the underground train—all without leaving our home! He guards this game of pretend so jealously as something between Ma-Ma and him that one day when we rode the real train, he asked, "Why are there other people in our train?"

Pretending is normal for a young child. But some carry the habit of pretending into adulthood when they attend church. What they do in church has no bearing on what they do the rest of the week. On Sunday they praise God heartily, but on Monday they become different people. What they express in worship is not seen in their behavior.

Our Lord Jesus Christ knows that we can fall into this trap easily. That is why in His prayer to His Father, He said, "I do not pray that You should take them out of the world, but that You should keep them from the evil one" (John 17:15).

God has placed us here to make a difference in our world. As He protects us from falling for the wiles of the evil one, He wants us to live by the same consistent standards in every aspect of our lives—not just on Sunday. By: C. P. Hia (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Consistency! How much we need

To walk a measured pace,

To live the life of which we speak,

Until we see His face.

—Anon.

Some people have heaven on their tongues but the world in their hearts.

THE ONE ANOTHERS IN THE NEW TESTAMENT

One another is a term in the NT which is related to the unity between believers.

The Positive

><> Ro 12:10⁺, Ro 12:16⁺; Ro 13:8⁺; Ro 14:13⁺, Ro 14:19⁺;

Ro 15:5⁺, Ro 15:7⁺, Ro 15:14⁺; Ro 16:16⁺

><> 1Co 12:25; 1Co 16:20; 2Co 13:12

><> Ga 5:13; Ep 4:2⁺, Ep 4:25⁺, Ep 4:32⁺; Ep 5:19⁺, Ep 5:21⁺

><> Php 2:3⁺; Col 3:13⁺, Col 3:16⁺

><> 1Th 3:12⁺; 1Th 4:9⁺, 1Th 4:18⁺; 1Th 5:11⁺, 1Th 5:13⁺, 1Th 5:15⁺; 2Th 1:3

><> Heb 3:13⁺; He 10:24, 25⁺

><> Jas 5:16, 1Pe 1:22⁺; 1Pe 4:8, 9⁺, 1Pe 4:10⁺; 1Pe 5:5⁺, 1Pe 5:14⁺

><> 1Jn 1:7,3:11,23,4:7,11, 12, 2Jn 1:5

The Negative

<>< 1Co 6:7, 7:5, 11:33, Ga 5:15, Ga 5:26⁺ Col 3:9⁺, Jas 4:11, 5:9

Related Passages:

1 Peter 2:11 Beloved, I urge you as **aliens and strangers** to abstain from fleshly lusts which wage war against the soul.

Philippians 3:20-21+ For **our citizenship is in heaven**, from which also we eagerly wait for a Savior, the Lord Jesus Christ; 21 Who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

THIS WORLD IS NOT OUR HOME

They (Jesus' disciples) **are** (ouk - absolutely) **not of the** ([kosmos](#) - godless) **world, even as I am** (ouk - absolutely) **not of the** ([kosmos](#) - godless) **world** - Jesus repeats the truth "they are not of the world" from John 17:14. The disciples are no longer citizens of the kingdom of darkness headed by Satan, but have been transferred to the kingdom of light headed by King Jesus (cf Col 1:13+, cf Acts 26:18+)

Henry Morris on **not of the world** - We are now, because of Christ, citizens of His world rather than this world (Philippians 3:20+). We now serve in this world as "ambassadors for Christ" (2 Corinthians 5:20).

*The disciples' unity binds them to Christ
and at the same time separates them from the world*

Merrill Tenney points out that "The declaration that **"they are not of the world"** gives the negative aspect of the previous prayer that they may be one as Jesus and the Father are one. The disciples' unity binds them to Christ and at the same time separates them from the world (**ED: REMINDS ME OF [BALL TETHERED TO THE STABILIZING POLE](#)**). John stresses the separation that results from difference of nature. This principle appears in the separation of antichrists from believers: "They went out from us, but they did not really belong to us" (1 John 2:19+). The separation is inherent (**ED: I WOULD ADD SUPERNATURAL, SPIRIT ENABLED**), not artificial." (BORROW [The Expositor's Bible commentary PAGE 356](#))

*Jesus is not calling disciples
to form a "holy huddle."*

Kenneth Gangel - 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 (**ED: HISTORY PROVES MONASTICISM WAS A FAILURE BECAUSE ASCETICISM, ETC IS "OF NO VALUE AGAIN FLESHLY INDULGENCE"** Col 2:23+). Some believers even became lone hermits living in the hills until communal monasticism became more popular....Jesus prayed not for removal from the world but for an awareness of its evils so they could be avoided (**ED: AND HE SENT HIS SPIRIT WHO GAVE THE POWER TO FEND OFF THE EVIL TEMPTATIONS**). (See [Holman New Testament Commentary - John - Page 317](#))

Spurgeon - Many, nowadays, say that we ought to blend the church with the community, and that it is a great pity to have any division between them. A great many good people are outside the church; therefore try to make the church as much like the world as ever you can! That is a silly trick of the devil which the wise servants of God will answer by saying, "To whom we give place by subjection, no, not for an hour." There must ever be a broad line of demarcation between the Church of Christ and the world, and it will be an evil day when that line is abolished. The sons of God took to themselves wives of the daughters of men, but that kind of union brought mischief with it, and it will ever do so.

Sing out your theme song beloved disciple of Christ - [THIS WORLD IS NOT MY HOME](#) sung by Jim Reeves

This world is not my home
I'm just a-passing through
My treasures are laid up
Somewhere beyond the blue

The angels beckon me

From heaven's open door
And I can't feel at home
In this world anymore

REFRAIN

*Oh Lord, you know
I have no friend like you
If heaven's not my home
Then Lord, what will I do?*

*The angels beckon me
From heaven's open door
And I can't feel at home
In this world anymore*

I have a loving mother
Just up in Gloryland
And I don't expect to stop
Until I shake her hand

She's waiting now for me
In heaven's open door
And I can't feel at home
In this world anymore

REFRAIN

Just over in Gloryland
We'll live eternally
The saints on every hand
Are shouting victory

Their songs of sweetest praise
Drift back from heaven's shore
And I can't feel at home
In this world anymore

REFRAIN

QUESTION - [What is biblical separation?](https://www.gotquestions.org/What-is-biblical-separation/) | [GotQuestions.org](https://www.gotquestions.org/)

ANSWER - Biblical separation is the recognition that God has called believers out of the world and into a personal and corporate purity in the midst of sinful cultures. Biblical separation is usually considered in two areas: **personal and ecclesiastical**.

Personal separation involves an individual's commitment to a godly standard of behavior. Daniel practiced personal separatism when he "resolved not to defile himself with the royal food and wine" (Daniel 1:8). His was a biblical separatism because his standard was based on God's revelation in the Mosaic law.

A modern example of personal separation could be the decision to decline invitations to parties where alcohol is served. Such a decision might be made in order to circumvent temptation (Romans 13:14), to avoid "every kind of evil" (1 Thessalonians 5:22), or simply to be consistent with a personal conviction (Romans 14:5).

The Bible clearly teaches that the child of God is to be separate from the world. "Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever? What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: 'I will live with them and walk among them, and I will be their God, and they will be my people.' Therefore come out from them and be separate, says the Lord" (2 Corinthians 6:14-17; see also 1 Peter 1:14-16).

Ecclesiastical separation involves the decisions of a church concerning its ties to other organizations, based on their theology or practices. Separatism is implied in the very word "church," which comes from the Greek word *ekklesia* meaning "a called-out

assembly.” In Jesus’ letter to the church of Pergamum, He warned against tolerating those who taught false doctrine (Revelation 2:14-15). The church was to be separate, breaking ties with heresy. A modern example of ecclesiastical separation could be a denomination’s stance against ecumenical alliances which would unite the church with apostates.

Biblical separation does not require Christians to have no contact with unbelievers. Like Jesus, we should befriend the sinner without partaking of the sin (Luke 7:34). Paul expresses a balanced view of separatism: “I have written you in my letter not to associate with sexually immoral people—not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world” (1 Corinthians 5:9-10). In other words, we are in the world, but not of it.

We are to be light to the world without allowing the world to diminish our light. “You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven” (Matthew 5:14-16).

John 17:16 The Frogman - The water spider is an amazing little creature. Called the frogman of the spider world, it lives in rivers and streams. How does this fascinating species survive in its watery environment? It spins a tough basket-like web of silk, a kind of diving bell, and anchors it under water to plants or other objects. Then it captures a surface air bubble, which it pulls down and ejects into it’s underwater house, filling it with air. This combination of web building and bubble trapping allows the water spider to live in an environment that normally would destroy it. As Christians, we too live in an environment that could destroy us. The world’s values, attitudes, and practices threaten to drown us unless we are able to protect ourselves from them. How are we to survive spiritually in this hostile worldly environment? We must build a “bubble” of protection around ourselves by studying the Scriptures, praying, fellowshiping with believers, communing with the Holy Spirit, trusting God, and obeying His Word. These activities will insulate our minds and help to keep us safe and secure. As the water spider lives in the water but is not of the water, so we must live in but not be of the world. ([Our Daily Bread](#))

[Look More like Jesus](#)

They are not of the world, even as I am not of it. John 17:16

Today’s Scripture & Insight : John 17:6-17

God designed the great gray owl as a master of camouflage. Its silver-gray feathers have a collective pattern of coloring which allows it to blend into the bark when perched in trees. When the owls want to remain unseen, they hide in plain sight, blending into their environment with the help of their feathery camouflage.

God’s people are often too much like the great gray owl. We can easily blend into the world and remain unrecognized as believers in Christ, intentionally or unintentionally. Jesus prayed for His disciples—those the Father gave Him “out of the world” who “obeyed” His Word (John 17:6). God the Son asked God the Father to protect and empower them to live in holiness and persevering joy after He left them (vv. 7-13). He said, “My prayer is not that you take them out of the world but that you protect them from the evil one” (v. 15). Jesus knew His disciples needed to be made holy and set apart so they could live out the purpose He’d sent them to fulfill (vv. 16-19).

The Holy Spirit can help us turn from the temptation to become masters of camouflage that blend into the world. When we submit to Him daily, we can look more like Jesus. As we live in unity and love, He’ll draw others to Christ in all His glory. By: Xochitl Dixon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

In what area of your life can you ask God to make you more like Jesus? How has God used others to draw you closer because of the way they lived and loved like Jesus?

Holy Spirit, please make me look so much like Jesus that others will be drawn to seek the one true God.

[A Balanced Attitude](#)

They are not of the world, just as I am not of the world. — John 17:16

Today’s Scripture : John 17:1-26

Our world bears unmistakable evidences of God’s wisdom, power, and goodness (Psalm 104:14-18). So do the star-studded heavens above us (19:1). And then there are all the blessings of human love and creativity, which are gifts “from above” (James 1:17).

Theologian John Calvin wrote, “The present life . . . has many enticements, a great show of delight, grace, and sweetness. We ought to have such fondness for it that we regard it as one of the gifts of divine goodness which are by no means to be despised.”

God’s gifts to us are abundant and should be enjoyed (1 Timothy 6:17). Yet we need to have a balanced attitude—to appreciate this world and at the same time refuse to be shortsighted captives of the here-and-now.

That attitude was modeled by Jesus. He enjoyed feasts and weddings (John 2:1-2), He loved little children (Matthew 19:13-15), and He gladly provided for the needs of hungry people (Matthew 14:15-21). He promised and practiced abundant living (John 10:10). Yet, during His time on earth, He prayed longingly for His return to the joy of heaven (John 17:4-5). He was in the world, but He was not of it.

Lord, help us to follow Your example. By: Vernon Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

God gave us this earth to enjoy,
Its beauty and wonder to know;
But when the time comes to go home,
We won't miss a thing here below.
—Hess

Make the most of life on earth—but know the best is yet to come.

John 17:17 “Sanctify them in the truth; Your word is truth.

NLT John 17:17 Make them holy by your truth; teach them your word, which is truth.

NJB John 17:17 Consecrate them in the truth; your word is truth.

NAB John 17:17 Consecrate them in the truth. Your word is truth.

- **Sanctify**: John 17:19 8:32 15:3 Ps 19:7-9 119:9,11,104 Lu 8:11,15 Ac 15:9 2Co 3:18 Eph 5:26 2Th 2:13 Jas 1:21 1Pe 1:22,23
- **word**: John 8:40 2Sa 7:28 Ps 12:6 19:7 119:144,151,152 Eph 4:21 2Ti 2:25-26
- See [J C Ryle's discussion of Sanctification related to John 17:17](#)

Related Passages:

2 Timothy 2:21+ Therefore, if anyone cleanses himself from these things, he will be a vessel for honor, **sanctified** ([hagiazō](#)), useful to the Master, prepared for every good work.

Acts 20:32+ And now I commend you to God and to **the word** of His grace, which (THE WORD IS THE INSTRUMENT) is able to build you up (SANCTIFY YOU - EXPERIENTIALLY OR IN PRACTICE) and to give you the inheritance among all those who are sanctified (POSITIONALLY - REFERS TO HAVING BEEN JUSTIFIED).

John 15:3+ “You are already clean (JUSTIFIED - PAST TENSE SALVATION) **because of the word** which I have spoken to you.

EXPERIENTIAL SANCTIFICATION BY THE WORD OF TRUTH

Notice how Jesus has just said His disciples are not of the world, which is another way of describing separation from the world. Now Jesus requests that their separation will become a reality by the use of the Word of God.

Sanctify ([hagiazō](#)) **them in the truth** ([aletheia](#)) - **Sanctify** ([hagiazō](#)) is the [aorist imperative](#) which injects a sense of urgency in Jesus’ request to set the disciples apart (or separate them) from sin and unto God for the special purpose of proclamation of the Gospel of salvation to the hostile world. Keep in mind that the disciples were positionally sanctified for Jesus declared to the eleven “You are already clean because of the word which I have spoken to you. (Jn 15:3+ cf Jn 13:10+). Jesus is asking for them to now have “**experiential**” **sanctification**, which describes a lifelong process as the Spirit conforms disciples to the Word of Truth.

It is interesting that the verb [hagiazō](#) in the pagan world meant “to set apart for the gods,” and for Christians clearly means “set apart

for the only true God." And just as the worshipper of the pagan god acquired the character of that god and the religious ceremonies connected with its worship, so too the follower of Christ is to be sanctified, to be gradually "transformed into the same image (OF CHRIST) from glory to glory, just as from the Lord, the Spirit." (2Cor 3:18+). The Spirit uses the written Word to transform us into conformity with the Living Word (Jn 1:1, cf also "the Truth" Jn 14:6)! This of course is the process of progressive sanctification, progressively separating the disciple from evil and unto God to be used for His purposes and His glory.

THOUGHT - Beloved disciple of Christ, you have been set apart for a very special task, for service to the Most High God. But to serve, one must prepare themselves for service. Jesus gives us the best preparation possible, taking in the Word of God, the Word of truth, for by it we will grow in respect to salvation (progressive sanctification). Mark it down that if you give little attention to the Word, God will give you little attention in His royal service! In short, you cannot be an excellent servant of the Lord unless you are continually in His excellent Word (and His Word gets into your innermost being). And even though John 17 was His prayer for the 11 disciples, He is now in Heaven continually praying for our ongoing sanctification (Heb 7:25+, Ro 8:34+)

Note that **in the Truth** ([aletheia](#)) is locative of sphere which simply describes the "atmosphere" in which a disciple is to live and breathe and have his or her being. A fish in the "atmosphere" of water functions as a fish should function, but a fish in the (literal) atmosphere is dysfunctional and eventually will expire. The same logic applies to disciples who need to continually abide (dwell) in the Word (Jn 8:31) and continually let the Word dwell in them (Col 3:16).

*This book will keep you from sin
or sin will keep you from this book.*

-- D L Moody

David Guzik - Jesus didn't just leave the disciples to sanctify themselves. He prayed for their sanctification. This process, as the keeping process, is not left to us alone; it is a work of God in us and through us. The dynamic behind sanctification is truth. The word of God read, heard, understood and applied.

Spurgeon - Thank God for that: "Thy word is truth." Not, "Thy word contains the truth with an admixture of error;" or, "Thy word has some truth in it;" no, but, "Thy word is truth." Not only is it true, but it is truth, the very essential truth. ([Exposition of John](#))

Bob Utley on **in the truth; Your word is truth** - Truth refers to Jesus' message about God (cf. 8:31–32). Jesus is called both the message (Logos, cf. 1:1, 14) and truth (cf. 14:6) of God. The Spirit is often referred to as the Spirit of Truth (cf. 14:17; 15:26; 16:13). Notice that believers are also sanctified by truth (cf. v. 19, PERFECT PASSIVE PARTICIPLE) and by the Spirit (cf. 1 Pet. 1:2).

John MacArthur warns that "The Evil One would aggressively try to derail this work of sanctification, but the Father Himself guaranteed it through the Word of truth (Jn 17:17), empowered by the Spirit of truth (Jn 14:17; 15:26; 16:13)." (SEE [The MacArthur New Testament Commentary](#))

THOUGHT - Can you see how vital it is that you be in the Word of Truth daily, that the Spirit might be progressively sanctifying you daily to be more and more like Jesus? This question is clearly rhetorical, but the next one is not! Are you in the Word daily, so the Word might be in you?

F F Bruce has an interesting note on **sanctify** - This involves their consecration for the task now entrusted to them; 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 (**ED**: 2Co 3:18, Ro 8:13), 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 (Jn 17:8, 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 (BORROW [The Gospel and Epistles of John PAGE 334](#)).

*The Spirit's instrument for progressive sanctification
is God's pure, undiluted, unadulterated Word of Truth.*

Peter describes the crucial importance of the Word of Truth in the process of sanctification writing

Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, like newborn babies, long for the pure milk of the word, so that (CRITICAL TERM OF PURPOSE) by it you may grow in respect to salvation, (1Pe 2:1-2+)

COMMENT - From this passage we can draw two practical conclusions - (1) Sin (verse 1) will blunt your appetite for milk (think of a sick infant) and needs to be confessed (think on an infant needing to be burped). (2) No intake of pure milk will stunt your spiritual growth. Period! Failure to continually take in the Word of

Truth will assure that you experience no growth in holiness (sanctification) or Christlikeness. (cf Jesus' words to rebut the devil - Mt 4:4+).

R C H Lenski has a word on the **Word of Truth** - "Thine own word is truth" certifies the [inerrancy](#) and [infallibility](#) of the Word excepting no portion of it. The holy garment of the Word is seamless; it has no rents of error—or call them mistakes—which hands today must sew up. "Thine own word" signifies all of it, the Word of the Old Testament on which Jesus placed his approval again and again, plus the revelation that Jesus added in person with the promise of its perfect preservation through the Paraclete (14:26; 16:13). (BORROW [The Interpretation of St. John's Gospel PAGE 1149](#))

Your word is truth ([aletheia](#)) - All God's Word is **truth**, period! Note also in context that a synonym for God's **Word** is **truth**. The godless world mocks God's word of truth calling it a myth, but as Vance Havner says they are gravely "mythtaken!"

THOUGHT - Have you ever heard someone say the Bible contains **truth**? That is a flawed statement. Yes, the Bible contains **truth** but as Jesus teaches here, God's Word **IS** truth. **Everything in the Bible is truth, from Genesis to Revelation.** Every Word is inspired by God (2Ti 3:16+). For a longer discussion of this important point see the article ["Not Just a Container of Truth"](#)

How do we know the Word is indeed **truth** ([see below](#))? It performs the miracle of radically transforming the life of a sinner into a saint. Every prophecy that has been fulfilled perfectly testifies to its complete truthfulness. [Archaeology](#) continually affirms the truth of God's Word.

Warren Wiersbe - God's truth has been given to us in three "editions": His Word is truth (John 17:17); His Son is the truth (John 14:6); and His Spirit is the truth (1 John 5:6). We need all three if we are to experience true sanctification, a sanctification that touches every part of our inner person. 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. It is not enough merely to study the Bible and learn a great deal of doctrinal truth. We must also love Jesus Christ more as we learn all that He is and all He has done for us. **Learning and loving** should lead to **living**, allowing the Spirit of God to enable us to obey His Word. This is how we glorify Him in this present evil world. ([Bible Exposition Commentary](#)) (Bolding added)

Consecration (being dedicated to God's service) is our part;

Sanctification (being set apart from sin and being made holy) is God's part

Oswald Chambers - We must never allow anything to interfere with the consecration of our spiritual power. Consecration (being dedicated to God's service) is our part; sanctification (being set apart from sin and being made holy) is God's part. We must make a deliberate determination to be interested only in what God is interested. The way to make that determination, when faced with a perplexing problem, is to ask yourself, "Is this the kind of thing in which Jesus Christ is interested, or is it something in which the spirit that is diametrically opposed to Jesus is interested?" (See [My Utmost for His Highest](#))

NET NOTE on **sanctify** - The Greek word translated set... apart (ἁγιάζω, *hagiazō*) is used here in its normal sense of being dedicated, consecrated, or set apart. The sphere in which the disciples are to be set apart is in the truth. In Jn 3:21 the idea of "practicing" (Grk "doing") the truth was introduced; in Jn 8:32 Jesus told some of his hearers that if they continued in his word they would truly be his disciples, and would know the truth, and the truth would make them free. These disciples who are with Jesus now for the Farewell Discourse have continued in his word (except for Judas Iscariot, who has departed), and they do know the truth about who Jesus is and why he has come into the world (Jn 17:8). Thus Jesus can ask the Father to set them apart in this truth as he himself is set apart, so that they might carry on his mission in the world after his departure (note the following verse).

Dusty bibles lead to dirty lives!

Brian Bell - **Sanctifying** - doesn't mean growing a halo, or glowing with spirituality. Q. It means "to set apart for a certain purpose or for an intended use". 1. If you take food out of the refrigerator for dinner, in the biblical sense you have sanctified that food, set it apart for a specific use. 2. How are you to be sanctified? By the truth. And, Why are we to be sanctified? To become useful. R. If His Word is not working in us in a life-changing way, the World will be. If we are not becoming conformed to the image of Christ (Ro 8:29, 2Co 3:18), we will be squeezed into the mold of the world (Ro 12:2).

QUESTION - [Is the Bible true? | GotQuestions.org](#)

ANSWER - Logic requires that there is only [one objective "truth"](#) for any specific claim. Contradictory claims cannot be equally true. For example, the statements "the hamster is in its cage" and "the hamster cage is empty" cannot both be true simultaneously. This evaluation of truth applies to spiritual matters just as well as logical or physical matters. It's reasonable to claim that the Bible is true in a way that excludes all other statements. Examining the Bible in the same way we would any other text, we can confidently say that it is, in fact, true.

The Bible not only encourages readers to examine their own beliefs (1 John 4:1), but it also commends those who check spiritual claims for truth (Acts 17:11). The Bible makes claims on the basis of history and eyewitnesses (Luke 1:1–4; 2 Peter 1:16), connects belief to visible evidence (John 20:30–31), and ties biblical ideas to the observable world (Psalm 19:1; Romans 1). Jesus overtly claimed to represent an exclusive truth (John 18:37; 14:6). So the Bible is clearly meant to be interpreted as true, and exclusively true (John 17:17).

Where we can check biblical claims against verifiable truth, the Bible proves itself accurate. History, [archaeology](#), science, and philosophy have shown Scripture to be factual and consistent. This correspondence between various forms of evidence is a major advantage the Bible has over the scriptures of any other faith system. In many cases, it has been the deciding factor in converting skeptics and nonbelievers to faith in Christ.

Whether or not the Bible is true is a separate question from whether or not a particular passage is “literal.” It’s reasonable to say that a phrase or statement is true, even if the truth is not presented in literal terms. For example, if a person says during a heavy rain, “It’s raining cats and dogs,” the statement is true—it’s just not literal. Idiomatic phrases are meant to be interpreted. The same principle applies to John’s words about Jesus: “Look, the Lamb of God!” (John 1:36). Of course, a person might ask for clarification, and be told, based on Old Testament passages, that Jesus isn’t *literally* a wooly farm animal, but that He’s the fulfillment of the Law and the divinely chosen sacrifice to redeem the world. The figurative nature of John’s statement doesn’t make his statement untrue, simply metaphorical. It’s good to remember that the Bible is comprised of sixty-six separate books, and each of them often contains different types of literature and a mixture of literal and figurative language.

More so than with any other religious text, we have assurance that the Bible is true. The combination of internal consistency, connection to evidence, and relevance to our experience makes the Bible unique among books. Like many religious works, the Bible claims to be true (2 Timothy 3:16). Unlike any other religious work, the Bible emphatically supports that assertion.

WHO WANTS TO CHANGE? - Joe Stowell - (BORROW [Strength for the journey : day-by-day with Jesus PAGE 232](#))

“SANCTIFY THEM BY THE TRUTH; YOUR WORD IS TRUTH.”—John 17:17

How many church members does it take to change a light bulb? “Change . . . who said anything about change!” Well, church members may resist change, but followers of Christ welcome it as the adventure—some part of the journey.

The adventure starts when we pray. In prayer, God usually changes more about us than about what we are praying for. Have you ever noticed that once you start a conversation with God, He often does a lot of the talking? So if we are going to become more like Him, we need to pray with increasing regularity and intensity.

Preaching is an agent of change, depending on our response to it. If we sit under teachers saying, “Here am I, Lord. Change me,” He most likely will.

The indwelling Holy Spirit is yet another force for change. His is a wonderful, penetrating, often troubling voice. Yielding to Him positions us for change.

But it is the Word of God that buttresses all this power to change. Without the Bible, we would not know what prayer is, how to pray, or even that we should pray. Apart from the Scriptures, preaching—no matter how forceful or eloquent—has no life-changing authority. And the Word He has authored makes the ministry of the Holy Spirit effectual in changing our lives.

In John 17 Christ asked the Father to change us. When He prayed that we be sanctified, He prayed for our lives to be set apart that we might be unique and useful. Sanctified by what? “Sanctify them by the truth,” our Lord prayed. “Your word is truth” (v. 17). Sanctification is the process of changing us from our own carelessly crafted lives to the likeness of Christ.

I’ll never forget the seventy-six-year-old man who said to me, “Young man, if you come here to be our pastor, I am praying that the Lord will use your ministry to help me grow.”

That old and that anxious to change!

As you pray, listen to preaching, hear the voice of the Spirit, and read the Word, what do you hear about change in your life?

Out Of Context

Your Word is truth. — John 17:17

Today’s Scripture : Luke 4:1-13

When a friend started making random despairing statements, people were concerned for him and started giving advice and offering

encouragement. As it turned out, he was simply having fun by quoting song lyrics out of context to start a conversation. Friends who tried to help wasted their time by offering help he didn't need and advice he didn't want. The consequences of my friend's misleading statements were not serious, but they could have been. In taking time to respond to his false need, someone could have neglected someone else's truly serious need.

Some people who take words out of context just want to gain attention or win an argument. But others are more sinister. They twist truth to gain power over others. They endanger not only lives but also souls.

When people use words to manipulate others to behave in certain ways—or worse, when they quote the Bible out of context to convince others to do wrong—there's only one defense: We need to know what God truly says in His Word. Jesus was able to resist temptation with the truth (Luke 4). We have the same resource. God has given us His Word and Spirit to guide us and keep us from being deceived or misled. By: Julie Ackerman Link (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Your words of pure, eternal truth
Shall yet unshaken stay,
When all that man has thought or planned
Like chaff shall pass away.
—Anon.

If we hold on to God's truth, we won't be trapped by Satan's lies.

“JUST THE FACTS . . .” - Joe Stowell - (BORROW [Strength for the journey : day-by-day with Jesus PAGE 256](#))

“YOUR WORD IS TRUTH.” —John 17:17

A student came to me one day and said that he had seen a Porsche turn the corner in front of him with the license plate “MBI-1.” His immediate conclusion was that it was my car. If he hadn't checked with me, he would have logged the “fact” in his brain that the president of Moody Bible Institute drives a Porsche! Sadly, it wasn't my car . . . but the process of verifying it kept his thinking straight and my reputation intact.

By nature, we possess a hunger for facts. Learning to count to five provides an early thrill. Throughout our lives, the joy of discovering new facts fuels the mind's hunger for information.

But equally as important is guaranteeing that the “facts” we store are true. This is particularly critical in a world managed and manipulated by Satan, who, as Christ said, is “the father of lies” (John 8:44). If you believe that success is about the car you drive and the kingdom you have built, you will live to succeed in that way. If your information base is programmed to conclude that life is first and foremost about you, that money is your sustaining commodity, that others exist to please and satisfy you, and that God is not good, you will live in distorted and often ungodly ways.

This is where the Word of God becomes an essential tool. The Bible is the final measurement for all data concerning every area of life. Second Timothy 3:16–17 states that “all Scripture is . . . profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be . . . equipped for every good work” (NASB). God's Word provides reliable data in a world that largely runs on fiction. The Word's data about relationships, Christ, history, people, money, the world around us, and eternity beyond the universe is reliable and true.

Gathering and guaranteeing reliable data is foundational for keeping life on target, which may be why Paul said, “Do not be conformed to this world, but be transformed by the renewing of your mind” (Romans 12:2 NASB).

If you thought God's thoughts, how would your life be different?

QUESTION - [How does archaeology support the Bible?](#)

ANSWER - Archaeology has been called “the Bible's best friend,” a statement that reflects the long history of discoveries supportive of the biblical record. From the discovery of the Cyrus Cylinder in 1879, to the [Dead Sea Scrolls](#) in 1947, to the [Pool of Siloam](#) in 2004, archaeology has worked hand in hand with Bible scholars to provide an independent witness to the truth of God's Word.

Of course, there are some archaeological discoveries that seem to contradict the Bible. What then? Is it archaeology or the Bible that is in error? In such cases we remember that archaeologists are people, too, with their own limitations, biases, and proneness to error. Once an artifact is found, its existence and its location must be interpreted, and it is the process of interpretation that is liable to mistakes. Many secular archaeologists used to say that [David](#) was a legendary figure, on par with King Arthur, rather than a

historical king. Rather, that was their position until they found the Tel Dan Stela, a basalt stone dating from the 9th century BC bearing David's name and identifying him as king of Israel. So, up until the stela was found, archaeology did not overtly support the Bible's references to David. But, eventually, an archaeological find showed that the Bible was true all along. David was a real person who was king of Israel, and archaeological naysayers turned out to be wrong.

Many more archaeological discoveries have substantiated events and people in the Bible. In fact, archaeology has on many occasions provided tangible evidence for exactly what the Bible records. Egypt's invasion of Israel (1 Kings 14:25); the Assyrian siege of Lachish (2 Kings 18-19); the trade relations between Israel and Sheba (1 Kings 10); the Babylonian conquest of Jerusalem; and the reigns of Kings Omri, Ahab, Uzziah, Hezekiah, Ahaz, Jeroboam II, and Jehoiachin (1 and 2 Kings)—all are recorded in the Bible and all have been confirmed by archaeology. And the previously mentioned discovery of the Dead Sea Scrolls, one of the most significant finds of the 20th century, was decisive proof of the reliability of the Bible's manuscripts.

Christians should understand that we cannot prove that the Bible is true scientifically. No amount of archaeology will ever "prove" the Bible to skeptics. But that should not cause us to doubt God's absolute truth. God is the author of history, and we are assured that His record of history is an accurate account of what happened. Of course, not everything that happened in history was written in His record. Only those things were recorded that further God's revelation of Himself and are profitable to us "as examples and . . . warnings" (1 Corinthians 10:11).

In case after case, archaeology eventually catches up with the biblical account, and archaeology and the Bible come into agreement. As Christians, we must be patient and not let our faith in God's Word be troubled by the theories of men. Archaeology has never proved the biblical account to be wrong, although, in some cases, it lacks the evidence to prove the biblical account right. As archaeologists continue to dig, we will have more and more external evidence to substantiate the historicity and truthfulness of the Bible's record.

Related Resources:

- For more information, see article on [Christian archaeology](#)
- [What are some exciting discoveries in biblical archaeology?](#)
- [NIV Archaeological Study Bible](#) - BORROW
- [Archaeology and the Bible - OT and NT](#) - BORROW
- [The archaeology of the New Testament, rev. ed](#) by BLAIKLOCK, E. M - BORROW
- [Out of the earth : the witness of archaeology to the New Testament](#) by Blaiklock, E. M - BORROW
- [Archaeology of the New Testament](#) by Harrison, R. K - BORROW
- [Archaeology and the Old Testament](#) by [Merrill F. Unger](#) - BORROW
- [Genesis and archaeology](#) by Vos, Howard Frederic - BORROW
- [An introduction to Bible archaeology](#) by Vos, Howard Frederic - BORROW
- [Beginnings in Bible archaeology](#) by Vos, Howard Frederic - BORROW
- [Archaeology in Bible lands](#) by Vos, Howard Frederic - BORROW

QUESTION - [What did Jesus mean when He said, "Your word is truth" in John 17:17?](#)

ANSWER - In Jesus' High Priestly Prayer, Jesus prays to His Father, saying, "Sanctify them by the truth; your word is truth" (John 17:17). In this verse, Jesus communicates two important facts: God's Word is truth—God's Word *equals* truth—and it's by that truth that God [sanctifies](#) us, or sets us apart for holy service to Himself.

In the same prayer, Jesus prays for His disciples and all who will believe in Him through the gospel (John 17:20). Believers accept God's words (John 17:6) and accept Jesus as God's Word (John 17:8). God is truth, and His truth brings salvation to all who accept it (Titus 2:11). Further, God's written and living Word will sustain believers as they are in the world (John 17:14).

In the High Priestly Prayer in John 17, Jesus confirms that He brought the message of salvation to the world: "Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent" (John 17:3). Jesus' mission of bringing the truth has been accomplished (John 17:4), and He turns the focus of His prayer to God working through the disciples and other believers. He confirms that believers will be rejected by the world for believing "Your word is truth," but believers are also assured joy, God's protection from the evil one, and sanctification by God's Word (John 17:13–19).

The Old and New Testaments both affirm that the words recorded in the Bible are God's words and that they are true. Since God cannot lie, His Word is truth: "As for God, his way is perfect: The Lord's word is flawless" (Psalm 18:30). Since God is eternal and unchanging, His Word is always the same: "Heaven and earth will pass away, but my words will never pass away" (Matthew 24:35; cf. Isaiah 40:8). Jesus uses the Word as He rebukes the devil who was tempting Him: "It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God'" (Matthew 4:4; cf. Deuteronomy 8:3).

If we want to know truth, we will look in God's written Word (2 Timothy 3:16–17) and look to Jesus Christ (John 14:6; 2 Corinthians 4:6; Hebrews 1:3). John refers to Jesus Christ in John 1:1–2, saying, "In the beginning was the Word. And the Word was with God and the Word was God. He was in the beginning with God." The Word is God's total message, and Jesus embodied that full message, which is why He is called the "Logos," or "Word," of God (Colossians 1:19; 2:9). God is truth. His Word is truth. Salvation comes by accepting Jesus and agreeing that "Your word is truth."

Jesus said, "Your word is truth." When we look at the Bible, we see truth. The Bible does not merely *contain* the truth; it *is* the truth. Every word is truth, in every part of the Bible. "The words of the LORD are flawless, like silver purified in a crucible, like gold refined seven times" (Psalm 12:6). This is the doctrine of the [verbal, plenary inspiration](#) of Scripture.

How we respond to God's written Word and the Word made flesh has an eternal impact on us. Since God's Word is truth, rejecting the Bible and rejecting Jesus is rejecting God Himself. Believing, cherishing, studying, and obeying God's Word is the key to salvation, understanding God, and living abundantly (John 10:10). No matter what we may face in this world, we are sustained by the truth prayed over us in Jesus' prayer: "Sanctify them by the truth; your word is truth" (John 17:17).

John Broadus - Sanctify them by the truth; your word is truth. —John 17:17(from sermon "[The Saviour Praying for Us](#),")

The second petition. You observe Jesus does not merely pray that they may be kept from evil, but that they may be made holy. Piety is not a mere negative thing. The Ten Commandments, I know, are all in negative form, "thou shalt not." Even so, Christianity reveals that this is but one side and that the nobler and more glorious side of piety is that we must not merely try to keep from doing wrong but try to do right. Jesus prays not simply that they may be kept from evil but that they may be made holy. Do you want to be holy? You should desire to be holy! Anyhow, Jesus wishes that for you, and he prays, "Make them holy—make them holy through your truth; your word is truth."

It is truth that makes people holy. Earth's unholiness began with a lie that people believed and so went headlong to ruin. Truth is the lifeblood of piety. Truth is the medicine for the soul's disease. Nobody is ever made holy except through truth. Blessed be God, it often works its healing work though sadly mingled with error. The truth may still work its healing, saving, sanctifying work. "Your word is truth." We know that word, and we may use it as the means of becoming holy.

Regard the Bible as that which we are to use as the means of becoming holy. Regard the Bible as the means of making you better, of making you good. Use the Bible for that purpose. I know how it is, many times you do not love to read your Bible. The truth is, you take up your newspaper a second time and go on looking for something else in it when the Bible is lying neglected by your side. Then when you do take the Bible, you feel that it is rather dull reading. Learn to regard the Bible more as the means of making you holy. When you read it in private or hear it read in public, regard it as the great means of making you better, of strengthening you, of correcting your faults, of helping you to know your duty and helping you to do your duty. Fill your heart and mind full of the teachings of God's Word, hoping it will make you better. You will take more interest in hearing the preacher read it from the pulpit and explain and impress on you its teachings, if you listen with the idea, "How I hope this will help me!" So in private read the Bible with the thought, "How I pray that this may do me good." Please remember this suggestion and act on it!

[What's The Truth?](#)

Your word is truth. — John 17:17

Today's Scripture : John 17:12-19

Grand juries. Investigations. Accusations and denials. Special prosecutors. News leaks. Criminal trials. Civil suits. Too often the guilty are acquitted and justice takes a back seat. It seems that getting to the truth is just about impossible.

Many people have given up on truth. They say things like, "Nothing is true for everyone all the time."

Is that true? No! It's like saying, "All statements are false." But if all statements are false, so is that one. It's self-contradictory.

We call this modern form of thinking relativism. Relativism is the belief that there is no absolute truth, but that all truth is relative to each situation.

As followers of Christ, we believe in absolute truth and base our convictions on the Bible, which says that Jesus is the truth (Jn. 1:14,17; 14:6). When He prayed for His friends, He asked His heavenly Father to "sanctify them by Your truth. Your word is truth" (Jn. 17:17).

Whatever God says is always true. Why? Because He created everything (Jn. 1:1-3), He knows everything (Heb. 4:13), and He

cannot lie (Heb. 6:18).

Even though we may not know the truth about everything that's happening around us, we can take comfort in this: We know the One who always speaks the truth! By: David C. Egnor (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Though sin seems to triumph and wrong conquers right,
Though lies can put justice to flight,
God's truth is eternal, His Word shows His might,
And He will bring justice to light.
—Gustafson

God's truth has no relatives.

J C Ryle - We need not doubt that, in this place at any rate, the word "sanctify" means "make holy." It is a prayer that the Father would make His people more holy, more spiritual, more pure, more saintly in thought and word and deed, in life and character. Grace had done something for the disciples already—called, converted, renewed, and changed them. The great Head of the Church prays that the work of grace may be carried higher and further, and that His people may be more thoroughly sanctified and made holy in body, soul, and spirit—in fact more like Himself.

Surely we need not say much to show the matchless wisdom of this prayer. More holiness is the very thing to be desired for all servants of Christ. *Holy living is the great proof of the reality of Christianity.* Men may refuse to see the truth of our arguments, but they cannot evade the evidence of a godly life. Such a life adorns religion and makes it beautiful, and sometimes wins those who are not "won by the Word." Holy living trains Christians for heaven. The nearer we live to God while we live, the more ready shall we be to dwell forever in His presence when we die. Our entrance into heaven will be entirely by grace, and not of works; but heaven itself would be no heaven to us if we entered it with an unsanctified character. Our hearts must be in tune for heaven if we are to enjoy it. There must be a moral "*fitness* for the inheritance of the saints in light," as well as a *title*. Christ's blood alone can give us a title to enter the inheritance. Sanctification must give us a capacity to enjoy it.

Who, in the face of such facts as these, need wonder that increased sanctification should be the first thing that Jesus asks for His people? Who that is really taught of God can fail to know that holiness is happiness, and that those who walk with God most closely, are always those who walk with Him most comfortably? Let no man deceive us with vain words in this matter. He who despises holiness and neglects good works, under the vain pretense of giving honor to justification by faith, shows plainly that he has not the mind of Christ.

C H Spurgeon - Morning and Evening - John 17

*The truth is the sanctifier,
and if we do not hear or read the truth,
we shall not grow in sanctification.*

Sanctification begins in regeneration. The Spirit of God infuses into man that new living principle by which he becomes "a new creature" in Christ Jesus. This work, which begins in the new birth, is carried on in two ways—mortification, whereby the lusts of the flesh are subdued and kept under; and vivification, by which the life which God has put within us is made to be a well of water springing up unto everlasting life. This is carried on every day in what is called "perseverance," by which the Christian is preserved and continued in a gracious state, and is made to abound in good works unto the praise and glory of God; and it culminates or comes to perfection, in "glory," when the soul, being thoroughly purged, is caught up to dwell with holy beings at the right hand of the Majesty on high. But while the Spirit of God is thus the author of sanctification, yet there is a visible agency employed which must not be forgotten. "Sanctify them," said Jesus, "through thy truth: thy word is truth." The passages of Scripture which prove that the instrument of our sanctification is the Word of God are very many. The Spirit of God brings to our minds the precepts and doctrines of truth, and applies them with power. These are heard in the ear, and being received in the heart, they work in us to will and to do of God's good pleasure. The truth is the sanctifier, and if we do not hear or read the truth, we shall not grow in sanctification. We only progress in sound living as we progress in sound understanding. "Thy word is a lamp unto my feet and a light unto my path." Do not say of any error, "It is a mere matter of opinion." No man indulges an error of judgment, without sooner or later tolerating an error in practice. Hold fast the truth, for by so holding the truth shall you be sanctified by the Spirit of God.

Sanctify (hallow) (37) [hagiozo](#) from [hagios](#) = holy, set apart) means to set apart for God, to sanctify, to make a person or thing (in the OT altars, days, priests, etc were set apart) and it carries the thought of the resultant holiness of character in the consecrated. It is the opposite of *koinos*, which means profane or common. The Greek temple at Corinth housed a large number of harlots who were connected with the worship of the Greek god. Thus, the *set-apartness* of the Greek worshipper was in character licentious, totally depraved, and sinful.

The believer in the Lord Jesus is set apart for God by the Holy Spirit, out of the First Adam with the latter's sin and condemnation, into the Last Adam with the latter's righteousness and life (cf 1Cor 15:22,45). Thus, the worshipper of the God of the Bible partakes of the character of the God for Whom he is set apart. This is positional sanctification, an act of God performed at the moment a sinner puts his faith in the Lord Jesus (1Cor 1:2). The work of the Holy Spirit in the yielded saint, in which He sets the believer apart for God in his experience, by eliminating sin from his life and producing His fruit (cf notes Galatians 5:22; 23), a process which goes on constantly throughout the believer's life, is called progressive sanctification (1Th 5:23).

Hagiozo - 28x in 25v - hallowed(2), keep himself holy(1), sanctified(16), sanctifies(2), sanctify(7). Matt. 6:9; Matt. 23:17; Matt. 23:19; Lk. 11:2; Jn. 10:36; Jn. 17:17; Jn. 17:19; Acts 20:32; Acts 26:18; Rom. 15:16; 1 Co. 1:2; 1 Co. 6:11; 1 Co. 7:14; Eph. 5:26; 1 Thess. 5:23; 1 Tim. 4:5; 2 Tim. 2:21; Heb. 2:11; Heb. 9:13; Heb. 10:10; Heb. 10:14; Heb. 10:29; Heb. 13:12; 1 Pet. 3:15; Rev. 22:11

Truth (225) [aletheia](#) from **a** = indicates following word has the opposite meaning ~ without + **lanthano** = to be hidden or concealed, to escape notice, cp our English "*latent*" from Latin = to lie hidden) has the literal sense of that which contains nothing hidden. **Aletheia** is that which is not concealed. **Aletheia** is that which that is seen or expressed as it really is (this idea is discussed more below).

Truth then is the correspondence between a **reality** and a declaration which professes to set forth or describe the **reality**. To say it another way, **words spoken or written** are **true** when they correspond with **objective reality**. Persons and things are **true** when they correspond with their profession (which we describe with words like integrity, sincerity, non-hypocritical, etc). In other words, "what you see is what you get". Hence a truth is a declaration which has corresponding reality, or a reality which is correctly set forth. **Since God is Himself the great reality, that which correctly sets forth His nature is pre-eminently the Truth of Creation ([Natural Revelation](#)) and the Truth of Scripture ([Special Revelation](#))**. Thus it is not surprising that rebellious, sinful men actively hold down or suppress the Truth of Creation (and the glorious Creator) (Ro 1:18+) and even exchange **the truth**, the clearly manifested (and objective) reality (Creation) for the lie (Ro 1:25+).

Andrew Murray - THE SPIRIT OF HOLINESS

"Make them pure and holy by teaching them your words of truth." John 17:17

God is the Holy One. His people are a holy people. He speaks: "I, the LORD, am holy, and I make you holy" (Leviticus 21:8). Christ prayed: "Make them pure and holy by teaching them your words of truth." Paul prayed: "Christ will make your hearts strong, blameless, and holy when you stand before God" (1 Thessalonians 3:13), and "May the God of peace make you holy in every way" (1 Thessalonians 5:23).

Pray for all the believers—God's holy ones—throughout the church. Pray that the Spirit of holiness may rule them. Especially pray for new converts. Pray for the believers in your own neighborhood or congregation, especially for any you are interested in. Think of their special need, weakness, or sin and pray that God may make them holy.

Pray, trusting in God's omnipotence. The things that are impossible with men are possible with God. Often when we ask for great things, we think there is little likelihood of their happening. Prayer is not only wishing or asking, but believing and accepting. Be still before God and ask Him to allow you to know Him as the Almighty One and leave your requests with Him who does wonders.

Two Sceptics Converted "Sanctify them through Thy truth; Thy word is truth."—John 17:17

Perhaps few things tend more powerfully to impress the mind with the evidence attending true Christianity, than the fact, that many who have sat down to read the Bible to oppose it, have been compelled by the force of conviction cordially to embrace its truths. The effect which was wrought on the mind of the celebrated Gilbert West, by that particular evidence of our LORD's Resurrection which was afforded to His Apostles, was very remarkable. He, and his friend, LORD Lyttelton, both men of acknowledged talents, had imbibed the principles of infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the cheat. Mr. West chose the Resurrection of Christ, and LORD Lyttelton the conversion of St. Paul, for the subject of hostile criticism. Both sat down to their respective tasks, full of prejudice and a contempt for Christianity. The result of their separate attempts was truly extraordinary. They were both converted by their endeavours to overthrow the truth of

Christianity. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament their own folly, and to felicitate each other on their joint conviction, that the Bible was the Word of God. Their able inquiries have furnished two most valuable treatises in favour of Revelation: one entitled, "Observations on the Conversion of St. Paul;" and the other, "Observations on the Resurrection of Christ."

JOHN 17:17 - Warren Wiersbe - NT Words

In the Christian vocabulary, "to sanctify" means "to set apart for God's exclusive service." Jesus has set himself apart to serve us as intercessor and high priest (John 17:19), and we should set ourselves apart to serve him. "And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God" (Rom. 12:2). That transformation takes place in our inner person as the Spirit of God uses the Word of God to make us more like Jesus (2 Cor. 3:18). In the Greek text, the word world is used eighteen times in John 17, and it means the "world system" or "society without God," all that pressures us to be like sinners and not like Christ. Three fundamental facts stand out.

God's people do not belong to the world. We are in the world but not of the world. Anything that causes us to stop enjoying the Father's love or doing the Father's will is of the world and is wrong for us (1 John 2:15–17). But neither is separation from the world isolation from the world, for we are here to witness and to serve. Jesus was the friend of publicans and sinners and yet was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). Separation is not insulation, having no compassion for the lost and keeping them at arm's length. When we start imitating the world and seeking to please the world, then we are in trouble. "Demas has forsaken me, having loved this present world," wrote Paul (2 Tim. 4:10).

God's people are different from the world. Our citizenship is in heaven (Phil. 3:20) and we seek to please our Father in heaven (Matt. 6:9). Practical godliness sets us apart from the rest of the world and what it has to offer. Note that I said different, not odd or weird. When we are different we attract people, but when we are odd we repel them; our calling is to attract people to Jesus. We follow his example of love and service and seek to do good to others. "Let your light so shine before men, that they may see your good works and glorify your Father in heaven" (Matt. 5:16). The world thrives on lies, but believers are sanctified by the truth—not just truth but the truth, the very essence of what is true. Jesus is the truth (John 14:6), the Spirit is the truth (1 John 5:6), the Word of God is the truth (John 17:17), and the church is "the pillar and ground of the truth" (1 Tim. 3:15). It is God's truth that makes us different from the world and is one reason why the world hates us (John 17:14).

God's people are in the world to win the lost to Jesus Christ. Jesus prayed, "As you sent me into the world, I also have sent them into the world" (v. 18). If Christians would just remember that they are representing Jesus Christ before a watching world, it would help them do what is right. We are salt (Matt. 5:13), and salt makes people thirsty.

God will one day take us out of this world! Jesus wants his church to be in heaven with him forever (John 17:24), and he has promised, "I will come again" (14:1–3). Meanwhile, he is our great high priest in heaven, interceding for us, hearing our prayers, and providing all we need as we seek to serve him. The world is our enemy (James 4:4), but in his death, burial, resurrection, ascension, and enthronement, Jesus has overcome the world (John 16:33) and we are "more than conquerors through Him who loved us" (Rom. 8:37).

And this is the victory that has overcome the world—our faith. 1 John 5:4

Sanctified and Then Sent - (BORROW [Experiencing God day-by-day page 20](#))

Sanctify them by the truth; Your word is truth. As You sent Me into the world, I also have sent them into the world.—John 17:17–18

God will always sanctify you before He sends you. The Father set aside the twelve disciples and made them holy by the Truth, His Son. As they related to Jesus, the Truth (John 14:6), the disciples were refined by that Truth and were prepared to be sent out to preach the gospel. Jesus challenged their ambitions (Luke 9:46–48), chastised their lack of faith (Matt. 17:19–20), refuted Satan's influence (Matt. 16:23), and denounced their pride (Matt. 26:33–35). When Jesus had finished preparing them, the disciples were sent out in such power that their world was never the same again.

Satan will try to convince you that your sin renders you useless to God. That is a lie from the author and father of lies. As soon as you sin, the Deceiver will whisper, "You failure! You are now of no use to God." This can bring a deep sense of defeat and hopelessness to a Christian. Yet, there is no freedom that compares to a soul set free by God's grace. When God's people allow God's truth to realign them to God's will and God's standard, then the power of God will be released through them the same way it was through the first disciples.

The Truth will set you free. The Truth is: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from

all unrighteousness" (1 John 1:9), and we are restored to usefulness to God.

Allen Ross - John 17:17 "The Word is Truth"

In His "High Priestly Prayer" Jesus prayed to the Father, "Sanctify them by Your truth; Your word is truth. As You sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified" (John 17:17-19).

The words "true" or "truth" have fallen on hard times these days. I was looking in one book recently about the Old Testament written by someone I knew was a good deal more liberal than myself. In his index he had the entry "truth, absolute" and then several pages listed after it. So I turned to those pages to see what he said—and they were blank pages. I suppose he thought that was clever. But his point was clear enough: there is no absolute truth. However, the historic Christian faith says just the opposite, that there is absolute truth—and it is therefore binding on the way we live. Today we also hear about "my truth" and "your truth," meaning, whatever you believe is truth to you. And these truths can be rather different and conflicting. However, the Christian tradition does not allow for our ideas to set aside God's ideas as perhaps "true" but not our truth, as interesting bits of historical thoughts but irrelevant today.

God revealed Himself to us in His word, and Jesus declared that that word is truth, not just true, but truth. There are a lot of things that are true; books are filled with true statements in every field from history to science. But the Bible does not simply contain true statements; it is truth. As divine revelation that was recorded, the holy Scripture set the standard for truth; and because it is truth it is binding. For people to disagree with or reject the word of God means that they are disagreeing with or rejecting God Himself in a way that is very dangerous. For on the standard of God's revelation will people be judged. People may think in their modern progressive thinking that some things the Bible prohibits are acceptable as long as they don't hurt anyone, but if God says they are sins, then people will be accountable for them.

Now the Bible applies this affirmation of its truthfulness in many ways, but here in Jesus' prayer it is connected to the prayer for "sanctification." The word "sanctify" means "to set apart for spiritual service." It refers to the work of God in our lives to make us conform to the nature of God so that we can serve God in this life and the next. Jesus sanctified Himself, meaning He set Himself apart for the spiritual task of sanctifying us by His blood, so that we might be sanctified, i.e., made holy and therefore useful to God. For us the means by which we are made holy and useful to God is through the truth, which Jesus says is the word.

Everyone will instantly realize that the Bible is very full and complex, so this will not be an instant sanctification. The Bible has to be studied carefully and correctly, and applied prayerfully and effectually in a process of spiritual growth. And in that growth we will develop holiness, righteousness, and faithfulness to the will of God, so that we too in our world can be of use to God. The process of sanctification is our spiritual task; and the word of God is the means by which God will perfect us.

John 17:18 "As You sent Me into the world, I also have sent them into the world."

- John 20:21 Isa 61:1-3 Mt 23:34 2Co 5:20 Eph 3:7

Related Passages:

John 20:21 So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you."

JESUS COMMISSIONS THE DISCIPLES

We could subtitle this verse as "The Savior Sends Sanctified Saints to Speak of Salvation." John 17:17 precedes John 17:18! First the disciples were to be equipped and then sent.

As ([term of comparison/simile](#)) **You sent** ([apostello](#)) **Me into the world** ([kosmos](#)) - Note the comparison is just **AS** the Father had sanctified (set apart) Jesus and sent Him into the world (Jn 10:36+), Jesus had just asked the Father to sanctify the disciples who would be sent into the world. So just as the Father had **sent** Jesus into the hostile world, Jesus sends His disciples into the Christ hating, hostile world (and beloved, it is still hostile to Jesus and His message!). And just as Jesus was sent to die, so too the apostles all experienced martyrdom with the exception of John who was exiled to Patmos.

Why did the Father send Jesus **into the world**? Earlier John gave us the answer writing "For God did not **send the Son** into the world to judge the world, but that **the world might be saved** through Him." (Jn 3:17+).

*We are **in** the world but not **of** the world,
and we must not live **like** the world.*

-- Warren Wiersbe

I also have sent ([apostello](#)) **them into the** ([kosmos](#) - hostile) **world** - Notice the important spiritual dynamic - it is disciples who are sanctified (Jn 17:17) who are sent into the hostile **world**. **Have sent** ([apostello](#)) describes Jesus' future commissioning of the disciples (Mt 28:19-20+). Because their sending **into the world** is so certain it is spoken of in the past tense, **have sent** ([proleptic aorist](#)). Just as Jesus was **sent** to save (providing the once for all time sacrifice securing eternal redemption), so too the disciples/apostles were sent to speak forth the message of salvation to the lost **world** who would hate them, persecute them and even kill them (Jn 16:2+).

*True believers have practiced
separation by infiltration.*

Spurgeon - As the Father took Jesus out of the bosom of his love, and bade him go as his missionary to men, so does Jesus keep us for a while away from the bosom of his glory that we may stop here to be missionaries amongst our fellow-men. Are we fulfilling our calling? Are we justifying the commission which Christ has laid upon us? Oh, that we were doing so to the fullest extent that is possible to us!...Christ was the sent One, and every Christian is also sent. All believers should be missionaries, sent forth upon a mission to bless the sons of men.

Kenneth Gangel has an interesting thought on Jesus sending the disciples into the world writing that "From the very first days of Christianity, true believers have practiced separation by infiltration....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.**"....Worldliness is more an attitude than an act; it has to do not so much with what we do as why we do it. Perhaps the contrast to separation by isolation is separation by infiltration. The disciples were able to go into the world because they were not of the world. (**ED: HAVE YOU EVER THOUGHT OF SAINTS NOW ENTERING THE WORLD BY "INFILTRATION?" IT IS LIKE WE ARE "BEHIND ENEMY LINES" SO TO SPEAK. INTERESTING THOUGHT!**) (SEE [Holman New Testament Commentary - John - Page 317](#))

NET NOTE - Jesus now compared the mission on which he was sending the disciples to his own mission into the world, on which he was sent by the Father. As the Father sent Jesus into the world (cf. John 3:17), so Jesus now sends the disciples into the world to continue his mission after his departure. The nature of this prayer for the disciples as a consecratory prayer is now emerging: Jesus was setting them apart for the work he had called them to do. They were, in a sense, being commissioned.

F B Meyer - The Master's Commission John 17:18-26.

In John 10:36 we are told that the Father consecrated our Redeemer to the great work by which he had brought nigh them that were far off, Eph. 2:13. What a scene that must have been when Jesus was set apart to destroy the works of the devil, bring in everlasting salvation, and gather into one family the scattered children of God! In that act we were included. We are bound, therefore, to a life of consecration and devotion to the world's redemption.

True unity is spiritual. When we abide in Christ, we abide in each other. Men do not recognize it, but the spiritual unity exists already. If we are one with our Lord, we must be one with all who are members of his mystical body. In different ages the Church has varied outward organization, but there has always been the unity of the one body, the one flock, the one temple. We cannot make that unity, but we must endeavor to keep it, always remembering it, especially when dealing with our fellow-believers. If we are one on earth, we must be with him forever.

Vance Havner - I was in a motel the other day that had a little notice up just for fun, but it had a point. It said, "We will now accept dogs. We have not admitted dogs, but we can have dogs stay here now." It said, "After all, no dog ever set the place on fire with a cigarette. No dog ever went out without paying his bill. No dog ever stole our blankets." Then it had a little notice down underneath that was for us folks: "If you can get your dog to vouch for you, we'll let you stay here too." We are in a bad way when we have to get the endorsement of a dog to stay somewhere.

There's a right way to identify with society and a wrong way. Our Lord told us what this is in John 17:18 and once and for all located us in this world. We've been saved out of it to go right back into it to win other people out of it, and that's the only business we have in it.

C H Spurgeon - Believers sent by Christ, as Christ is sent by the Father (Full sermon [Believers Sent by Christ, as Christ is sent by the Father](#))

'As thou hast sent me into the world, even so have I also sent them into the world.' John 17:18

Our Lord's mission involved complete subjection to the Father's will. He said, 'my Father is greater than I': this did not relate to his essential nature and dignity as God, but to the position which he took up in reference to the Father when he was sent to be our Saviour. He that sends is greater than he that is sent: the Saviour took up that subordinate position that he might do the Father's will. From that time forth, so long as he remained under his commission, he did not speak his own words, nor do his own deeds, but he listened to the Father's will and what the Father said to him he both spoke and did. That is exactly where you and I have to place ourselves now, deliberately and unreservedly. Our Lord sends us and we are to be, in very deed, subordinate to his command in all things. We are no longer masters; we have become servants. Our will is lost in the will of our glorious superior. If we are ambitious and our ambition is guided by wisdom, it will take us down to that basin and the towel and we shall be willing to wash the disciples' feet, to show that we are sent by our condescending Lord. We shall henceforth have no respect unto our own dignity or interest, but shall lay ourselves out to serve him to whom we belong. Whatsoever he says unto us we shall aim to do. Although we are sons of God, yet now we are also servants and we would not do our own will, but the will of him that sent us. Oh to be sound on this point, so as to yield our members in perfect obedience and even bring every thought into subjection to Christ! Oh to die to self and live in Christ!

[Passing Through](#)

As You sent Me into the world, I also have sent them into the world. — John 17:18

Today's Scripture : John 17:6-26

There's an old gospel song that says, "This world is not my home, I'm just a-passin' through." Because God has promised us a new earth (2 Pet. 3:13), it's correct for Christians to say that we are passing through this present world on our way to our final home.

In his book *When God Whispers Your Name*, Max Lucado writes, "The only ultimate disaster that can befall us . . . is to feel ourselves to be home on earth." He then tells of a fish lying on a beach, its gills gasping. He explains that because the fish is not made for the beach it won't be happy until it is put back into its element—the water. Likewise, because we're not made for this imperfect world we'll never be happy until we're in our true element—heaven. Lucado adds, "This is not heaven, so don't expect it to be."

Although this world is not our final home, we are to do more than just pass through. The Holy Spirit came at Pentecost (Acts 2) to work powerfully in and through us as believers to influence our society. Jesus prayed, "As You sent Me into the world, I also have sent them into the world" (Jn. 17:18). We are to serve others, as He did. Knowing God and serving Him here below is perfect preparation for our true homeland above. By: Joanie Yoder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

A place prepared now waits for us,
Our Savior told us so;
So here on earth we walk by faith,
As on to heaven we go.
—JDB

The more you look forward to heaven, the less of this world you'll desire.

[In The World But Not Of It](#)

As You sent Me into the world, I also have sent them into the world. — John 17:18

Today's Scripture : John 17:6-21

A young man who had entered a monastery wrote to his father and told him how wonderful it was to be there. Every morning at 2 o'clock the men would arise to chant ancient sacred songs.

His father, a wise and thoughtful man, wrote back, "Dear Son: Your mother and I are so happy to know that you have found your vocation. But always remember one thing: We too, and many parents like us living in the world, have arisen on numerous occasions at 2 o'clock in the morning to feed our babies, and in the process have found our own vocation equally sacred."

Living a God-honoring life in an evil world is not primarily a matter of the right outer location but of the right inner separation. What's

most important is not where we live but how we live. The essence of the Lord Jesus' prayer for His followers in John 17 was this: "Keep them in the world, but keep the world out of them."

But how can we maintain this "in the world but not of it" balance? Only by regularly taking into our hearts the Word of truth and obeying that Word (v.17).

We must live in the world, but let's make sure we keep the world and its values from living in us. By: Dennis J. DeHaan (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

In this world but never of it;
Help me, Lord, to live this day
Free from all that would entangle
Of the dazzle and array.
—Graves

Take in the word to keep out the world.

Jon Courson - John 17:18 (BORROW [A Day's Journey: 365 Daily Meditations from the Word](#))

Jesus not only kept those entrusted to Him, He sent them out; He made opportunities for them. Earlier, He had said, 'They are not of the world,' but yet He sent them into the world. Christian, listen carefully. We are not to be of the world, but we must be in the world. The mistake of the monastery movement lies in isolation from the world. You can get away, yes, but don't stay away.

Jesus ripped into that wrong understanding when He told the parable of the Good Samaritan. You can't walk on the other side of the street to avoid the stench and infection of the world. The answer lies not in isolation, but in incarnation, for just as God became Man yet retained His deity, so we are a people who, although we live among humanity, are linked to eternity. We're here in the flesh, but we are really living in heaven. That's where our hope, our destiny, and our source of strength lie.

In the aftermath of the December 7th bombing of Pearl Harbor, divers were sent to rescue the survivors. In one compartment of the USS Utah, however, it was impossible to get to the men trapped inside. The divers could hear men tapping 'Is there any hope?' in Morse Code, but rescue was impossible with the technology then available. The tapping finally stopped December 27th.

We're deep-sea divers, gang—down here on earth, but connected to heaven. We don't fit in here; we don't belong here; and we're not going to stay here. But the Lord has allowed us to be here, pumping the oxygen of the Spirit and the Scriptures to us saying, 'There are people to rescue. Do what you can as I guide and lead you.'

Brian Bell - They are not of the world(14,16); they are not taken out of the world right away(15); but are sent into the world. Be insulated, not isolated! **Illustration:** There are 2 ways of handling pressure: One is illustrated by a [bathysphere](#), the miniature submarine used to explore the ocean in places so deep that the water pressure would crush a conventional submarine like an aluminum can. Bathyspheres compensate with plate steel several inches thick, which keeps the water out but also makes them heavy and hard to maneuver. Inside they're cramped. When these craft descend to the ocean floor, however, they find they're not alone. When their lights are turned on and you look through the tiny, thick plate glass windows, what do you see? Fish! These fish cope with extreme pressure in an entirely different way. They don't build thick skins: they remain supple and free. They compensate for the outside pressure through equal and opposite pressure inside themselves. Christians, likewise, don't have to be hard and thick skinned - as long as they appropriate God's power within to equal the pressure without.

John 17:19 "For their sakes I sanctify Myself, that they themselves also may be sanctified in truth."

- **for:** Isa 62:1 2Co 4:15 8:9 1Th 4:7 2Ti 2:10
- **I sanctify:** John 10:36 Jer 1:5 1Co 1:2 Heb 2:11 Heb 9:13,18,26 10:5-10,29
- **that:** John 17:17 Titus 2:14

JESUS SANCTIFIES HIMSELF BY DYING ON THE CROSS

For their sakes ([huper](#) - in our place) - This speaks of Jesus becoming our Substitute. The idea is He sanctified Himself in our place, taking our place (we deserved to die because of our sin) on the Cross. We see this same use of huper to indicate the laying down of Jesus' own life (Jn 11:51; 10:11, 17-18; Jn 15:13; Ro 8:32, et al). Jesus is referring to offering Himself as the Lamb of God,

the sacrifice that takes away the sin of the world. (Jn 1:29)

I sanctify ([hagiazō](#)) Myself, that ([hina](#) - term of purpose) they themselves also may be sanctified ([hagiazō](#)) in truth - In the Old Testament, the sacrificial animals had to be sanctified or set apart before they could be killed and offered to God. In prayer Jesus here is setting Himself apart for God as the Sacrifice for sin (cf He 10:7[±]) and thus this speaks of His atoning death on the Cross. The purpose of Jesus sanctifying Himself was that the disciples could then be **sanctified in truth** (both positionally - justification and experientially - sanctification).

Spurgeon - That shows that Christ's prayer embraces us also who have been brought to believe on him through the word which the apostles declared. Christ, with prescient eye, looked on every one of us who believe on him, and prayed for each one of us as much as he did for John, and Peter, and James....."I separate myself to this work, I dedicate, devote, consecrate myself wholly for their sakes,"([Exposition of John](#))

The disciples are **sanctified** in the sense that they are set apart spiritually and thus prepared to accomplish their mission to be Jesus' witnesses "both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." (Acts 1:8+).

Colin Kruse on how are the disciples are **sanctified** - By laying down His life he also sanctified them, i.e. He cleansed them from sin, separated them from the world, and set them apart as His witnesses in the world. (BORROW [The Gospel According to John : An Introduction and Commentary](#) PAGE 340)

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." (BORROW [The Gospel and epistles of John PAGE 334](#))

William Hendriksen - Jesus offers himself willingly (ED: ON THE CROSS) 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; in other words, in order that they may be truly consecrated persons (literally, "in order that they also may be consecrated ones in truth"). (BORROW [Exposition of the Gospel according to John PAGE 362](#))

*I must deliberately give my sanctified life to God for His service,
so that He can use me as His hands and His feet.*

-- Oswald Chambers

Leon Morris on **that they....may be sanctified** - 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. (BORROW [The Gospel According to John PAGE 732](#))

*Sanctification means being made one with Jesus
so that the nature that controlled Him will control us.*

-- Oswald Chambers

NET NOTE - In what sense does Jesus refer to his own 'sanctification' with the phrase I set myself apart? In 10:36 Jesus referred to himself as "the one whom the Father sanctified and sent into the world," which seems to look at something already accomplished. Here, however, it is something he does on behalf of the disciples (on their behalf) and this suggests a reference to his impending death on the cross. There is in fact a Johannine wordplay here based on slightly different meanings for the Greek verb translated set apart ([ἁγιάζω](#), [hagiazō](#)). In the sense it was used in 10:36 of Jesus and in 17:17 and here to refer to the disciples, it means to set apart in the sense that prophets (cf. Jer 1:5) and priests (Exod 40:13, Lev 8:30, and 2 Chr 5:11) were consecrated (or set apart) to perform their tasks. But when Jesus speaks of setting himself apart (consecrating or dedicating himself) on behalf of the disciples here in 17:19 the meaning is closer to the consecration of a sacrificial animal (Deut 15:19). Jesus is "setting himself apart," i.e., dedicating himself, to do the will of the Father, that is, to go to the cross on the disciples' behalf (and of course on behalf of their successors as well).

Phillip Brooks - John 17:19 - Do you remember, when Jesus was sitting with His disciples at the Last Supper, how He lifted up His voice and prayed, and in the midst of His prayer there came these wondrous words: "For their sakes I sanctify myself, that they also might be sanctified?" Is there anything in all the teachings that man has had from the lips of God that is nobler, that is more far-reaching than that—to be my best not simply for my own sake, but for the sake of the world? You can help your fellowmen—you must help your fellowmen; but the only way you can help them is by being the noblest and the best man that it is possible for you to be.

Robert Hawker - John 17:19 - LET thy morning thoughts, my soul, be directed to this sweet view of thy Saviour. Behold thy Jesus presenting himself as the Surety of his people before God and the Father. Having now received the call and authority of God the Father, and being fitted with a body suited to the service of a Redeemer, here see him entering upon the vast work, and, in those blessed words, declaring the cause of it—I sanctify myself. Did Jesus mean that he made himself more holy for the purpose? No, surely; for that was impossible. But by Jesus' sanctifying himself, must be understood (as the Nazarite from the womb, consecrated, set apart, dedicated to the service to which the Father had called him) a voluntary offering—an holy unblemished sacrifice. And observe for whom: for their sakes; not for himself, for he needed it not. The priests under the law made their offerings, first for themselves, and then for the people. But such an High-Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; and who needed not daily, as those high priests, so to offer. For the law maketh men high-priests which have infirmity; but the Son is consecrated for evermore. My soul! pause over this view of thy Jesus; and when thou hast duly pondered it, go to the mercy-seat, under the Spirit's leadings and influences, and there, by faith, behold thy Jesus, in his vesture dipped in blood, there sanctified, and there appearing in the presence of God for thee. There plead the dedication of Jesus; for it is of the Father's own appointment. There tell thy God and Father (for it is the Father's glory when a poor sinner glorifies his dear Son in him) that He, that Holy One, whom the Father consecrated, and with an oath confirmed in his high-priestly office for ever, appeareth there for thee. Tell God that thy High-Priest's holiness and sacrifice was altogether holy, pure, without a spot; and both his Person, and his nature, and offering, clean as God's own righteous law. Tell, my soul, tell thy God and Father these sacred solemn truths. And while thou art thus coming to the mercy-seat, under the leadings of the Spirit, and wholly in the name and office-work of thy God and Saviour, look unto Jesus, and call to mind those sweet words, for whose sake that Holy One sanctified himself; and then drop a petition more before thou comest from the heavenly court: beg, and pray, and wrestle, with the bountiful Lord, for, suited strength and grace, that as, for thy sake, among the other poor sinners of his redemption-love, Jesus sanctified himself, so thou mayest be able to be separated from every thing but Jesus; and as thy happiness was Christ's end, so his glory may be thy first and greatest object. Yes, dearest Jesus! methinks I hear thee say, thou shalt be for me, and not for another: so will I be for thee. Oh! thou condescending, loving God! make me thine, that whether I live, I may live unto the Lord; or whether I die, I may die unto the Lord; so that living or dying I may be thine.

Vance Havner - Sanctified for Others

For their sakes I sanctify myself. John 17:19.

*"Habits of life though harmless they seem" must be dropped
if they get between the soul and the Saviour
so that His blessed face is not seen*

There is a sense in which we, too, must sanctify ourselves for the sake of others. We live in a sin-sick world infested and infected by the microbes of evil. We live in a satanic world order, and as the physician seeks to save the patient while he fights the disease we must love the souls of men but contend with the sinful powers that beset them. Surgeons and nurses must keep fit and clean, and so must we who bear the vessels of the Lord. We must keep strong by the food of the Word, by resting in the Lord, by exercising unto godliness (1Ti 4:7-8). If we develop points of infection they must be dealt with (Pr 28:13, 1Jn 1:9). Any habit or interest that lowers our resistance to evil must be abandoned (Heb 12:1). The offending eye or hand must be plucked out or cut off, for sometimes spiritual surgery is indicated. "Habits of life though harmless they seem" must be dropped if they get between the soul And the Saviour so that His blessed face is not seen.

*For God's sake, for the sake of others,
for our own sakes,
let us sanctify ourselves.*

John 17:20 "I do not ask on behalf of these alone, but for those also who believe in Me through their word;

- **I do not ask on behalf of these alone** John 17:6-11 Eph 4:11
- **but for those:** Ac 2:41 4:4 Ro 15:18,19 16:26 2Ti 1:2

Related Passages:

John 10:16 "I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd.

JESUS NOW PRAYS

FOR ALL BELIEVERS

I do not ask on behalf of these alone - By **these alone** Jesus is referring to 11 disciples. This verse erases all doubts or objections that say Jesus' prayer does not apply to believers today. His intent is crystal clear in this passage.

But for those also who believe ([pisteuo](#)) **in Me through their word** ([logos](#)) - **Those who believe** would be all the believers over the following centuries, including of course those of us today who are believers. **Through their word** ([logos](#)) is the Gospel that the sanctified disciples were now privileged to proclaim and **through** (dia - speaks of the instrument, by means of the Word) which sinners would **believe** and be saved. It is worth noting that Jesus knew the 11 would have a temporary faith failure, fleeing in fear of their lives, but He knew the Father would answer His prayer to sanctify them in preparation for sending them out so that they could "turn the world upside down!"

Spurgeon - Thank God that he will bless our word as well as his own Word! When our word is based upon his Word, when we do but expound what Christ has given us to say, then men shall believe on him through our word. ([Exposition of John](#))

Henry Morris - This petition assures us that the Lord was praying for everyone who would ever believe in Him, not just for the eleven who were with Him at the time. In fact, "he ever liveth to make intercession for them" (Hebrews 7:25). Note the many assurances that He continually prays for us (Isaiah 53:12; Luke 23:34; Romans 8:26,34; 1 John 2:1; Hebrews 9:24). Thus, the wonderful requests He made in this prayer (see John 17:11) are for all true believers.

NET NOTE - Although πιστευόντων (pisteuontōn) is a present participle, it must in context carry futuristic force. The disciples whom Jesus is leaving behind will carry on his ministry and in doing so will see others come to trust in him. This will include not only Jewish Christians, but other Gentile Christians who are "not of this fold" (10:16), and thus Jesus' prayer for unity is especially appropriate in light of the probability that most of the readers of the Gospel are Gentiles (much as Paul stresses unity between Jewish and Gentile Christians in Eph 2:10–22).

John Broadus —John 17:20–21 (from sermon "[The Saviour Praying for Us](#).")

The third petition. I see Jesus Christ standing in that night hour with his little company of eleven. He sends his thoughts down the years to dwell on those who would believe on him, and his heart went out toward them, praying "that all of them may be one." Jesus Christ bends now from the mediator's throne with endless solicitude for every human heart that looks lovingly up to him, knowing them all, the sheep of his flock on earth, and praying still "that all of them may be one."

You expect me to contrast with this prayer the divisions of the Christian world. But I will not. The prayer is answered—imperfectly, certainly—and so is that other prayer, "Sanctify them." You may deem it strange that Jesus prayed that his people might be holy, and they are so unholy, yet you do not say his prayer is not answered. So with this other prayer; Christ's true people are one. All who truly trust in Jesus Christ are more one than they know, and in proportion as they are united to the Redeemer, they are united with each other.

This prayer will be more fully answered in the same way as the previous prayer—by the truth. The more gospel truth we know and believe and live by, the more we will be one. One of the problems of our day is to know how to cling to gospel truth in kindness toward those who differ from us as to what is gospel truth.

Many people are possessed with the idea that everything must be given up to outward union. They have so liberalized the Christian faith that they say there is no assured truth; one thing is as true as another. Other people set their heads on certain views of truth until there is not anything in their view but those particular tenets that distinguish them from other Christians.

Now it is a fact that people are made better only by truth and that Christians will be made more thoroughly one through truth, and it is folly to sacrifice truth for the sake of outward union. The problem is how to maintain devotion to God's truth and yet deal in all loving-kindness and affection and cooperation with all who love our Lord Jesus Christ in sincerity. You say it is hard to do both of these things! Of course, it is hard to do anything well, always hard to do right and to do good, with this poor human nature of ours.

HOME-LIFE IN GOD John 17:20-26. John Henry Jowett

THE home-life in God is to be a life of perfect union—"I in them, and Thou in Me." Home is only another name for union. It is the perfect fusion of life with life, the harmonizing of differences as many different notes combine to form the mystery of choral song. And so will it be in the home-land! Our manifold individualities will be retained, but we shall "fit into one another," and in the perfect harmony we shall hear the "new song" of heaven.

And we are to prepare that union by the contemplation of the glory of the Lord. "That they may behold My glory." Yes, and we can

begin to do that now. We can lift our eyes away from the ugly compromises of men and fix them upon the radiant holiness of the Lord. We can look away from the dirty Alpine village and gaze upon the virgin snow of the uplifted heights. "Looking unto Jesus!"

And in that contemplation we shall most assuredly become transformed. "I have given unto them the glory which Thou gavest Me." That is our wonderful possibility. For thee and me is this prize offered, we can "awake in His likeness."

Norman Geisler - JOHN 17:20–21—Did Jesus' prayer "that they all may be one" intend the visible hierarchical unity expressed in the Roman Catholic Church?

MISINTERPRETATION: Catholic scholars believe that the unity of faith "consists in the fact that all members of the Church inwardly believe the truths of faith proposed by the teaching office of the [Roman Catholic] Church, at least implicitly and outwardly confess them." This unity "consists, on the one hand, in the subjection of the members of the Church to the authority of the bishops and of the Pope (unity of government or hierarchical unity); on the other hand, in the binding of the members among themselves to a social unity by participation in the same cult and in the same means of grace (unity of cult or liturgical unity)" (Ott, 1960, 303).

CORRECTING THE MISINTERPRETATION: When Jesus spoke of all believers being "one" in John 17, he was not speaking about organizational unity but organic unity. Jesus was not referring to an external uniformity but to the visible manifestation of our spiritual unity, for example, in our love for one another, which Jesus said unbelievers can detect (John 13:35). That the unity was truly spiritual is evident in what was said of early Christians: "Behold, how they love one another!" Christ's true followers are one in faith, hope, and love. But they are not one in denomination, synod, or jurisdiction.

Even though the immediate discussion in Jesus' prayer is a visible unity of the church, it is clear that Jesus did not envision this as organizational unity, such as that claimed by the Roman See. No such governmental unity is mentioned anywhere in the passage. Jesus is speaking of "all those who will believe" in him in the future too, including those who couldn't be seen (v. 20), which is a description of the whole spiritual body of believers, not simply the organized believers on earth. The unity for which he prayed is compared to that among the persons of the Godhead ("as you, Father, are in me and I in you"), a unity that is clearly spiritual and invisible, not visible and organizational. The primary sense in which the world was to observe the manifestation of this unity was by "love" (v. 23), a spiritual tie, not an organizational one. Indeed, Jesus said, "By this all men will know that you are my disciples, if you love one another" (John 13:35 NIV). So clearly the kind of unity envisioned here is not a visible organization, as Catholics claim, but a true spiritual unity. (See [When Cultists Ask - page 154](#))

[Word And Life](#)

[I pray] for those who will believe in Me through their word. — John 17:20

Today's Scripture : John 17:1-23

A man knew the Bible well and openly declared his faith in Christ, but he had a bad reputation for his unprincipled business practices. When confronted about the inconsistency, he replied, "God is more concerned with how I talk to others about Christ than He is with how I live."

In contrast, many Christians who never tell others about Jesus make the excuse, "I'll let my life talk for me." Both extremes are in error.

The following poem, adapted from an old work by George Herbert, expresses the needed balance.

Lord, how can we speak Your Word?
We are brittle, like fragile glass.
Yet, in Your service You afford us
This glorious and transcendent place
To be a window, through Your grace.

When through this glass You reveal Your story,
And make Your life to shine within these windows,
Then Your light and glory more
Attractive grows, more favor wins
Than all this world's alluring sins.

Truth and life, colors and light,
When they combine and mingle, bring
A sense of awe; but speech alone

Will vanish like a fleeting thing;
It strikes the ear, but does not conscience ring.

Lord, help us to witness in both word and life. By: Herbert Vander Lugt (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

An effective witness not only knows his faith but shows his faith.

G Campbell Morgan - Neither for these only do I pray.—John 17:20

These are the most comforting words for us in this great prayer of our Lord because they bring us into its interest and intercession. We are among the number of those who have believed on Him through the apostolic word, and so His requests were all on our behalf also. This outlook of the Master is very suggestive. There He was, after three and a half years of public ministry, approaching an end which seemed to be that of defeat. He was surrounded by a few loving men, who nevertheless would soon all be scattered for very fear. The outlook was very dark to all but the Lord. He also saw the darkness, and understood it better than any other. Yet He saw through it, saw the light clearly shining down the coming age; saw these very men, gathered after their scattering, going forth publishing the Word; saw the sacramental hosts of souls believing that Word, and for these He prayed. And His prayer for all of us was as His prayer for those men who were about Him. He knew their weakness, and how they would fail. He knows our weakness, and all about our failures. He prayed for them. He prays for us. He knew His intercession for them would prevail. He knows His intercession for us will prevail. Then let us rest in Him, with the rest of loving obedience and of surest confidence. (BORROW [Life Applications from Every Chapter in the Bible](#))

Adrian Rogers - John 17:20

You may say, "Sure, Peter was prayed for, and James and Matthew and the rest of them. But Jesus never prayed for me like that."

Friend, I ask you to read again the verse from Jesus' high priestly prayer that appears at the top of this page—the same prayer in which He prayed that His disciples would be kept safe eternally in the arms of their heavenly Father. Just write your name down, because He might as well have put your name there. His prayer for your security is a prayer that transcends the centuries with a delayed detonation. Jesus has prayed for you to live with Him forever.

When Friends Fail You

I do not pray for these alone, but also for those who will believe in Me through their word. — John 17:20

Today's Scripture : Job 42

With friends like his, Job didn't need enemies. His three would-be comforters failed miserably in their efforts to ease his pain. Instead of bringing sympathy, they delivered accusations that only compounded his anguish.

Yet Job was able to emerge triumphantly from his cave of pain and confusion. A significant step toward that victory was his willingness to pray for the very friends who had criticized and accused him. God honored his prayers, and Job had the delight of seeing his friends turn to God for forgiveness (Job 42:7-10).

Jesus also prayed for His friends (John 17:6-19), despite their frequent failings. With the agony of the cross approaching, Jesus prayed for Peter even though He knew Peter would deny Him within hours (Luke 22:31-34).

Jesus prayed for you and me too (John 17:20-26). His work of prayer, which began before His death and resurrection, continues to this day. Although we sometimes act more like His enemies than His friends, Jesus is in the Father's presence interceding for us (Romans 8:34; Hebrews 7:25).

Following Christ's example, we are to pray for our friends and acquaintances—even when they hurt us. Is there someone you can pray for today? By: Haddon W. Robinson (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Putting It Into Practice

Take a few minutes right now to pray for someone.

To learn how to pray, read [Jesus' Blueprint For Prayer](#)

To love more, pray more.

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John 17:21 that they may all be one; even 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 sent Me.

KJV John 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

BGT John 17:21 να π ντες ν σιν, καθ ς σ , π τερ, ν μο κ γ ν σο , να κα α το ν μ ν σιν, να κ σμος πιστε τι σ με π στειλας.

NET John 17:21 that they will all be one, just as you, Father, are in me and I am in you. I pray that they will be in us, so that the world will believe that you sent me.

CSB John 17:21 May they all be one, as You, Father, are in Me and I am in You. May they also be one in Us, so the world may believe You sent Me.

ESV John 17:21 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.

NIV John 17:21 that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.

NLT John 17:21 I pray that they will all be one, just as you and I are one-- as you are in me, Father, and I am in you. And may they be in us so that the world will believe you sent me.

- **that they may all be one:** John 17:11,22,23 10:16 Jer 32:39 Eze 37:16-19,22-25 Zep 3:9 Zec 14:9 Ac 2:46 4:32 Ro 12:5 1Co 1:10 12:12,25-27 Ga 3:28 Eph 4:1-6 Php 1:27 Php 2:1-5 Col 3:11-14 1Pe 3:8,9
- **even as You:** John 5:23 10:30,38 14:9-11 Php 2:6 1Jn 5:7
- **that the world may believe:** John 13:35 (By this all men will know that you are My disciples, if you have love for one another)

Psalms 133:1[±] A Song of Ascents, of David. Behold, how good and how pleasant it is For brothers to dwell together in unity!

Romans 12:4-5 For just as we have many members in one body and all the members do not have the same function, 5so we, who are many, are one body in Christ, and individually members one of another.

Ephesians 4:1-6+ Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, 2 with all humility and gentleness, with patience, showing tolerance for one another in love, 3 **being diligent to preserve the unity** (INDICATES THAT IT IS EXISTING) of the Spirit (INDICATES SOURCE OF THE UNITY) in the bond of peace. 4 There is one body and one Spirit, just as also you were called in one hope of your calling; 5 one Lord, one faith, one baptism, 6 one God and Father of all Who is over all and through all and in all.

Philippians 1:27 (DESCRIPTION OF A UNIFIED BODY) Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, **I will hear of you that you are standing firm in one spirit, with one mind** striving together for the faith of the gospel;

Philippians 2:1-5 (EXCELLENT DESCRIPTION OF MARKS OF UNITY) Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, 2 make my joy complete (FIRST MARK) by **being of the same mind**, (SECOND MARK) **maintaining the same love**, (THIRD MARK) **united in spirit** ("ONE-SOULED"), (FOURTH MARK) **intent on one purpose**. 3 Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4do not merely look out for your own personal interests, but also for the interests of others. 5 Have this attitude in yourselves which was also in Christ Jesus, **(FOR MORE DISCUSSION OF THESE 4 MARKS OF UNITY SEE [The MacArthur New Testament Commentary](#))**

Colossians 3:11-14 a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all. 12 So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; 13 bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. 14 **Beyond all these things put on love, which is the perfect bond of unity.**

1 Timothy 2:4+ (GOD) Who **desires all men to be saved and to come to the knowledge of the truth.**

2 Peter 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, **not wishing for any to perish but for all to come to repentance.**

JESUS PRAYER FOR UNITY

That they may all be one ("one with each other") - Jesus is praying for spiritual unity among all who believe in Him. [See Php 2:1-5 above](#) for marks of spiritual unity. Note that unity is mentioned by Jesus 3 times in this last section (Jn 17:21, 22, 23) emphasizing how important unity was to the mission of the disciples and the church.

[David Guzik](#) - Jesus envisions that great multitude before the throne of God, of every race, tongue, class and social strata; and prays that they may overcome their different backgrounds and understand their unity. Jesus did not pray for uniformity, or institutional unity among believers, but a **personal dynamic of unity**, bringing together the Church's rich diversity. **Uniformity** seeks to unite wheat and tares; it can't be done. **Unity** of institutions does not insure unity of the Spirit. We must believe that this prayer was answered (**ED**: SEE [MY NOTE BELOW](#)), and that they church is one. Our failure is in failing to recognize and walk in that divine fact.

Spurgeon - Let us more and more lay aside everything that divides, especially that evil heart of unbelief, and pride, and self-seeking, which is the great sect making faculty. May we get rid of that evil, and come more and more to realize that all men who are really in Christ are of God and must be one. If we are members of one body, one blood courses through our veins, and gives us life. One Spirit is in the one body of Christ. There cannot be two lives, there cannot be two beings within the one body of Christ. All true believers must be one, and truly, if we speak truth to one another concerning our Lord, and especially if we speak much to God together in prayer, we straightway perceive that we are one. ([Exposition of John](#))

Merrill Tenney - He was not calling for uniformity, since he and the Father are distinct from each other and have different functions; nor was he calling for agreement in external opinion. He predicated that the unity would be one of nature; for he and the Father, while distinguishable in person, are one being. As previously stated, the new birth brings believers into the family of God (**ED**: A PICTURE OF UNITY) by spiritual generation (Jn 1:12-13+). The concept parallels the Pauline teaching on the body of Christ, that all believers belong by a vital (**ED**: SUPERNATURAL) rather than merely a formal relationship (1 Cor 12:12-13+ = "by one Spirit we were all baptized into **one body**"). (BORROW [The Expositor's Bible Commentary PAGE 358](#))

Charles Swindoll adds "Unity is not uniformity. Training for the military strips each recruit of his or her individuality in order to create a uniform kind of unity. All new recruits are given the same haircut and required to wear the same uniform. At graduation from boot camp, all emerge looking the same, sounding the same, behaving the same, and prepared for the same kind of duty. But the body of Christ is not uniform (1 Cor. 12)....**Unity is not unanimity.** Unanimity requires absolute agreement on every matter, including matters of conscience and matters of opinion. While we must agree on certain crucial matters of absolute truth, we have the freedom to disagree on many matters without having to forfeit love or acceptance....**Unity is not unification.** I don't think Jesus Christ is half as disturbed as people are by the existence of various denominations. The manner in which some believers broke away from others might not have been admirable, and the doctrines of some are not as pure as others; but the concept of churches differing on nonessential matters and maintaining distinct identities does not endanger unity. Some extremists, it is true, seek reasons to separate. Some believers cannot distinguish between essential and nonessential matters of doctrine and therefore behave arrogantly toward those who disagree, perceiving more divisions than really exist. (See [Insights on John](#))

John MacArthur points out that "Despite their outward denominational differences, **all true Christians are spiritually united by regeneration** in their belief that salvation is by grace alone through faith alone, in Christ alone, and their commitment to the absolute authority of Scripture. All those who savingly believe in the Lord Jesus Christ "are one body in Christ, and individually members one of another" (Rom. 12:5)....By the power of God, believers, united in spiritual life, are also united in purpose, share the same mission, proclaim the same gospel, and manifest the same holiness. The actual fulfillment of Christ's prayer began with the birth of the church on the day of Pentecost. Suddenly, sovereignly, supernaturally, believers were united by the Spirit into the body of Christ and made one positionally (Acts 2:4). All who have been saved since then have immediately received the baptism of the Holy Spirit, by which they were placed into the body of Christ (1 Cor. 12:13). Consequently, there is an extraordinary, supernatural unity in the universal church; it is the "the unity of the Spirit," not created by believers, but preserved by them (Eph. 4:3). In Ephesians 4:4-6 Paul lists seven features of that Holy Spirit-created unity. (See [The MacArthur New Testament Commentary](#)) (Bolding added)

D A Carson adds that just "As the display of genuine love amongst the believers attests that they are Jesus' disciples (Jn 13:34-35+), so this display of unity is so compelling, so un-worldly, that their witness as to who Jesus is becomes explainable only if Jesus truly is the revealer whom the Father has sent. Although the unity envisaged in this chapter is not institutional, this purpose clause at the end of Jn 17:21 shows beyond possibility of doubt that **the unity is meant to be observable**. It is not achieved by hunting enthusiastically for the lowest common theological denominator, but by common adherence to the apostolic gospel, by love that is joyfully self-sacrificing, by undaunted commitment to the shared goals of the mission with which Jesus' followers have been charged, by self-conscious dependence on God Himself for life and fruitfulness (cf Jn 15:5). It is a unity necessarily present, at least in nuce ("in a nutshell"), amongst genuine believers; it is a unity that must be brought to perfection (Jn 17:23). (ED: [SEE DISCUSSION](#) OF DISTINCTION OF OBJECTIVE AND SUBJECTIVE UNITY) (BORROW [The Gospel according to John PAGE 568](#))

*Christian harmony is not based on the externals of the flesh
but the internals and eternal of the Spirit in the inner person.*

-- Warren Wiersbe

Kenneth Gangel reminds us that "Perhaps there is no verse in all of Scripture which has been more frequently quoted to support ecclesiastical church union than John 17:21. However, 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. (SEE [Holman New Testament Commentary - John - Page 318](#))

Thomas Brooks wrote about believers failing to display unity that "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."

Even as (term of comparison) **You, Father, are in Me and I in You, that they also may be in Us**- Unity of the body of Christ is patterned after and empowered by the unity of the Father and the Son. Don't miss the incredible little phrase "**in Us**." (cf [in Christ](#)) **In Us** is the supernatural position of believers reflecting believers spiritual (covenant) union with God and which enables supernatural unity (cf "the unity of the Spirit" - Eph 4:3). In 1Jn 4:13 John explains how we can know "**in Us**" writing "By this we know that we abide in Him and **He in us**, because He has given us of His Spirit." (cf 1Jn 3:24 - "We know by this that **He abides in us**, by the Spirit whom He has given us.")

*Our relationship with God as believers
is not just personal but communal.*

-- Gene Getz

[A T Robertson](#) - The only possible way to have unity among believers is for all of them to find unity first with God in Christ.

Max Lucado on **You, Father, are in Me and I in You**- When He walked this earth, Jesus was "*translating*" God all the time. When God got louder, Jesus got louder. When God gestured, Jesus gestured. He was so in sync with the Father that he could declare, "I

am in the Father and the Father is in me" (BORROW ["Just Like Jesus" chapter entitled "The Translator" PAGE 64](#))

*More of Thyself, O show me hour by hour,
More of Thy glory, O my God and Lord;
More of Thyself, in all Thy grace and power,
More of Thy love and truth, incarnate Word!*
Horatius Bonar, 1808–89

JESUS' PURPOSE FOR UNITY

So that ([hina](#) - term of purpose) - This introduces the purpose of Jesus' prayer for unity.

The purpose of unity is evangelism.

-- Bob Utley

The world ([kosmos](#)) **may believe** ([pisteuo](#)) **that You sent** ([apostello](#)) **Me** - **The world** ([kosmos](#)) refers to unbelieving, unregenerate men estranged from God, enslaved to sin and the devil and in desperate need of salvation. The disciples supernatural unity would (hopefully) result in sinners being saved by believing the Father sent His Son as the God-Man. See the parallel thought in Jn 17:23[±] where "know" parallels "believe" in this passage. Recall that in Jn 17:9 Jesus did "ask on behalf of the world," and here it is clear that He desires for the lost world to believe (1Ti 2:4+, 2Pe 3:9+).

Merrill Tenney has an interesting comment on unity - The **purpose of this unity** is the maintenance of a convincing testimony before the world to the revelation of God in Christ and to his love for the disciples.....The **unity is another aspect of eternal life** because where there is a common source of life there must be a common likeness of expression (BORROW [The Expositor's Bible Commentary PAGE 358](#)) (Bolding added)

David Guzik - The stakes of the unity Jesus prayed for are high. The spiritual unity of Christians is linked to the way the church represents Jesus to the world.

A T Robertson addresses the importance of unity in the Body of Christ noting that "Beyond a doubt, strife, wrangling, division are a stumbling block to the outside world."

Was Jesus' prayer for unity answered? I think it was answered in the book of Acts. Unity was manifest and the Gospel spread like wildfire through the known world! Even the Greek word [homothumadon](#) is evidence that the early church experienced unity in answer to Jesus' prayer to His Father.

Homothumadon is from a combination of **homos** = same + **thumos/thymos** = temperament or mind) means with one mind, unity of mind, with one purpose, with unanimous consent, of one accord. In a word it means together (Webster says "**together**" means "in company, in union, in the same place, in the same time, in concert, as the allies made war upon France together.") One lexicon says **homothumadon** means "to be of one soul." It speaks of an action agreed upon unanimously (with one impulse) or by common consent. Homothumadon was frequently used in secular settings to describe the unanimity of a synod, of creditors, of a husband and wife, of brother (TLNT, Moulton and Milligan)

Note that 10 of the 11 NT uses are in the book of Acts - Acts 1:14; Acts 2:46; Acts 4:24; Acts 5:12; Acts 7:57; Acts 8:6; Acts 12:20; Acts 15:25; Acts 18:12; Acts 19:29; Rom. 15:6

Acts 2:46-47+ (BEAUTIFUL EXAMPLE OF THE "EVANGELISTIC" POWER OF UNITY IN ANSWER TO JESUS' PRAYER = Acts 2:47 = ADDING....THOSE WHO WERE BEING SAVED!) They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. 43 Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. 44 And all those who had believed were together and had all things in common; 45 and they began selling their property and possessions and were sharing them with all, as anyone might have need. 46 Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, 47 praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

Warren Wiersbe - The lost world cannot see God, but they can see Christians; and what they see in us is what they will believe about God (cf Mt 5:16, 1Pe 3:15). If they see love and unity, they will believe that God is love. If they see hatred and division, they will reject the message of the Gospel. Jesus has assured us that some will believe because of our witness (John 17:20), but we

must make sure that our witness is true and loving. Some Christians are prosecuting attorneys and judges instead of faithful witnesses, and this only turns lost sinners away from the Saviour. ([Bible Exposition Commentary](#))

Spurgeon - Unity in Christ (Full sermon [Unity in Christ](#))

'Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.' John 17:20–21

If you would promote the unity of Christ's church, look after his lost sheep, seek out wandering souls. If you ask what is to be your word, the answer is in the text—it is to be concerning Christ. They are to believe in him. Every soul that believes in Christ is built into the great gospel unity in its measure, and you will never see the church as a whole while there is one soul left unsaved for whom the Saviour shed his precious blood. Go out and teach his Word! Tell out the doctrines of grace as he has given you ability. Hold up Christ before the eyes of men, and you will be the means in God's hand of bringing them to believe in him, and so the church shall be built up and made one. Here is work for the beginning of the year; here is work till the end of the year. Do not sit down and scheme and plot and plan how this denomination may melt into the other; you leave that alone. Your business is to go and 'tell to sinners round what a dear Saviour you have found', for that is God's way of using you to complete the unity of his Church. Unless these be saved, the Church is not perfect. That is a wonderful text, 'That they without us should not be made perfect.' That is to say, saints in heaven cannot be perfect unless we get there. What! the blessed saints in heaven not perfect except the rest of believers come there? So the Scripture tells us, for they would be a part of the body and not a whole body

An Error Often Committed by Christians "That they all may be one."—John 17:21

In a sermon which the Rev. W. Williams once delivered at Rhos, this anecdote occurred, applying to his favourite topic of Christian union: "I recollect," he said "on one occasion conversing with a marine, who gave me a good deal of his history. He told me that the most terrible engagement he had ever been in, was one between the ship to which he belonged and another English vessel, when, on meeting in the night, they mistook each other for enemies. Several persons were wounded, and both vessels were much damaged by the firing. When the day broke, great and painful was the surprise to find the English flag hoisted from both ships. They saluted each other, and wept bitterly together over their mistake. Christians, sometimes, commit the same error. One denomination mistakes another for an enemy; it is night, and they do not recognise one another. What will be their surprise when they see each other in heaven's light! How will they salute each other when better known and understood!"

[Bad News, Good News](#)

[I pray] that they all may be one, . . . that the world may believe that You sent Me. — John 17:21

Today's Scripture : John 17:20-26

Five days before Christmas, the newspaper headline proclaimed: "Good will? Peace? Not in this church."

A 133-year-old congregation was being torn apart. The pastor was being heckled during his sermons. Competing factions were passing around their own collection plates. The police even had to be called in when the arguing got out of hand during a service.

That's bad news. We wince at the public spectacle of Christians divided by jealousy and anger.

On the other hand, the good news is that this is a rare occurrence. Newspapers typically report the unusual and bizarre, not the ordinary events of everyday life. We read about one plane crash, not the countless safe landings; about one church that is torn by hatred, not the many that are filled with love.

Just before Jesus' crucifixion, He prayed that His followers would all "be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me" (Jn. 17:21).

As that prayer is answered in your life and in your church, you probably won't make the headlines. But you will bring joy to God's heart and help show people in a troubled world that the Prince of Peace has come. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)By: David C. McCasland

Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above.
—Fawcett

There is no place in the body of Christ for a bone of contention.

QUESTION - [What is unity in Christ? | GotQuestions.org](https://www.gotquestions.org/What-is-unity-in-Christ.htm)

ANSWER - Unity is a state of oneness and harmony. All believers in Christ are united in Christ. We are in a relationship that unites us with Him and with every other believer.

***Unity in Christ has two aspects—
one is objective fact, and one is subjective experience***

Jesus prayed for His disciples—all who would believe in Him for all the ages—"that all of them may be one, Father, just as you are in me and I am in you" (John 17:21). Some look at the great divisions among Christian denominations and refer to this as Christ's great "unanswered prayer." However, Scripture is clear that all believers are united with Christ because of our relationship with Him and with all other believers. We are all in the same family, even if at times we do not act like it. Therefore, unity in Christ has two aspects—one is objective fact, and one is subjective experience.

Objective and subjective unity can be true for any number of groups, teams, or even families. All the members of a football team are unified by their membership in the group. They do not win or lose games individually. The individuals contribute to the group, but it is the group that wins or loses—that is the objective fact. However, there may be times that the team does not act in a unified way. Selfishness and rivalry may creep up, and, when it does, it is impossible for the team to act as a unit—this is the subjective aspect. The behavior of individuals on the team is not matching the fact of their unity with every other member of the team.

All who believe in Christ are part of [His body](#), the church. The New Testament is clear on this. Ephesians 5:30 says it plainly: "For we are members of his body." Whether a Christian feels like it or not, he or she is part of Christ's body and therefore unified with every other believer. Paul uses the analogy of the body in 1 Corinthians 12:12–21:

"Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. Even so the body is not made up of one part but of many.

"Now if the foot should say, 'Because I am not a hand, I do not belong to the body,' it would not for that reason stop being part of the body. And if the ear should say, 'Because I am not an eye, I do not belong to the body,' it would not for that reason stop being part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body.

"The eye cannot say to the hand, 'I don't need you!' And the head cannot say to the feet, 'I don't need you!'"

The human body is a unified whole. If one part does not work right, the whole body suffers. If a person smashes his thumb with a hammer, it is not just the thumb in isolation that hurts. Other parts of the body may hurt, too, and the functioning of the whole body is impaired. This is true even when a person does not know about the malfunctioning part. If an internal organ is not functioning properly, damage may be done to the body before any pain or obvious illness is present.

In the same way, the church has unity in Christ. As part of His body, each member has a particular job to do and a place to belong. When any individual member is not fulfilling his or her purpose in the body, the whole body suffers. All the members are united, and because of that unity, when one acts in an individualistic or selfish manner (i.e., acts as if he is not part of the body), the whole body suffers because, regardless of his actions, the individual member is still in unity with all the others in the body.

Many of the commands in the New Testament direct Christians to live up to their position and demonstrate their unity in Christ. Christians are not commanded to become one in Christ—that is already an objective reality. Christians are told to make their subjective experience match the objective fact. Paul pleads with the Philippians for this kind of unity:

"Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others" (Philippians 2:1–4).

If Christians, who are members of the same team, see themselves in competition with each other, then they are not playing as teammates. They are not living in light of the unity that exists.

Unity in Christ means that all believers are in a relationship with Christ and, by extension, to every other believer. All believers are united with each other whether they know it or not, like it or not, or feel like it or not. The challenge of Christian unity is to live up to the truth of that reality. Since we are all members of one body, we need to live like it. This means subordinating our individual needs to the needs of the body at large and using our individual gifts for the good of the whole body.

Unity in Christ does not mean that all differences between churches or denominations need to be abolished. Individual churches and denominations can keep their individual distinctives and emphases while still working together in areas where they agree. For instance, an evangelical Baptist church and an evangelical Presbyterian church will be in agreement on the gospel and the essentials of the faith, but because of different beliefs about baptism, it would be impossible for these two churches to simply unite as one church. It might be possible for a church to take a neutral position on [infant baptism](#); however, it is hard to see how a church could teach that parents *should* baptize their babies (as do Presbyterian churches) and simultaneously teach that parents *should not* baptize their babies (as in Baptist churches). While these two groups could never unite as a single local church or denomination, they can still cooperate in other ministry endeavors, and individuals within each local body can fellowship with and love each other.

QUESTION - [What is the importance of Christian unity? | GotQuestions.org](#)

ANSWER - Shortly before He went to the cross, Jesus prayed for unity among His followers: “Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one” (John 17:11).

Later in the same prayer, Jesus asked “that all of them may be one, Father, just as you are in me and I am in you. May they also be in us. . . . I have given them the glory that you gave me, that they may be one as we are one—I in them and you in me—so that they may be brought to complete unity” (John 17:21–23). Obviously, Christian unity is important to our Lord.

Jesus not only prayed for unity, but He gave the reasons that Christian unity is important: He asked that all believers may be in the Father and the Son, “so that the world may believe that you have sent me” (John 17:21). And then Jesus prayed for “complete unity” so that “the world will know that you sent me and have loved them even as you have loved me” (verse 23). When Christians are united in Christ, the world sees two things clearly: Jesus was sent by the Father, and Jesus loves His church.

In Romans 15:5–6, we see another, more general reason that Christian unity is important: “May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ” (ESV). The bottom line is God’s glory. God’s people should be speaking with one voice in glorifying God.

Christian unity comes with [Christian maturity](#), and it is always something that we strive to attain. Paul instructs us to “make every effort to keep the unity of the Spirit through the bond of peace” (Ephesians 4:3). Helping us toward that unity are the gifts of the Spirit. God has given each Christian [different gifts](#), and their exercise in the edification of the church leads to more and more unity. One purpose of the gifts is that “we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Ephesians 4:13).

To promote Christian unity, God presents the church in 1 Corinthians 12:12–27 as a [living body](#). The body has many members, each with specialized work to do, but all the parts are united in the Head of the Body, which is Christ (see Ephesians 4:15).

Christians naturally form local communities in which no one needs to rejoice or suffer alone (Romans 12:15; 1 Corinthians 12:26). Christians from many different backgrounds working in unity display the power of the gospel and the universality of its saving message (Galatians 3:26–28). Christians bring honor to God’s name by pursuing unity in the power of the Holy Spirit who brings us together as one through faith in Christ.

Christian unity is a virtue, but there are some things that can and should limit unity. We don’t pursue unity simply for the sake of unity; it is Christ and His truth that unite us. Scripturally, we are to separate from professed brothers and sisters in Christ who live in persistent, unrepentant sin (Matthew 18:15–17; 1 Corinthians 5:1–2) and from those who teach false doctrine (Revelation 2:14–15). “Watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them” (Romans 16:17).

As Ephesians 4:13 intimates, we won’t reach full Christian unity until we attain “to the whole measure of the fullness of Christ.” So we probably won’t fully realize Christian unity in this world. But we strive for it. The unity that faith in Christ brings extends God’s love on earth and demonstrates the truth of who Jesus is. Unity in the church also foreshadows the worship in heaven, where a great multitude “from every nation, tribe, people and language” stands before God and cries out with a loud voice, “Salvation belongs to our God, who sits on the throne, and to the Lamb” (Revelation 7:9–10).

Related Resources:

- [What does it mean to be in one accord?](#)

J C Ryle - We should mark, secondly, in these verses, *how Jesus prays for the unity and oneness of His people*. "That they all may be one—that they may be one in Us—that they may be one even as We are one"—and "that so the world may believe and know that You have sent Me,"—this is a leading petition in our Lord's prayer to His Father.

We can ask no stronger proof of the value of unity among Christians, and the sinfulness of division, than the great prominence which our Master assigns to the subject in this passage. How painfully true it is that in every age divisions have been the scandal of religion, and the weakness of the Church of Christ! How often Christians have wasted their strength in contending against their brethren, instead of contending against sin and the devil! How repeatedly they have given occasion to the world to say, "When you have settled your own internal differences we will believe!" All this, we need not doubt, the Lord Jesus foresaw with prophetic eye. It was the foresight of it which made Him pray so earnestly that believers might be "one."

Let the recollection of this part of Christ's prayer abide in our minds, and exercise a constant influence on our behavior as Christians. Let no man think lightly, as some men seem to do, of schism, or count it a small thing to multiply sects, parties, and denominations. These very things, we may depend, only help the devil and damage the cause of Christ. "If it be possible, as much as lies in us, let us live peaceably with all men." ([Rom. 12:18](#).) Let us *bear* much, *concede* much, and *put up with* much, before we plunge into secessions and separations. They are movements in which there is often much false fire. Let rabid zealots who delight in sect-making and party-forming, rail at us and denounce us if they please. We need not mind them. So long as we have Christ and a good conscience, let us patiently hold on our way, follow the things that make for peace, and strive to promote unity. It was not for nothing that our Lord prayed so fervently that His people might be "one."

Promoting Unity

Read: Proverbs 6:16-19

The Lord hates . . . one who sows discord among brethren. — Proverbs 6:16,19

The language of Proverbs 6:16-19 is strong. In the citing of seven things the Lord hates, sowing "discord among brethren" makes the list. The reason for naming this sin is that it spoils the unity that Christ desires for His followers (John 17:21-22).

Those who sow discord may not initially set out to create divisions. They may be preoccupied instead with their personal needs or the interests of a group they belong to (James 4:1-10). Consider how Lot's herdsmen argued with those of Abraham (Gen. 13:1-18); Christ's disciples argued about personal preeminence (Luke 9:46); and divisive groups in the church at Corinth elevated party factions above the unity of the Spirit (1 Cor. 3:1-7).

So what is the best way to promote unity? It begins with the transformation of the heart. When we adopt the mind of Christ, we develop an attitude of humility and we focus on service toward others (Phil. 2:5-11). Only in Him can we access the power to "look out not only for [our] own interests, but also for the interests of others" (v.4). Soon the needs and hopes of others become more important to us than our own.

With growing bonds of love among us, we find discord replaced with joy and unity (see Ps. 133:1). — Dennis Fisher (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Like a mighty army moves the church of God;
Brothers, we are treading where the saints have trod.
We are not divided, all one body we—
One in hope and doctrine, one in charity.
— Baring-Gould

We can accomplish more together than we can alone.

Is Somebody Singing?

[Bear] with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. — Ephesians 4:2-3

From 200 miles above Earth, Chris Hadfield, Canadian astronaut and commander of the International Space

Station, joined in song with a group of students in a studio on Earth. Together they performed “Is Somebody Singing,” co-written by Hadfield and Ed Robertson.

One phrase of the song caught my attention: **“You can’t make out borders from up here.”** Although we humans draw many lines to separate ourselves from one another—national, ethnic, ideological—the song reminded me that God doesn’t see such distinctions. The important thing to God is that we love Him and each other (Mark 12:30-31).

Like a loving father, God wants His family united. We cannot accomplish what God has for us to do if we refuse to be reconciled with one another. In His most impassioned prayer, on the night before He was crucified, Jesus pleaded with God to unite His followers: “That they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us” (John 17:21).

Singing illustrates unity as we agree on the lyrics, chords, and rhythms. Singing can also promote unity as it binds us together in peace, proclaims God’s power through praise, and demonstrates God’s glory to the world. — Julie Ackerman Link (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

[O for a thousand tongues to sing](#)

My great Redeemer’s praise,
The glories of my God and King,
The triumphs of His grace.
— Wesley

Singing God’s praises will never go out of style.

Andrew Murray - THE MYSTERY OF LOVE

“My prayer for all of them is that they will be one, just as you and I are one, Father.... Then the world will know that you sent me.” John 17:21, 23

When Christ spoke the last evening before His death, He especially pressed the thought of the disciples being in Him and remaining in Him. But in His prayer as High Priest, He gives more emphasis to the thought of His being in them, just as the Father is in Him. “That they will be one, just as you and I are one, Father.... Then the world will know that you sent me and will understand that you love them as much as you love me.”

God seeks to convince the world that He loved His disciples as He loved His Son. It is through believers today that He accomplishes this. The world will know that we are in Christ when they see the living unity of our love for each other. The Father’s love to Christ, brought by Christ to us, must flow out from us to each other and to all men.

Prayerfully claim the promise: “My Father will love them, and we will come to them and live with them” (John 14:23). As this becomes a reality in our lives, the world will be compelled by the love that God’s children have for each other. In this way, God’s Word will be fulfilled: “I [Jesus] will do this so that your love for me may be in them and I in them” (John 17:26).

J C Philpot - John 17:21- The Apostle declares, “He that is joined unto the Lord is one spirit.” (1 Cor. 6:17) If, then, we are joined to the Lord, in other words, have a union with Him, this is the closest of all unions. A man and his wife are one flesh, but Jesus and the saint are one spirit. If possessed of this we are one spirit with Him; we understand what He says; we have the mind of Christ; we love what He loves, and hate what He hates. But out of this spiritual union flows communion with Him, intercourse with Him, communications from Him, and the whole of that divine work upon the heart whereby the two spirits become one. The Spirit of Christ in His glorious Person and the Spirit of Christ in a believing heart meet together, and meeting together as two drops of rain running down a pane of glass, or two drops of oil, kiss into each other, and are no longer two but one. Now if you have been ever blest with a manifestation of Christ, your spirit has melted into His, and you have felt that sweet union and communication with Him that you saw as with His eyes, heard as with His ears, felt as with His heart, and spoke as with His tongue.

J R Miller - The nearer we get to God, and the more of the spirit of Christ there is in us, the less will we, too, think of the things that divide, and the more of the things that bind us together. When we get home to heaven—we shall see how trivial were the things that divided us here, oftentimes keeping us far apart, and what possibilities of fellowship we missed as we journeyed heavenward.

Oswald Chambers - The Explanation for Our Difficulties

“... that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us ...” (John 17:21).

If you are going through a time of isolation, seemingly all alone, read John 17. It will explain exactly why you are where you are—

because Jesus has prayed that you “may be one” with the Father as He is. Are you helping God to answer that prayer, or do you have some other goal for your life? Since you became a disciple, you cannot be as independent as you used to be.

God reveals in John 17 that His purpose is not just to answer our prayers, but that through prayer we might come to discern His mind. Yet there is one prayer which God must answer, and that is the prayer of Jesus—“... that they may be one just as We are one ...” (Jn 17:22). Are we as close to Jesus Christ as that?

God is not concerned about our plans; He doesn't ask, “Do you want to go through this loss of a loved one, this difficulty, or this defeat?” No, He allows these things for His own purpose. The things we are going through are either making us sweeter, better, and nobler men and women, or they are making us more critical and fault-finding, and more insistent on our own way. The things that happen either make us evil, or they make us more saintly, depending entirely on our relationship with God and its level of intimacy. If we will pray, regarding our own lives, “Your will be done” (Matthew 26:42), then we will be encouraged and comforted by John 17, knowing that our Father is working according to His own wisdom, accomplishing what is best. When we understand God's purpose, we will not become small-minded and cynical. Jesus prayed nothing less for us than absolute oneness with Himself, just as He was one with the Father. Some of us are far from this oneness; yet God will not leave us alone until we are one with Him—because Jesus prayed, “... that they all may be one ...”

If you are going through a solitary way, read John 17, it will explain exactly why you are where you are - Jesus has prayed that you may be one with the Father as He is. Are you helping God to answer that prayer, or have you some other end for your life? Since you became a disciple you cannot be as independent as you used to be.

The purpose of God is not to answer our prayers, but by our prayers we come to discern the mind of God, and this is revealed in John 17. There is one prayer God must answer, and that is the prayer of Jesus - "that they may be one, even as We are One." Are we as close to Jesus Christ as that?

God is not concerned about our plans; He does not say - Do you want to go through this bereavement; this upset? He allows these things for His own purpose. The things we are going through are either making us sweeter, better, nobler men and women; or they are making us more captious and fault-finding, more insistent upon our own way. The things that happen either make us fiends, or they make us saints; it depends entirely upon the relationship we are in to God. If we say - "Thy will be done," we get the consolation of John 17, the consolation of knowing that our Father is working according to His own wisdom. When we understand what God is after we will not get mean and cynical. Jesus has prayed nothing less for us than absolute oneness with Himself as He was one with the Father. Some of us are far off it, and yet God will not leave us alone until we are one with Him, because Jesus has prayed that we may be.

Words And Numbers

I and My Father are one. — John 10:30

Today's Scripture : John 17:20-26

My husband is a “numbers” person; I am a “word” person. When my incompetence with numbers gets the best of me, I try to boost my ego by reminding Jay that word people are superior because Jesus called Himself the Word, not the Number.

Instead of trying to defend himself, Jay just smiles and goes on about his business, which consists of much more important things than my silly arguments.

Since Jay will not defend himself, I feel compelled to do so. Although I am right about Jesus being the Word, I am wrong in saying that He didn't refer to Himself as a number. One of the most moving passages of Scripture is Christ's prayer just before His arrest and crucifixion. Facing death, Jesus prayed not only for Himself, but also for His disciples and for us. His most urgent request on our behalf involved a number: “[I pray] that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me” (John 17:21).

As people who live by the Word, we need to remember that “right words” sound hollow to the world unless we, being one in Christ, are glorifying God with one mind and one voice. By: Julie Ackerman Link (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

The Key to God's Redemptive Mission - Henry Blackaby - BORROW [Experiencing God Day by Day Page 12](#)

May they all be one, as You, Father, are in Me and I am in You. May they also be one in Us, so the world may

God often speaks of human relationships as a part of His mission to redeem a lost world (John 13:20; Matt. 25:40). One reason He gives for a husband and wife to live in unity is so they can produce a “godly seed,” that is, children who love and obey God, who can be used in God's mission to bring redemption to a lost world (Mal. 2:14–15). Similarly, the church is the body of Christ. A church cannot be on mission with the Father in our world if its members are waging war with one another (1 Cor. 12:12). There is a crucial connection between our relationships with others and the salvation of those around us.

We might assume that during Jesus' prayer before His crucifixion, He would have prayed that His disciples would have courage, or would remain faithful, or would remember what they had been taught. Yet He asked that His followers would remain united in their love for one another. Jesus understood that it is spiritually impossible to love God but not love others.

A test of your love for God is to examine your love for others. Our tendency is to say, “Heavenly Father, the problem is not between You and me. I love You with all my heart. I just don't love my brother.” And God says, “That is an impossibility. You cannot love Me without loving the ones for whom My Son died” (John 13:34–35). Your life will not convince those around you of the reality of Jesus if you cannot live in unity with your fellow Christians.

William MacDonald - Truths to Live By

Twice in His great high priestly prayer, our Lord prayed that His people might be one (verses 21 and 22, 23). This prayer for unity has been seized as Scriptural support for the ecumenical movement—a great organizational union of all professing Christian churches. Unfortunately this ecumenical unity is achieved through abandoning or reinterpreting fundamental Christian doctrines. As Malcolm Muggeridge wrote, “By one of our time's larger ironies, ecumenicalism is triumphant just when there is nothing to be ecumenical about; the various religious bodies are likely to find it easy to join together only because, believing little, they correspondingly differ about little.”

Is this the kind of unity that the Lord Jesus was praying for in John 17? We think not. He said that the unity He had in mind would result in the world's believing that God had sent Him. It is extremely doubtful that any external federation would have this effect.

The Lord defined the unity He had in mind when He said, “...as thou Father art in me, and I in thee, that they also may be one in us.” He also said, “... even as we are one, I in them, and thou in me, that they may be made perfect in one.” What unity does the Father and Son share which we can also have a part in? Not the fact of their common deity; we can never share in that. I would suggest that the Lord Jesus was referring to a unity based on common moral likeness. He was praying that believers might be one in exhibiting the character of God and of Christ to the world. This would mean lives of righteousness, holiness, grace, love, purity, longsuffering, self-control, meekness, joy and generosity. Ronald Sider suggests in *Rich Christians in an Age of Hunger* that the unity for which Christ prayed was manifested when the early Christians shared freely with one another whenever there was need. They had a true spirit of *koinonia* or community. “Jesus' prayer that the loving unity of His followers would be so striking that it would convince the world that He had come from the Father has been answered—at least once! It happened in the Jerusalem church. The unusual quality of their life together gave power to the apostolic preaching” (see Acts 2:45-47; 4:32-35).

Such unity today would have a profound impression on the world. As Christians presented a united testimony in radiating the life of the Lord Jesus, unbelievers would be convicted of their own sinfulness and would thirst for the living water. Today's tragedy is that many Christians are scarcely distinguishable from their worldly neighbors. Under such circumstances, there is little inducement for unbelievers to be converted.

Stay Together John 17:21–23

Keep the unity of the Spirit through the bond of peace. Ephesians 4:3

Today's Scripture & Insight : Ephesians 4:1–6

Dewberry Baptist Church split in the 1800s over a chicken leg. Various versions of the story exist, but the account told by a current member was that two men fought over the last drumstick at a church potluck. One man said God wanted him to have it. The other replied God didn't care, and he really wanted it. The men became so furious that one moved a couple kilometers down the road and started Dewberry Baptist Church #2. Thankfully, the churches have settled their differences, and everyone concedes the reason for their split was ridiculous.

Jesus agrees. The night before His death Jesus prayed for His followers. May they “be one, Father, just as you are in me and I am in you.” May they “be brought to complete unity. Then the world will know that you sent me” (John 17:21–23).

Paul agrees. He urges us to “make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one

Spirit" (Ephesians 4:3–4), and these cannot be divided.

We who weep for Christ's body broken for our sin must not tear apart His body, the church, with our anger, gossip, and cliques. Better to let ourselves be wronged than be guilty of the scandal of church division. Give the other guy the chicken leg—and some pie too! By: Mike Wittmer (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

What have you done to contribute to the unity of your church? What else might you do?

Heavenly Father, help me do the best I can to be at peace with others. May I never separate what You've joined.

John 17:22 "The glory which You have given Me I have given to them, that they may be one, just as We are one;

- **the glory:** John 1:16 Jn 15:18,19 Jn 20:21-23 Mk 6:7 16:17-20 Lu 22:30 Ac 5:41 Ro 15:15-20 2Co 3:18 5:20 6:1 Eph 2:20 Php 1:29 Col 1:24 2Th 1:5-10 Rev 21:14
- **that:** John 14:20 1Jn 1:3 3:24

Related Passages:

John 14:20 "In that day you will know that I am in My Father, and you in Me, and I in you.

2 Corinthians 3:18+ But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

Hebrews 2:9-10 But we do see Him who was made for a little while lower than the angels, namely, Jesus, **because of the suffering of death crowned with glory and honor**, so that by the grace of God He might taste death for everyone. 10 For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.

CHRIST GIVES GLORY TO BELIEVERS

The glory (doxa) which You have given (perfect tense) **Me I have given** (perfect tense) **to them** - **Glory** means that which gives a proper opinion of another. The **glory** of the Son gives a proper opinion of the Father and believers, because of Christ's gift of **glory**, give a proper opinion of the Father and the Son. It should be noted that the Father did not give this glory to His Son before His incarnation for in His pre-incarnate state Jesus had His own intrinsic **glory** as did the Father. It was after Jesus became a Man (having emptied Himself of His divine prerogatives) that the Father gave Jesus **glory** as John testifies to writing "the Word became flesh, and dwelt among us, and we saw His **glory, glory** as of the only begotten from the Father, full of grace and truth." (Jn 1:14+) [What is glorification?](#)

John Heading agrees writing that "This **glory** of Christ is not that which is His eternally as One in Deity, but the **glory** consequential upon His becoming Man, and returning with added glory." ([What the Bible Teaches - John](#))

It should be mentioned that there is some difference of interpretation on what it means for believers to be recipients of Christ's **glory**.

Merrill Tenney - The "**glory**" the Father had given Jesus was the triumphant task of redeeming men to God. As Hebrews states, he was "crowned with glory and honor because he suffered death" in the process of "bringing many sons to glory" (Heb 2:9-10). By sharing in His calling, they participate in His glory and are united with Him and with one another. God and man are together involved in bringing the new creation into being. (BORROW [Expositor's Bible Commentary, PAGE 358](#))

[David Guzik](#) on **glory...I have given to them** - As God the Father shared His glory with God the Son (**ED: WHEN THE SON WAS INCARNATED BECAUSE IN ETERNITY CHRIST HAD INTRINSIC GLORY**) (John 17:5), so Jesus gave **glory** unto His people. There are many ways that Jesus gives His glory to His people. The glory of His presence. The glory of His Word. The glory of His Spirit. The glory of His power. The glory of His leadership. The glory of His preservation. ii. In all these aspects, there is the essential aspect of the presence of Jesus, God the Son. Scripturally speaking, when God gives or displays His glory to His people, it is some type of manifestation of God's presence. God's glory is, in some way, the radiance or shining of His presence, His essential nature. The Apostle Paul also understood that Jesus gives His glory to His people: "For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2

ESV Study Bible - Glory probably refers to the manifestation of the excellence of God's entire character in Jesus' life (see John 1:14). Jesus has **given** this to all believers (see John 17:20): His entire life revealed the glory of God and therefore He imparted it to His followers, and Christians now reflect God's excellency in their own lives, in imitation of Christ. (SEE [ESV Study Bible - Page 1504](#))

John MacArthur - The glory which You have given Me. This refers to the believer's participation in all of the attributes and essence of God through the indwelling presence of the Holy Spirit (Jn 17:10; cf. Col 1:27; 2Pe 1:4), as Jn 17:23 makes clear ("I in them"). (SEE [The MacArthur Study Bible](#))

Kenneth Gangel - Peter wrote that the divine nature was already in us as a result of regeneration, so we already have a measure of the glory of Jesus himself. "For by these He has granted to us His precious and magnificent promises, so that by them you **may become partakers of the divine nature**, having escaped the corruption that is in the world by lust." (2 Peter 1:4) (SEE [Holman New Testament Commentary - John - Page 319](#))

Chris Tiegreen writes that "the amazing thing about Jesus' prayer is that He not only wants us to share His glory by letting us see it, **He also wants us to share His glory by having some of it** (Jn 17:22). Unworthy as we are, He has given us the glory that the Father gave Him—we are called by His name and filled with His Spirit—as a further display of Who He is for the sake of all creation to see. In beholding His glory, we are able to reflect it (Ro 8:18; 2Co 3:18). What a privilege! (SEE [At His Feet: Daily Readings to Deepen Your Walk with Jesus - Page 244](#))

That ([hina](#) - term of purpose) **they may be one** ([heis](#)), **just as** ([term of comparison/simile](#)) **We are one** ([heis](#)) =

*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."*
-- Quoted by Kenneth Gangel

One (1520) [heis](#) means a single person or thing, with focus on quantitative aspect (in contrast to more than one). A single entity, with focus on uniformity or quality. **Heis** can emphasize the oneness of something. **Vine** - the first cardinal numeral, masculine (feminine and neuter nominative forms are **mia** and **hen**, respectively), is used to signify **(1) (a)** "one" in contrast to many, e.g., Mt. 25:15; Ro 5:18 "one (trespass)," i.e., Adam's transgression, in contrast to the "one act of righteousness," i.e., the death of Christ; **(b) metaphorically**, "union" and "concord," e.g., John 10:30; John 11:52; **John 17:11, 21, 22**; Rom. 12:4-5; Phil. 1:27;

Andrew Murray - "That they may be one, as we are—I in them and you in me ... Then the world will know that you sent me and will understand that you love them as much as you love me ... that your love for me may be in them and I in them" (John 17:22–23, 26). Believers are one in Christ, as He is one with the Father. The love of God rests on them and can dwell in them. Pray that the power of the Holy Spirit will put this love in believers so that the world may see and know God's love in them. Pray consistently for this. Pray as one of God's reminders: "I have posted watchmen on your walls; they will pray to the LORD day and night for the fulfillment of his promises. Take no rest, all you who pray" (Isaiah 62:6). Study these words until your whole soul is filled with the realization: I am appointed as an intercessor. Enter God's presence with that faith. Approach the world's need with this thought: It is my job to intercede. Meditate on the fact that the Holy Spirit will teach you how to pray and what to pray for. Let it be a constant awareness: My great life work, like Christ's, is intercession. My purpose is to pray for believers and those who still do not know God.

Brian Bell - Merrill C. Tenney in his commentary on John said, "Paul of Tarsus, Luther of Germany, Wesley of England, & Moody of America would find deep unity w/each other, though they were widely separated by time, by space, by nationality, by educational background, & by ecclesiastical connections." Jesus didn't pray for uniformity of practice or unanimity of thinking or union between all religious organizations. He prays for unity...a oneness which only the Holy Spirit can bring about. And that can't be achieved through committee or consensus. Only through faith in & love for Jesus!!!2

C H Spurgeon - Morning and Evening—John 17:22

Behold the superlative liberality of the Lord Jesus, for he hath given us his all. Although a tithe of his possessions would have made a universe of angels rich beyond all thought, yet was he not content until he had given us all that he had. It would have been surprising grace if he had allowed us to eat the crumbs of his bounty beneath the table of his mercy; but he will do nothing by halves, he makes us sit with him and share the feast. Had he given us some small pension from his royal coffers, we should have had cause

to love him eternally; but no, he will have his bride as rich as himself, and he will not have a glory or a grace in which she shall not share. He has not been content with less than making us joint-heirs with himself, so that we might have equal possessions. He has emptied all his estate into the coffers of the Church, and hath all things common with his redeemed. There is not one room in his house the key of which he will withhold from his people. He gives them full liberty to take all that he hath to be their own; he loves them to make free with his treasure, and appropriate as much as they can possibly carry. The boundless fulness of his all-sufficiency is as free to the believer as the air he breathes. Christ hath put the flagon of his love and grace to the believer's lip, and bidden him drink on for ever; for could he drain it, he is welcome to do so, and as he cannot exhaust it, he is bidden to drink abundantly, for it is all his own. What truer proof of fellowship can heaven or earth afford?

“When I stand before the throne
Dressed in beauty not my own;
When I see thee as thou art,
Love thee with unsinning heart;
Then, Lord, shall I fully know—
Not till then—how much I owe.”

Oswald Chambers - Personality

“... that they may be one just as We are one ...” (John 17:22).

Personality is the unique, limitless part of our life that makes us distinct from everyone else. It is too vast for us even to comprehend. An island in the sea may be just the top of a large mountain, and our personality is like that island. We don't know the great depths of our being, therefore we cannot measure ourselves. We start out thinking we can, but soon realize that there is really only one Being who fully understands us, and that is our Creator.

Personality is the characteristic mark of the inner, spiritual man, just as individuality is the characteristic of the outer, natural man

Personality is the characteristic mark of the inner, spiritual man, just as individuality is the characteristic of the outer, natural man. Our Lord can never be described in terms of individuality and independence, but only in terms of His total Person—“I and My Father are one” (John 10:30). Personality merges, and you only reach your true identity once you are merged with another person. When love or the Spirit of God come upon a person, he is transformed. He will then no longer insist on maintaining his individuality. Our Lord never referred to a person's individuality or his isolated position, but spoke in terms of the total person—“... that they may be one just as We are one ...”

Once your rights to yourself are surrendered to God, your true personal nature begins responding to God immediately. Jesus Christ brings freedom to your total person, and even your individuality is transformed. The transformation is brought about by love—personal devotion to Jesus. Love is the overflowing result of one person in true fellowship with another.

C H Spurgeon The glory, unity, and triumph of the church John 17:22-23 (See full sermon [The Glory, Unity, and Triumphs of the Church](#))

‘And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.’ John 17:22–23

The word ‘world’ has many shades of meaning, ranging from that jet black meaning in which the ‘world lieth in wickedness’ and that other, ‘Love not the world, neither the things that are in the world’, upward to the milder senses in John 1:10, ‘He was in the world, and the world was made by him, and the world knew him not’, and yet higher to the brighter meaning, ‘The kingdoms of this world are become the kingdoms of our Lord, and of his Christ’. It is not in the worst sense that our text speaks of the world, but in the same manner as we find it used in such passages as these: ‘The Lamb of God, which taketh away the sin of the world’; ‘God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them’; and again in 1 John 2:2 ‘And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.’ It is certain that ‘God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life’, and we cannot suppose that the great Redeemer would refuse to pray for those for whom he was given. I understand in this particular place by the word ‘world’ the whole mass of mankind upon the face of the earth who are not as yet converted; among them there is an elect part, for our Lord speaks of some men who shall yet believe on him through the word of his servants, but these at this present moment are undistinguished from the rest. I understand here by the word ‘world’ all as yet unrenewed out of the whole living family of man; on

account of these our Lord would have his believing people brought into this admirable condition. For the sake of the world he would have the church in a high state of holy beauty and strength.

John 17:23 I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.

- I: John 6:56 14:10,23 Ro 8:10,11 1Co 1:30 2Co 5:21 Ga 3:28 1Jn 1:3 1Jn 4:12-16
- made: Eph 4:12-16 Php 3:15 Col 1:28 2:2,9,10 3:14 1Pe 5:10
- the: John 13:35
- and hast: John 17:24 Eph 1:6-14 1Jn 3:1 4:19

THE CAUSE OF AND PURPOSE OF UNITY

I in them and You in Me - This describes the divine nature of Christ in believers, as Peter alluded to in 2Pe 1:4 and Paul in Gal 2:20. The believer's life is forever unity with Christ because of the New Covenant in His blood. (See [The Oneness of Covenant; Oneness Notes](#)). Our eternal address is **IN ME**, in Christ! Is this not the Source of our supernatural power by which we can bear much fruit (Jn 15:5)? That's rhetorical of course! He has just stated "that they may be one as We are one," and now expands on that same thought of oneness or unity. **I in them** is a description of the oneness of believers with Christ. The thought is just as Jesus is united with believers, one with them, living in them (cf "Christ in you, the hope of glory," Col 1:27b). Godet phrases it '*I live in them and You live in Me.*' **You in Me** is a description of the oneness of the Father and the Son. The life of the Father is in the Son and the life of the Son is in His disciples, creating the foundation for the following result to be realized (unity of the Body of Christ).

Spurgeon - Do you understand this wonderful union? Jesus Christ in you: "I in them," and then the Father in Christ: "and thou in me,"

*Christian unity is not organization or external,
but rather is based on shared life in Jesus Christ*
-- Steven Cole

That ([hina](#) - term of purpose) **they may be perfected** ([teleioo](#) - attain to the goal of) **in unity** ([heis](#)) - **NET** - "that they may be completely one," **NIV** - "May they be brought to complete unity." The result of the unity described in **I in them and You in Me** should result in the Body of Christ attaining to that same unity amongst themselves. **Perfected** is in the perfect tense which indicates an action (i.e., the attaining of unity or oneness) that is brought to a state of completion and continues in that state. Indeed, the Body of Christ will one day attain this perfect unity in Heaven and it will endure forever. For now, it is the ideal for which Jesus prays. To say it another way, since the Father is in Jesus, and Jesus is in the disciples, they are completely filled with God's presence and in this way they are united, joined together as one.

D A Carson points out that "Like sanctification, this oneness is simultaneously something already achieved and something that needs perfecting." (BORROW [The Farewell Discourse and Final Prayer of Jesus](#) PAGE 198)

The thought is breathtakingly extravagant.

Carson in his other commentary on the Gospel of John adds that "The thought is breathtakingly extravagant. The unity of the disciples, as it approaches the perfection that is its goal (teteleiōmenoi; cf. the use of this verb [[teleioo](#)] in Jn 4:34; 5:36; 17:4), serves not only to convince many in the world that Christ is indeed the supreme locus of divine revelation as Christians claim (*that you sent me*), but that Christians themselves have been caught up into the love of the Father for the Son, secure and content and fulfilled because loved by the Almighty himself (cf. Eph. 3:17b–19+), with the very same love He reserves for his Son. **It is hard to imagine a more compelling evangelistic appeal.** (BORROW [The Gospel according to John](#) PAGE 568)

Steven Cole has an insightful discussion of **unity** - It is important to understand that there are two types of unity in the Bible. In Ephesians 4:3, Paul says that we are to be "diligent to preserve the **unity** of the Spirit in the bond of peace." The unity of the Spirit is already a fact for believers, but we must be diligent to preserve it. Then in Ephesians 4:13, after talking about the ministry of pastors and teachers who equip the saints for the work of ministry, Paul adds, "... until we all attain to the **unity** of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ." This **unity** of the faith is not yet a reality, but is attained to as we grow to maturity in Christ. (See, also, Eph. 2:14-22.) We might call these "positional unity," which is a fact; and "practical unity," which is a work in progress. We see the same thing in our text: In Jn 17:21, 22, Jesus prays that those who believe in Him would be one, even as He and the Father are one. That prayer was answered when

the Holy Spirit baptized all believers into the one body of Christ (1 Cor. 12:13). Yet Jesus also prays that believers may be "perfected in unity" (Jn 17:23), which implies a process of growth. So it's much like sanctification: We are positionally sanctified in Christ (1Co 1:30; 6:11); yet, we must grow in sanctification (2Co 7:1; 1Th 4:3). (See [Pastor Cole's excellent discussion of Christian Unity](#) - What it is, What it isn't, How it is manifest, etc)

So that ([hina](#) - term of purpose) **the world** ([kosmos](#)) **may know** ([ginosko](#) - recognize) **that You sent** ([apostello](#)) **Me** - In Jn 17:21 Jesus had said "that the world may **believe** that you sent Me" and now parallels **believe** with **know**, because the only one who truly knows God (not just knows about Him as the lost world "knows" Him but truly, intimately, personally knows Him) is the one who believes in the Son Whom the Father sent to save the world! In short, the unity of Christ's body is to be a witness to the lost world.

In Jn 13:35+ it is our love for one another that causes "all men will know that you are My disciples." To reiterate, in the present passage we note the similarity of the effect of the unity which Jesus described in Jn 17:21, where the result of unity was that the world might believe that the Father sent His Son. Here the purpose of unity of believers is similar, the purpose being that **the world** would keep on knowing (present tense) that Jesus is the Son of God Who was sent by the Father **to the world** (not the anti-God [kosmos](#), but the people who live in the world). His point is that when the lost souls **of the world** see the oneness of the body of Christ they will sense something supernatural (How else could such oneness come about?). They will be knowing then that God sent Jesus. In other words, the unity of the Body of Christ will in a sense point the world to the Head of the body, Jesus Christ.

Gangel introduces an interesting metaphor - 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. The unity of believers calls forth a recognition of God's hand by observers in the world even while the church is on earth. Just a few hours before this prayer, Jesus told the disciples, "By this all men will know that you are my disciples, if you love one another" (Jn 13:35). (See [Holman New Testament Commentary - John - Page 319](#))

And loved ([agapao](#)) **them** (believers), **even as** ([term of comparison/simile](#)) **You have loved** ([agapao](#)) **Me** - This is the second result of unity of believers, which is that the lost world will be knowing the love of the Father for believers. **Even as** is a [term of comparison](#) or [simile](#) and what an unbelievable comparison Jesus makes. He is placing the Father's love of believers on a plane with the Father's love for the Son! If this does not boggle your mind, nothing will (**take a moment and sing the following Wesley hymn to Him!**)

[**Amazing love! how can it be**](#)

That Thou, my God, should die for me!

-- Charles Wesley

This incredible truth of the Father's incomprehensible love for us recalls Paul's great prayer (Eph 3:16-19)

that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, 17 so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love, 18 may be able to comprehend with all the saints what is the breadth and length and height and depth, 19 and **to know the love of Christ which surpasses knowledge** that you may be filled up to all the fullness of God.

Spurgeon - Wonderful words! How shall we dive into their depths? To think that the Father should have loved us even as he loved his only-begotten Son; oh, the heights and depths of this wondrous love!....This is a wonderful expression. Does the Father love his people as he loves Christ? Then his love to them must be without beginning, without change, without measure, without end. Oh, it would ravish your heart, it would carry you away to the very heaven of heavens, if you could get the full meaning of this expression, "and hast loved them, as thou hast loved me"! ([Exposition of John](#))

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. ([Bible Exposition Commentary](#))

Loved (verb) ([25](#)) [agapao](#) see related study of noun **agape**) means to love unconditionally and sacrificially as God Himself loves sinful men (John 3:16), the way He loves the Son (John 3:35, 15:9, 17:23, 24). Note that [agapao](#) is a verb and by its verbal nature calls for action. This quality of love is not an emotion but is an action initiated by a volitional choice.

[SEE 9 page article on AGAPAO in the NIDNTT, PAGE 538](#)

MacArthur writes that **agapao** "expresses the purest, noblest form of love, which is volitionally driven, not motivated by superficial

appearance, emotional attraction, or sentimental relationship. (SEE [1 & 2 Thessalonians MacArthur New Testament Commentary](#))

Wuest writes that "Agapao speaks of a love which is awakened by a sense of value in an object which causes one to prize it. It springs from an apprehension of the preciousness of an object. It is a love of esteem and approbation. The quality of this love is determined by the character of the one who loves, and that of the object loved. ([Eerdmans Publishing](#) - used by permission)

Vine - Love can be known only from the actions it prompts. God's love is seen in the gift of His Son,¹ John 4:9, 10. But obviously this is not the love of complacency, or affection, that is, it was not drawn out by any excellency in its objects, Ro 5:8 ([note](#)). It was an exercise of the divine will in deliberate choice, made without assignable cause save that which lies in the nature of God Himself, cp. [Deuteronomy 7:7, 8](#). Love had its perfect expression among men in the Lord Jesus Christ, 2Co 5:14; Ep 2:4 ([note](#)); Ep 3:19 ([note](#)); Ep 5:2 ([note](#)); Christian love is the fruit of His Spirit in the Christian, Galatians 5:22 ([note](#)). Christian love has God for its primary object, and expresses itself first of all in implicit obedience to His commandments, John 14:15, 21, 23; 15:10; 1Jn 2:5; 5:3; 2Jn 6. Self-will, that is, self-pleasing, is the negation of love to God. ([Vine's Expository Dictionary of Old Testament and New Testament Words](#))

Charles Swindoll - You're not indispensable. I'm not indispensable. Nobody is indispensable, except the Lord I Jesus Christ. He's the head. He's the Preeminent One. He's the founder. He's in first place. And when He moves one and brings in another or demotes one and sets up another, He calls the shots. That is His sovereign right. The problem arises when we get to thinking we're sovereign. My friend, He put you where He wanted you. He gave you that job. He can take it away just as fast as He gave it. Just faithfully do your work, lie low, and exalt Christ. "I in them and You in Me, that they may be perfected in unity." (Jn 17:23) (BORROW [Bedside Blessings PAGE 296](#))

*Let us live near to Christ,
for this is the best way of promoting unity.*

C H Spurgeon - "Let us cultivate everything that would tend to unity. Are any sick? Let us care for them. Are any suffering? Let us weep with them. Do we perceive faults in a brother? Let us admonish him in love and affection. "Let us remember that we cannot keep the unity of the Spirit unless we all believe the truth of God." "Let us search our Bibles, therefore, and conform our views to the teaching of God's Word. Let us live near to Christ, for this is the best way of promoting unity. Divisions in churches never begin with those full of love for the Savior. Cold hearts, unholy lives, inconsistent actions—these are the seeds which sow schisms in the body. But he who lives near to Jesus, wears his likeness and copies his example, will be, wherever he goes, a holy link to bind the church more closely than ever together."

Bill Bright - Love Without Limit John 17:22, 23

One day, as I was reading this prayer of Jesus to God the Father, I leaped from my chair in excitement when I realized that God loves me as much as He loves His only begotten Son! What is more, He loves us unconditionally. That means He loves us not because we are good, or worthy of His love, but simply because of Who He is. Of course, the miracle of it all is that when Jesus, Who is the incarnation of God's love, comes to live within us, that same supernatural love becomes operative within us, enabling us to love others supernaturally as well. Agape (sacrificial, supernatural and unconditional love) is best described in the well-known and oft-quoted 1 Corinthians 13 - "Love is very patient and kind, never jealous or envious, never boastful or proud, never haughty or selfish or rude. Love does not demand its own way. It is not irritable or touchy. It does not hold grudges and will hardly even notice when others do it wrong. It is never glad about injustice, but rejoices whenever truth wins out. If you love someone you will be loyal to him no matter what the cost. You will always believe in him, always expect the best of him, and always stand your ground in defending him." (BORROW [Promises: A Daily Guide to Supernatural Living PAGE 10](#))

[God's Catalog](#)

By this all will know that you are My disciples, if you have love for one another. — John 13:35

Today's Scripture : John 17:20-26

Tis the season to receive catalogs in the mail. Every trip to the mailbox ends with an armload of slick holiday catalogs. Each one claims to offer me something I need—immediately. "Don't wait!" "Limited offer!" "Order now!"

The lure works. I open the pages to discover what I didn't know I needed. Sure enough, I see things that suddenly seem essential, even though a few minutes earlier I didn't know they existed. Manufacturers use catalog illustrations to create desire for their products.

In a way, Christians are God's catalogs. We are His illustration to the world of what He has to offer. His work in our lives makes us a picture of qualities that people may not know they need or want until they see them at work in us.

Jesus prayed that His followers would be unified so the world would know that God sent Him and loved them as God loved Him (John 17:23). When Christ is alive in us, we become examples of God's love. We can't manufacture love. God is the manufacturer, and we are His workmanship.

As you browse holiday catalogs, consider what the "catalog" of your life says about God. Do people see qualities in you that make them long for God? By: Julie Ackerman Link (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

What does the world see in us
That they can't live without?
Do they see winsome qualities
And love that reaches out?
—Sper

As a Christian, you are "God's advertisement."
Do people want what they see in you?

Ken Boa on John 17 - In this chapter, we are privileged to enter the most holy place of loving communion between the Father and the Son. In this high priestly prayer, offered just prior to the anguish of the garden, betrayal and arrest, trials, insults, beatings, and crucifixion, Jesus interceded on behalf of His disciples as well as those who believe in Him through their word. Now that He is about to leave the world, Jesus lifts up those who have been given to Him and asks His Father to "keep them in Your name, the name which You have given Me, that they may be one even as We are." Just as He is in the Father and the Father is in Him, so the Lord prays that those who have believed in Him would be perfected in unity and experience the mystery of "**I in them, and You in Me.**" (Jn 17:23) Prayer - Lord, it is impossible for me to grasp the full implications of this holy prayer, since it expresses Your Son's desire that all who know Him will enter into the fullness of communion with the divine Trinity, the all in all. (SEE [A Guided Tour of The Bible: A One-Year Journey Through 365 Key Chapters of the Bible](#))

Chris Tiegreen - Supernatural Unity

"I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me." John 17:23

"Unity in Christ is not something to be achieved; it is something to be recognized." —A. W. Tozer

IN WORD What does Jesus look for in His bride? A thorough reading of His priestly prayer in John 17 reveals His desire for believers' protection, sanctity, and joy. But above all, the overriding theme of His prayer is their unity. Complete unity. The kind of unity that He has with His Father.

Isn't He a little unrealistic here? A united front is attainable, perhaps, but the same kind of unity He has with His Father? Perfect oneness from within the Trinity? Look at our churches; there is division between them and within them. How could the Son of God, One with the Father, have such unanswered prayer?

Jesus is no fool. He knows well what He is doing when He lays before His Father and before us this humanly impossible ideal. The unity of sinful human beings is utterly unattainable but for one thing: His presence. His aim—aside from His Father's supernatural intervention in our fellowship—is for believers to hear or read these words and know beyond any doubt that we must depend on Him. There is no other way.

IN DEED Examine the characteristics of the disciples: antagonistic political opinions, different levels of education, diverse professions, varying temperaments. They had plenty of reason to argue with one another, and sometimes did (Matthew 20:24; Mark 9:34). After three years with Jesus and an outpouring of His Spirit they were "**one in heart and mind**" (Acts 4:32). What pulled them together? A common background? Not even close. A common goal? Not entirely. Just Him. His very, very real presence. This impossible standard of unity has only one solution: absolute dependence on Him. (SEE [The One Year At His Feet Devotional](#))

Chris Tiegreen - Real Evangelism

"I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me." John 17:23

"Love for the brethren is far more than an agreeable society whose views are the same." —A. W. Pink

IN WORD What is the greatest evangelistic tool of all time? Crusades? Short-term or long-term missions? Tracts? Door-to-door or neighbor-to-neighbor witnessing? Lifestyle evangelism? TV and radio? Films? Technology? All have been used by God, sometimes quite dramatically, to spread His gospel into the world. **But none of them are highlighted in Scripture as the key to pointing to the Christ as God's Son. That honor goes to unity.**

Most evangelistic training manuals and classes do not include a session on the unity of the church. But Jesus prays for His believers to be one—completely united—in order "to let the world know that you sent me." Such unity stands out because true, loving fellowship is alien to this world. "By this all men will know that you are my disciples, if you love one another" (John 13:35). The implication is clear: If we don't love one another, the world won't know.

IN DEED Have you ever been in a fellowship in which "all the believers were one in heart and mind" (Acts 4:32)? If you have, you know that such a fellowship acts as a magnet to everyone around it. It grows deeper and often larger. People are drawn to something they know to be supernatural; they marvel at unity because it does not come from human impulse.

And the reverse is true. No one is drawn to a church that bickers. Chronic strife is a clear sign that Jesus is not acknowledged as Lord in that place. The genuine unity of the saints is the greatest tool of evangelism God has given us. Do not seek others for the kingdom without seeking this as well. (SEE [At His Feet: Daily Readings to Deepen Your Walk with Jesus - Page 25](#))

D L Moody - John 17:23 - Does the Father find in Jesus no stain of sin? He finds none, believer, in thee, for Jesus is thy righteousness. Does the Father visit Christ no more with judgment because He has fully judged Him as our sin bearer on the cross? Then, believer, He judges thee no more, for "there is now no condemnation to them which are in Christ Jesus." Does the Father look upon the Son with complacency and delight? Then, believer, He rejoices over thee, for thou art "accepted in the Beloved." Dead with Christ, risen with Christ, exalted with Christ to the heavenly places, His righteousness, His life, His glory, all are yours.

Vance Havner - The Interchangeable Triad

I in them, and thou in me... John 17:23.

We are in him... I John 5:20.

God is in Christ, Christ is in us who believe, we are in Christ—glorious identification that overflows all our figures to describe it! The Head and the Body, the Vine and the Branches—we are partakers of the Divine Nature (2Pe 1:4).

Our poor little word images cannot say it. Sometimes we try with illustrations from daily life. The iron is in the fire, we say; then the iron grows red and we say the fire is in the iron. But all such efforts fall short.

"Your life is hid with Christ in God" (Col 3:4)—that is one way of looking at it. Those two precious words, "In Christ," lie scattered like jewels all over the New Testament. "Christ liveth in me," "Christ in you the hope of glory"—that is another facet of this gem. And what a red-letter day it has been for many a soul when "Christ liveth in me" gets translated from theology into reality!

Anyway you look at it, this Interchangeable Triad is something to shout about. "Thou in me, I in them, we... in him.

- See related discussion of [in Christ](#)

Steven Cole has an excellent discussion on Christian Unity (from [The Unity of the Church](#))

Christian unity is not organizational or external unity.

1) CHRISTIAN UNITY IS NOT DENOMINATIONAL UNITY.

Organizations such as the World Council of Churches and the National Council of Churches are prominent in promoting organizational or external unity among various denominations. The idea is to set aside the areas we differ and come together on common ground. But both councils are notoriously theologically and politically liberal and inclusive of denominations that deny or compromise the gospel. Christ was not praying for a one-world church organized under one leader and church government.

2) CHRISTIAN UNITY IS NOT UNIFORMITY.

Being one body in Christ does not mean that we all must look alike, talk alike, and enjoy the same kinds of activities. Back in the early 1970's, I knew many "hippie" young people who got swept up in the "Local Church" movement under the Chinese leader, Witness Lee. Overnight, they cut off their long hair and beards and started wearing white shirts with narrow black ties, just as

Witness Lee did. They even gestured and sounded like him when they talked. It was kind of eerie, but it had nothing to do with true Christian unity! The very analogy of being members of Christ's body implies that all the members do not look the same or serve the same function. The beauty of the body is that it functions as one body although it consists of many different members.

3) CHRISTIAN UNITY IS NOT UNANIMITY ON EVERY DOCTRINE.

We need to think carefully here! There are three broad levels of Bible doctrines:

(1) Essential truths, necessary for salvation. To deny any of these would be heresy and a denial of the faith. All true Christians agree on these truths. These include: The inspiration and authority of Scripture; the Trinity; the full deity and humanity of Jesus Christ; His substitutionary death on the cross; His bodily resurrection; His bodily second coming; and, salvation by grace through faith alone, apart from works.

(2) Important, but non-saving, truth. These truths affect how we live as Christians, the way we understand God, man, salvation, the Christian life, etc. But genuine believers differ on these matters. Some examples: Biblical prophecy; Calvinism vs. Arminianism; views of baptism; charismatic gifts; roles of men and women in the church and home; church government; Christians and psychology; and, views of creation. Some of these issues are more important in that they border on essential doctrines (e.g., some issues in Calvinism vs. Arminianism deal with salvation and the gospel). So there are gray areas between each of the categories.

(3) Interesting, but not essential or important matters. These issues won't affect the way you live your Christian life. They include minor interpretive issues on difficult texts; some methods that are not mandated by Scripture; and other issues. For example: Who were the sons of God in Genesis 6? When does the battle in Ezekiel 38 take place? Did Christ descend into hell (1 Pet. 3:19-20)?

So it's important to discern the level of importance of a doctrine before you debate it with another Christian or divide from him over it. Paul instructs Timothy (1 Tim. 1:4-5) not to pay attention to myths or endless genealogies, which only give rise to speculation, but to focus on teaching that leads to love from a pure heart, a good conscience, and a sincere faith. Christian unity is not organizational or external unity. Then, what is it?

Christian unity is based on shared life through faith in Christ through the apostolic witness to Him.

If you have put your trust in Jesus Christ, then He is praying for you in these verses. He says (John 17:20), "I do not ask on behalf of these alone, but for those also who believe in Me through their word." Note two things:

1) CHRISTIAN UNITY IS BASED ON OUR COMMON SALVATION IN JESUS CHRIST.

Jesus is not praying for the entire world here (John 17:9). He is not praying for inter-faith unity among all Christians, Buddhists, Hindus, and Muslims, as promoted by many inter-faith prayer services this past week. Rather, He is praying specifically for those who believe in Him through the apostles' word. That word is recorded for us in the New Testament, which the Holy Spirit inspired them to write (John 14:26; 16:13, 14).

The core message of the apostolic witness centers on salvation through faith in the life, substitutionary death, and resurrection of Jesus Christ. As we saw (John 1:12-13), "But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God." The new birth is the basis of our unity in Christ.

Jesus compares this unity with that which exists between Him and the Father (John 17:21): "that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, ..." Jesus and the Father are eternally one in their shared nature as God. When we are born again and become children of God, we share in the divine nature (John 1:12-13; 2 Pet. 1:4). So in this sense, Jesus' prayer was answered on the Day of Pentecost, when the Holy Spirit came on all believers, uniting them in the one body of Christ. Since then, all who believe the apostolic witness to Christ share new life in Him (1 Cor. 12:13): "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit." This is the unity of the Spirit that Paul talks about (Eph. 4:3). It is a fact, and yet we must be diligent to preserve it.

2) CHRISTIAN UNITY IS BASED ON OUR COMMON GLORY IN JESUS CHRIST.

Jesus prays (John 17:22), "The glory which You have given Me I have given to them, that they may be one, just as We are one." What does Jesus mean? Godly commentators differ, so I can't be dogmatic. We know that Christ has an incommunicable glory, which He did not receive and He does not bestow. In that sense, God does not share His glory with anyone (Isa. 42:8). But we can piece together several verses that steer us in the right direction. John (1:14) testifies, "And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth." Then John 1:16 adds, "For of His fullness we have all received, and grace upon grace." So in part, the glory that Christ has given us is the glory of our

salvation, received and sustained by abundant grace.

Also, for Christ, the epitome of His glory was displayed at the cross (John 12:28; 13:31-32), which supremely shows His love, justice, holiness, and grace. This leads Leon Morris (The Gospel According to John [Eerdmans], p. 734) to interpret the glory that He gives to all of His disciples: "... 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." (D. A. Carson, BORROW [The Farewell Discourse and Final Prayer of Jesus](#) [Baker], p. 198, concurs.) Morris (p. 735) and Carson (ibid.) cite William Barclay (The Gospel of John [Westminster], 2:219):

We must never think of our cross as our penalty; we must think of it as our glory....The harder the task we give a student, or a craftsman, or a surgeon, the more we honour him.... So when it is hard to be a Christian, we must regard it as our glory, as our honour given to us by God.

Also, Jesus explains what this glory entails in John 17:23: "I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me." There are two parts to this: First, "I in them and You in Me" points to Christ's indwelling us through the Holy Spirit, who is given to all who believe. Through the Spirit, the triune God dwells in every believer! Even though the world may not see it very clearly, as we are perfected in unity, they will get a glimpse of the glory of God (e.g. the fruit of the Spirit) in us.

Second, Jesus says that the Father has loved us, even as He has loved Jesus! What a staggering statement! The love of the Father for the Son is eternal and infinite. There is no way to measure it. It surpasses all comprehension (Eph. 3:18). The best picture we have of the Father's love for us is when He sent Jesus to die on the cross for our sins. Have you experienced the love of God for you in Christ at the cross? That love is your glory and the common glory of every true believer. It brings us together into the one worldwide family of God. Our unity is based on our common salvation in Christ and our common glory in Christ.

Why is Christian unity important?

Christian unity is important because it is a major factor in our witness to the world, so that they may believe in Jesus Christ.

Jesus mentions this twice: In John 17:21, He prays that we all may be one ... "so that the world may believe that You sent Me." In verse 23, He prays that we may be perfected in unity "so that the world may know that You sent Me." Note that faith is not nebulous or subjective. Rather, faith centers on the truth that the Father sent Jesus, His Son, to earth. As John repeatedly emphasizes, He sent Him to be the Savior of all who believe in Him. But, how can the world believe in Jesus? Paul explains (Rom. 10:14-15),

How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!"

We are often the only Bible that people read.

We are often the only Bible that people read. By our godly lives, by our verbal witness to the person and work of Christ, and by our visible unity with all true believers, we proclaim to the world the truth that God sent His Son to pay for the sins and give eternal life to all that believe (John 3:16). That leads to the third question:

How is Christian unity expressed?

Christian unity is expressed by believers' common love, common purpose, and common mission.

A. Christian unity is expressed by believers' common love.

Jesus makes the staggering statement that the Father has loved us even as He loved Jesus! While we will spend eternity trying to fathom the depths of the Father's love for us, it should be increasingly influencing our daily lives. Perhaps it is nowhere expressed more eloquently than in Paul's conclusion of Romans 8, where he says that nothing can separate us from the love of God which is in Christ Jesus our Lord.

I remember holding our firstborn child in my arms and feeling my love for her well up as I gazed into her tiny face. Suddenly, it dawned on me, "My parents must love me as much as I love my baby daughter!" Then it further hit me, "The heavenly Father loves me far more than any earthly father can love his children!"

John applies this wonderful truth (1 John 4:11): "Beloved, if God so loved us, we also ought to love one another." The logic of that is so simple, and yet it is often so difficult to obey! But after loving God, the second great commandment is that we love others even as we do in fact love ourselves (Matt. 22:39).

It's relatively easy to love folks who are just like you. But the church is to show Christ's love across racial, cultural, generational, and economic divides as we worship together and care for one another. There was no greater divide in Paul's day than that between Jews and Gentiles. But Paul emphasized that the glory of the church is that Christ removed the barrier between those two diverse groups and made them one (Eph. 2:14-22). He insists (Col. 3:11) that in the church, "there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all." When people who are divided in the world display their love for one another in the local church, the world takes notice.

In the early 1970's, I had the privilege of visiting the "Body Life" service at Peninsula Bible Church in Palo Alto, California, where the late Ray Stedman was the pastor. There were little white-haired ladies sitting next to long-haired hippies. Through the stories shared, it was evident that although they were from very different segments of American life, both sides loved each other. That display of Christ's love resulted in many unbelievers coming to see what was going on and eventually coming to faith in Christ.

B. Christian unity is expressed by believers' common purpose.

Although we have different gifts and different callings, our common purpose is to glorify God in all that we do (1 Cor. 10:31). We glorify Him by living in obedience to His commands and by bearing much fruit (John 15:8, 10). We glorify Him as we are more and more conformed to the image of Jesus Christ (2 Cor. 3:18).

C. Christian unity is expressed by believers' common mission.

In urging the Philippian church toward unity, Paul put it like this (Phil. 1:27): "Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel." Our common mission is to fulfill the Great Commission, to make disciples of all the nations (Matt. 28:19). Again, while we may differ with other believers over secondary matters, as long as they proclaim the truth of the gospel, we should rejoice that Christ is being proclaimed (Phil. 1:15-18).

John 17:24 "Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world."

- **I will:** John 12:26 14:3 Mt 25:21,23 26:29 Lu 12:37 22:28-30 23:43 2Co 5:8 Php 1:23 1Th 4:17 Rev 3:21 7:14-17
- **may:** Ge 45:13 1Co 13:12 2Co 3:18 4:6 1Jn 3:2 Rev 21:22
- **for:** John 17:5 Pr 8:21-31

Related Passages:

Luke 23:43 And He said to him, "Truly I say to you, today **you shall be with Me in Paradise.**"

John 12:26 "If anyone serves Me, he must follow Me; **and where I am, there My servant will be also;** if anyone serves Me, the Father will honor him.

John 13:36 Simon Peter *said to Him, "Lord, where are You going?" Jesus answered, "Where I go, you cannot follow Me now; **but you will follow later.**"

John 14:3 "If I go and prepare a place for you, I will come again and receive you to Myself, that **where I am, there you may be also.**

Romans 8:17; and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him **so that we may also be glorified with Him.**

Philippians 1:23 But I am hard-pressed from both directions, **having the desire to depart and be with Christ,** for that is very much better;

2 Corinthians 5:8 we are of good courage, I say, and prefer rather to be absent from the body **and to be at home with the Lord.**

1 Thessalonians 4:17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and **so we shall always be with the Lord.**

2 Timothy 2:11-12 It is a trustworthy statement: For if we died with Him, **we will also live with Him;** 12 If we endure, **we will also reign with Him;** If we deny Him, He also will deny us;

1 John 3:2 Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that

when He appears, we will be like Him, because we will see Him just as He is.

Revelation 22:3-4+ There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; 4 **they will see His face**, and His name will be on their foreheads.

HEAVEN IS OUR SURE HOPE AND THE DESIRE OF OUR LORD

Father, I (present tense - continually) **desire** ([thelo](#) - will) **that** ([hina](#) - term of purpose) **they also, whom You have given Me, be with Me where I am - I desire** (expressing the action of His will and is not simply a wish) speaks of Jesus longing for the consummation of redemption, which will come to be when all His disciples are forever with Him in Heaven. As an aside as He prays for His disciples, He uses "I will" but as He prays for Himself, He says "not what I will, but what You will." (Mk 14:36+)

Notice Jesus uses the present tense in the phrase **where I am** ([eimi ego](#) reverse of usual "ego eimi"), even though He was not yet there (cf Jn 12:26; Jn 13:36; Jn 14:3; Ro 8:17; 2Ti 2:11-12). His point is that the realization of that day was so sure He could speak of it in the present tense. This passage echoes Jesus' promises to the eleven disciples in John 13:36+ and John 14:3+. However, this prayer would not just be for the eleven but for all disciples throughout the ages. Jesus is praying for believers to be with Him in heaven, which will be the time when the unity of the Body attains perfection (eternally). He again acknowledges we as believers in Jesus are the Father's gift to Him.

THOUGHT - Have you ever thought of yourself as a "gift" from Your Heavenly Father to His Son? It certainly gives one a different perspective on our present lives. If we have been given to the Son, the clear implication is that we are His and we are not our own to do as we please but to do as He pleases. O, Holy Spirit enable us to be fully His in heart and soul and mind and strength each day of our fleeting life. Amen. Paul echoes this thought asking rhetorically "Or do you not know that your body is a temple of the Holy Spirit Who is in you, Whom you have from God, and that **you are not your own**? For (EXPLANATION - OF WHY YOU ARE NO LONGER YOUR OWN OR "ON YOUR OWN") you have been bought with a price: therefore (CONCLUSION OF FACT YOU BELONG TO JESUS IS WE SHOULD GLORIFY HIS FATHER) glorify God in your body." (1Co 6:19-20+)

Spurgeon on be with Me where I am - "Was he not carried away by the fervor of his devotion? Where was he when he uttered the words of our text? If I follow the language I might conclude that our Lord was already in heaven. He says, 'rather, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory.' Does he not mean that they should be in heaven with him? Of course he does; yet he was not in heaven; he was still in the midst of his apostles, in the body upon earth; and he had yet Gethsemane and Golgotha before him ere he could enter his glory. He had prayed himself into such an exaltation of feeling that his prayer was in heaven, and he himself was there in spirit."

Spurgeon - This is Christ's last will and testament: "Father, I will." It is not merely his prayer, but he makes this as one clause in his will, that all whom the Father gave him should be with him to behold his glory. And it will be so, beloved. He will not lose one of his own. He will never drop from that dear pierced hand any portion of the eternal gift of his Father. ([Exposition of John](#))

Steven Cole on I desire or I will - He uses the Greek verb ([thelo](#)) meaning, "I will." In the garden, Jesus prayed (Luke 22:42), "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done." But here, Jesus expresses His will, namely, that all whom the Father has given Him be with him in heaven to see His glory. Of course, Jesus' will and the Father's will are in complete agreement.

So that ([hina](#) - term of purpose) **they may** (present tense - continually) **see** ([theoreo](#) - continually behold with sustained attention) **My glory** ([doxa](#)) **which You have given Me** - To **BE** and to **SEE**! To **BE** with Him and to **SEE** Him (FOREVER!) What is our purpose for going to Heaven, to **BE WITH** Jesus? To forever **SEE** His majestic glory. As Rev 22:4+ says we "**will see His face**."

THOUGHT - Do you long to be with Jesus and see His glory? If you don't enjoy spending time with Christ in His Word now, you probably aren't very excited about being with Him in eternity. I can't answer how billions of saints will be able all to be with Jesus in a personal way, but somehow the Lord is able to deal with that conundrum. But however it happens, it will be the ultimate experience of experiences!

*Face to face with Christ my Savior,
Face to face—what will it be—
When with rapture I behold Him,
Jesus Christ who died for me?
-- Carrie Breck*

We see at least a partial answer to Jesus' desire in Acts 7:55-56+ when Stephen was being stoned to death by the angry Jews...

But being full of the Holy Spirit, he gazed intently into heaven and **saw the glory of God, and Jesus** standing at the right hand of God; and he said, "Behold, I see the heavens opened up and the Son of Man standing at the right hand of God."

Steven Cole on **BE** and **SEE** Jesus and His glory - The best part about heaven will not be golden streets or being with your loved ones or meeting all of the great saints from the past or even having a new resurrection body, as wonderful as all those things will be. The best part of being in heaven will be to be with Jesus forever and to see His glory....D. L. Moody said that when he got to heaven, he wanted to sit with Jesus for 1,000 years and then he would ask, "Where is Paul?" He meant, the greatest thing about heaven will be to be with Jesus.

For (because) **You loved** ([agapao](#)) **Me before the foundation** ([katabole](#)) **of the** (physical) **world** ([kosmos](#)) - Jesus explains the two gifts the Father gave Jesus in this passage. Because the Father **loved** His Son He gave Him glory and believers who will behold His glory. The foundation for these gifts is that the Father has eternally **loved** the Son. He has given the redeemed as an eternal gift to the Redeemer to gaze on His glory forever. **Before the foundation of the world** obviously speaks of eternity before time began, before creation (Ge 1:1+), before Jesus spoke the world into existence (Heb 11:3+, Heb 1:2+, Jn 1:3+, Col 1:16+). This passage repeats the idea of Jn 17:5 ("before the world was") and also affirms Jesus pre-existence (see [Pre-existence](#))

The katabolē of the world (cf. Matthew 13:35; 25:34; Luke 11:50; Ephesians 1:4; Hebrews 4:3; 9:26; 1 Peter 1:20; Revelation 13:8; 17:8) is the "laying down" of its foundation. [When was before the foundation of the world?](#)

Steven Cole summarizes John 17:24 with 3 points - (1) Heaven is a certainty for all whom the Father has given to His Son. (2) The best thing about heaven will be to be with Jesus and to see His glory. (3) Another joy of heaven is that it will be a place where we see and experience fully the Father's infinite love. (See Jonathan Edwards' sermon [Heaven, a World of Love](#))

*O Jesus, Thou hast promised
To all who follow Thee,
That where Thou art in glory
There shall Thy servant be;
And, Jesus, I have promised
To serve Thee to the end
O give me grace to follow,
My Master and my Friend.*
---John Ernest Bode, 1816–74

Desire (Want, Will, Wish) ([2309](#)) [thelo](#) see study of derivative [thelema](#); see synonyms [boule](#) and [boulomai](#) is a very common NT verb (208x) which primarily refers to exercising of one's will with the underlying sense of to be willing, to desire, to want or to wish (in [Jn 15:7](#) in context of prayer). To apply oneself to something (or to will). **Thelo** "expresses not simply a desire, but a determined and constant exercise of the will." (W E Vine) Thelo expresses not only desire, but executive will, active volition and purpose (1Cor 10:20). **Thelo** is translated "to want or wish", this positive sense indicating a desire to see something done. It is an active decision of the will, thus implying volition and purpose. It is a conscious willing and denotes a more active resolution urging on to action and expresses a purpose or determination or decree, the execution of which is, or is believed to be, in the power of him who wills.

THELO IN JOHN'S GOSPEL - Jn. 1:43; Jn. 3:8; Jn. 5:6; Jn. 5:21; Jn. 5:35; Jn. 5:40; Jn. 6:11; Jn. 6:21; Jn. 6:67; Jn. 7:1; Jn. 7:17; Jn. 7:44; Jn. 8:44; Jn. 9:27; Jn. 12:21; Jn. 15:7; Jn. 16:19; Jn. 17:24; Jn. 21:18; Jn. 21:22; Jn. 21:23

*To observe with sustained attention,
which includes the idea of entering into and experiencing something.*

See (behold, look, observe, watch) ([2334](#)) [theoreo](#) from [theaomai](#) = to look at closely or attentively or contemplatively - even with a sense of wonder; cp **theoros** = a spectator) (Gives us English = theater, theorize) usually refers to physical sight but can also refer to perception and understanding. To observe with sustained attention, which includes the idea of entering into and experiencing something. You To observe something with sustained attention, be a spectator. It means to gaze, to look with interest and purpose, to carefully examine with emphasis on or attention to details. To behold intensely or attentively. Our English word *scrutinize* conveys this sense, for it means to examine closely and minutely. To be a spectator and thus to understand or perceive. To contemplate (Heb 13:7). **Theoreo** in some contexts can include the idea of to behold with amazement. For example, in Mark 5:15 **theoreo** is not translated merely "**see**" but "**observe**" for as **Vincent** explains "(theoreo) was more than simple seeing. The verb means looking

steadfastly, as one who has an interest in the object, and with a view to search into and understand it: to look inquiringly and intently. (Ed Note: And even with a sense of amazement.)

THEOREO IN JOHN'S GOSPEL - Jn. 2:23; Jn. 4:19; Jn. 6:19; Jn. 6:40; Jn. 6:62; Jn. 7:3; Jn. 8:51; Jn. 9:8; Jn. 10:12; Jn. 12:19; Jn. 12:45; Jn. 14:17; Jn. 14:19; Jn. 16:10; Jn. 16:16; Jn. 16:17; Jn. 16:19; Jn. 17:24; Jn. 20:6; Jn. 20:12; Jn. 20:14

Foundation (2602) **katabole** from **kataballo** = to throw down from **kata** = down + **ballo** = throw, cast) is literally a casting down or laying down. The original idea was the laying down of the foundation of a house. **Katabole** was a technical term for putting seed into the ground, it is also used of the role of the male in impregnating the female and there is one such use in Hebrews 11:11, referring to the casting in or sowing of seed, conveying the idea of begetting. **TDNT** adds that **katabole** meant "'laying down," is used for, e.g., the casting of seed, human begetting, the sowing of war, and the establishment of government." Ten of the 11 NT uses of **katabole** (there are no uses in the LXX) are in the phrase "**foundation of the world**". The *katabolē* of the world (cf. Matthew 13:35; 25:34; Luke 11:50; Ephesians 1:4; Hebrews 4:3; 9:26; 1 Peter 1:20; Revelation 13:8; 17:8) is the "laying down" of its foundation.

KATABOLE - 11V -Matt. 13:35; Matt. 25:34; Lk. 11:50; Jn. 17:24; Eph. 1:4; Heb. 4:3; Heb. 9:26; Heb. 11:11; 1 Pet. 1:20; Rev. 13:8; Rev. 17:8

John 17:24 Clearly Implies subordination of the Son - See article ["The Subordination of the Son," by John Dahms](#) who writes...

(1) **1 Cor 15:24, 28** (is) The locus classicus for the doctrine of the essential subordination of the Son is 1 Cor 15:24, 28....These verses imply that the last of the eschatological events prior to the eternal state will be the subjection of the Son to the Father and that this will be the condition forever thereafter. And surely his final relationship to the Father will not be inferior to the relationship he had with the Father in his *præexistent* state (cf. John 17:5; Phil 2:6-11).

(2) **John 17:24**. Jesus is represented as praying: "Father, I desire t h a t they also whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world." In the light of 17:5 ("Father, glorify me with the glory which I had with thee before the world was made") it is clear that His eternal glory is in view. And that this glory is said to be the Father's gift to Him implies an eternal subordination.

C H Spurgeon - The Redeemer's prayer - John 17:24 (Full sermon [The Redeemer's Prayer](#))

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John 17:24

When we get a glimpse of Christ, many step in to interfere. We have our hours of contemplation, when we draw near to Jesus, but alas! how the world steps in and interrupts even our most quiet moments—the shop, the field, the child, the wife, the head, perhaps the very heart, all these are interlopers between ourselves and Jesus. Christ loves quiet; he will not talk to our souls in the busy market place, but he says, "Come, my love, into the vineyard, get thee away into the villages, there will I show thee my love." But when we go to the villages, behold the Philistine is there, the Canaanite has invaded the land. When we would be free from all thought except thought of Jesus, the wandering band of Bedouin thoughts come upon us, and they take away our treasures, and spoil our tents. We are like Abraham with his sacrifice; we lay out the pieces ready for the burning, but foul birds come to feast on the sacrifice which we desire to keep for our God and for him alone. We have to do as Abraham did; "When the birds came down upon the sacrifice, Abraham drove them away." But in heaven there shall be no interruption, no weeping eyes shall make us for a moment pause in our vision; no earthly joys, no sensual delights, shall create a discord in our melody; there shall we have no fields to till, no garment to spin, no wearied limb, no dark distress, no burning thirst, no pangs of hunger, no weepings of bereavement; we shall have nothing to do or think upon, but for ever to gaze upon that Sun of righteousness, with eyes that cannot be blinded, and with a heart that can never be weary.

The Upside Of Dying

Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory.
— John 17:24

Today's Scripture : John 17:20-26

A Sunday school teacher asked some 5-year-olds a series of questions to help them realize that trusting in Jesus is the only way to get to heaven. He asked, "If I sell everything I have and give the money to the church, would that get me into heaven?" "No," they

answered. "How about if I keep everything clean in and around the church?" Another "No." "If I love my family, am kind to animals, and give candy to every child I meet, will that get me to heaven?" Another unanimous "No!" Then he asked, "What will get me into heaven?" A little boy shouted, "You have to be dead!"

This was hardly the answer the teacher expected, but the youngster was right. The Bible tells us that we all must leave our flesh-and-blood bodies (1 Corinthians 15:50-52). Unless we are alive when Jesus returns, we all must die before entering His presence.

British preacher Charles Haddon Spurgeon captured this truth in a sermon titled "Why They Leave Us." He pointed out that Jesus' prayer in John 17:24 is answered every time a Christian dies. The person leaves his body and enters the presence of his Savior, where he beholds His glory. What a comfort for the believer! It reveals the upside of dying. Is that your confidence? By: Herbert Vander Lugt (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

The death of people whom we love
Brings sorrow and deep pain;
But if our loved ones know the Lord,
Our loss becomes their gain.
—Sper

When Christians die, they have just begun to live.

Mysterious Truth

Precious in the sight of the Lord is the death of His saints. — Psalm 116:15

Today's Scripture : John 17:20-26

Sometimes when the infinite God conveys His thoughts to finite man, mystery is the result. For example, there's a profound verse in the book of Psalms that seems to present more questions than answers: "Precious in the sight of the Lord is the death of His faithful servants" (116:15 niv).

I shake my head and wonder how that can be. I see things with earthbound eyes, and I have a tough time seeing what is "precious" about the fact that our daughter was taken in a car accident at the age of 17—or that any of us have lost cherished loved ones.

We begin to unwrap the mystery, though, when we consider that what is precious to the Lord is not confined to earthly blessings. This verse examines a heaven-based perspective. For instance, I know from Psalm 139:16 that Melissa's arrival in God's heaven was expected. God was looking for her arrival, and it was precious in His eyes. And think about this: Imagine the Father's joy when He welcomes His children home and sees their absolute ecstasy in being face to face with His Son (see John 17:24).

When death comes for the follower of Christ, God opens His arms to welcome that person into His presence. Even through our tears, we can see how precious that is in God's eyes. By: Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Lord, when sorrow grips our hearts as we think about
the death of one close to us, remind us of the joy You are
experiencing as our loved one enjoys the pleasures of
heaven. Please allow that to give us hope and comfort.

A sunset in one land is a sunrise in another.

C H Spurgeon - Why they leave us John 17:24 (See full sermon [Why They Leave Us](#))

'Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.' John 17:24

Where did our Lord's glory come from? 'Thou gavest me', says Jesus. Hence it is the Father's glory passed over to the Son. Yet Jesus calls it 'my glory,' for it is truly his own. The saints are to behold this and it will be their glory to see it. Here we have the Father, the Elder Brother, the many brethren and a wonderful communism of interests and possessions. It is ever so in a loving family. There we draw no hard and fast lines: 'all mine are thine, and thine are mine'. We ask not whose is this or that when we are at home. If you were to go into a stranger's house, you would not think of taking this or that, but as your father's own son you make yourself at home and no one enquires, 'What are you doing?' Bridegroom and bride do not quarrel about property whether it be his or hers. Laws have been made lately to settle different estates for those who are one: this is well enough when love is gone, but true conjugal love

laughs at all that can make separate that which 'God hath joined together'. The wife says, 'That is mine.' 'No' says the caviller, 'it is your husband's.' Her answer is, 'and therefore it is mine.' In that blessed union, into which divine love has admitted us, Christ is ours, and we are Christ's; his Father is our Father; we are one with him; he is one with the Father: hence all things are ours and the Father himself loves us. So when the Lord brings his people home, we shall be one with him, and he one with the Father, and we also in him one with the Father, so that we shall then find boundless glory in beholding the glory of our Lord and God.

C H Spurgeon - Morning and Evening - John 17:24 -

O death! why dost thou touch the tree beneath whose spreading branches weariness hath rest? Why dost thou snatch away the excellent of the earth, in whom is all our delight? If thou must use thine axe, use it upon the trees which yield no fruit; thou mightest be thanked then. But why wilt thou fell the goodly cedars of Lebanon? O stay thine axe, and spare the righteous. But no, it must not be; death smites the goodliest of our friends; the most generous, the most prayerful, the most holy, the most devoted must die. And why? It is through Jesus' prevailing prayer—"Father, I will that they also, whom thou hast given me, be with me where I am." It is that which bears them on eagle's wings to heaven. Every time a believer mounts from this earth to paradise, it is an answer to Christ's prayer. A good old divine remarks, "Many times Jesus and his people pull against one another in prayer. You bend your knee in prayer and say 'Father, I will that thy saints be with me where I am'; Christ says, 'Father, I will that they also, whom thou hast given me, be with me where I am.' " Thus the disciple is at cross-purposes with his Lord. The soul cannot be in both places: the beloved one cannot be with Christ and with you too. Now, which pleader shall win the day? If you had your choice; if the King should step from his throne, and say, "Here are two supplicants praying in opposition to one another, which shall be answered?" Oh! I am sure, though it were agony, you would start from your feet, and say, "Jesus, not my will, but thine be done." You would give up your prayer for your loved one's life, if you could realize the thoughts that Christ is praying in the opposite direction—"Father, I will that they also, whom thou hast given me, be with me where I am." Lord, thou shalt have them. By faith we let them go.

John Piper - [What Does Jesus Want for Christmas?](#) —John 17:24

We can see the answer in his prayers. What does he ask God for? His longest prayer is John 17. The climax of his desire is in verse 24.

Among all the undeserving sinners in the world, there are those whom God has "given to Jesus." These are those whom God has drawn to the Son (John 6:44, 65). These are Christians—people who have "received" Jesus as the crucified and risen Savior and Lord and Treasure of their lives (John 1:12; 3:17; 6:35; 10:11, 17–18; 20:28). Jesus says he wants them to be with him.

Sometimes we hear people say that God created man because he was lonely. So they say, "God created us so that we would be with him." Does Jesus agree with this? Well, he does say that he really wants us to be with him! Yes, but why? Consider the rest of the verse. Why does Jesus want us to be with him?

... to see my glory that you [Father] have given me because you loved me before the foundation of the world.

That would be a strange way of expressing his loneliness. "I want them with me so they can see my glory." In fact, it doesn't express his loneliness. It expresses his concern for the satisfaction of our longing, not his loneliness.

Jesus is not lonely. He and the Father and the Spirit are profoundly satisfied in the fellowship of the Trinity. We, not he, are starving for something. And what Jesus wants for Christmas is for us to experience what we were really made for—seeing and savoring his glory.

Oh, that God would make this sink in to our souls! Jesus made us (John 1:3) to see his glory.

Just before he goes to the cross he pleads his deepest desires with the Father: "Father, I desire [I desire!] that they . . . may be with me where I am, to see my glory."

But that is only half of what Jesus wants in these final, climactic verses of his prayer. I just said we were really made for seeing and savoring his glory. Is that what he wants—that we not only see his glory but savor it, relish it, delight in it, treasure it, love it? Consider verse 26, the very last verse:

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.

That is the end of the prayer. What is Jesus's final goal for us? Not that we simply see his glory, but that we love him with the same love that the Father has for him: "that the love with which you [Father] have loved me may be in them."

Jesus's longing and goal is that we see his glory and then that we be able to love what we see with the same love that the Father has for the Son. And he doesn't mean that we merely imitate the love of the Father for the Son. He means the Father's very love

becomes our love for the Son—that we love the Son with the love of the Father for the Son. This is what the Spirit becomes and bestows in our lives: Love for the Son by the Father through the Spirit.

What Jesus wants most for Christmas is that his elect be gathered in and then get what they want most—to see his glory and then savor it with the very savoring of the Father for the Son.

What I want most for Christmas this year is to join you (and many others) in seeing Christ in all his fullness and that we together be able to love what we see with a love far beyond our own half-hearted human capacities. This is our goal in these Advent devotionals. We want together to see and savor this Jesus whose first “advent” (coming) we celebrate, and whose second advent we anticipate.

This is what Jesus prays for us this Christmas: “Father, show them my glory and give them the very delight in me that you have in me.” Oh, may we see Christ with the eyes of God and savor Christ with the heart of God. That is the essence of heaven. That is the gift Christ came to purchase for sinners at the cost of his death in our place.

J C Philpot - John 17:24

Nothing short of the revelation and communication of this glory could satisfy the heart of God; and nothing short of the partaking of this glory can satisfy the heart of man. Heaven short of this would be no heaven to his soul. Not to see the glory of God in the face of Jesus Christ; to have no view of the glory of an incarnate God; not to be conformed to His glorious image, so as to be perfectly holy both in body and soul—were these things denied, there would be no heaven at all for the redeemed among the children of men.

But God, in giving the saints heaven as their happy home, gave them with it an eternal weight of glory. He has designed that all whom he has chosen unto salvation should reach the heavenly shore; that none should suffer shipwreck by the way; that sin should not be their ruin; that Satan should not succeed in any of his devices against their eternal safety; but that every member of the mystical body of Christ should be for ever which their glorious Head in the realms of bliss, to behold and to be partakers of the glory which shall be revealed when He comes and all His saints with Him. It is the prospect of this glory which animates the Christian in all his battles against sin, and encourages him never to quit the field until victory crown the strife. It nerves his heart in all the troubles and trials of this mortal state, still to press forward to win this immortal prize, that he may safely reach that land where tears are wiped from off all faces, and where the glory of God the Father, God the Son, and God the Holy Ghost will be seen and enjoyed through the glorified humanity of Jesus without a cloud to dim its rays, or intercept its eternal lustre. (Ears from Harvested Sheaves.)

J J Knapp - John 17:24 Father, I Will

After having prayed for Himself and for the disciples, the Messiah prayed finally for those who would come to believe by the word of the apostles. He prayed for their unity in life. However, He also thought of their future after the earthly life, and with this in mind, he said: “Father, I will that they also, whom thou hast given me, be with me where I am.”

“Where I am,”—behold how He described heaven. Often the world questions in a mocking way whether there is any heaven, and where it is, and what it is. But Jesus simply answered: “Where I am.” The Holy Scriptures speak of that blessed world in many ways. A paradise with frolicking streams. A city with gates of pearl and glistening walls. A wedding full of joy with playing of stringed instruments and new songs. However, the richest description of heaven is contained in the sober word of our text: “Where I am.” Indeed, if we were to enter the heavenly Jerusalem and walk over the golden streets, but our eye looked in vain for Jesus, then heaven would be removed from heaven, then the joy would have left heaven, then the salvation was gone from heaven, and that heaven full of treasures would be a hollow, empty space to our soul’s experience.

The Messiah added that we shall be with Him, and He answered with that the deepest need of our soul. To be with Him is good, to be separated from Him is the beginning of perdition. To be with Him already in this life on earth, to taste how good He is. To be with Him in the hour of death when leaving this world, to be comforted by His staff and rod in the valley of the shadows of death. But also, to be with Him in eternity to behold the glory that the Father gave Him!

Who would ever bring us to this blessedness if it were not the faithful Saviour, who could say: “Father, I will that they also, whom thou hast given me, be with me where I am.” No sinner would ever be able to speak like this. He would wish and hope and pray and believe that at some time he might inherit such glory. However, to demand this of a holy God with an “I will,”—that cannot and may not be. Jesus, however, could demand. He had fulfilled everything to open heaven for sinners after they had closed it by their sin. By virtue of His work He obtained the full right to heaven. He holds the keys to paradise on his girdle. He opens and no one shuts. It is on the basis of His merits that He may say, “Father, I will!” Blessed, when He says so, pointing to each one of us. Blessed if we prepare for that heaven by already being with Him now. Thrice blessed when He shall soon unlock the pearly gates and beckon us with a “Father, I will,” into that glory.

I mention one more petition. They had beheld his humiliation, those who accompanied him, and he longed that they might be with him to behold his glory. He offers the same prayer for all that would believe on him through their word.

There are two reasons why Jesus Christ made this petition. He asked it partly for his own sake. Did you never imagine that he was sad at leaving his disciples? You know that they were sad, but wasn't he? Did you never suppose that he longs to have those who love him more immediately with him? He said to his disciples, "Do not let your hearts be troubled. Trust in God; trust also in me" (John 14:1), and it will all be well. "I am going ... to prepare a place for you. And ... I will come back and take you to be with me" (vv. 2-3). He says it not only to comfort them, but more than they know perhaps, he says it to comfort his own heart also. And so Jesus said, "I want those you have given me to be with me where I am." He wants to have his people with him.

But the other reason is more obvious to us; he made the prayer for their sake. He makes the prayer for our sake, "I want those you have given me to be with me where I am, and to see my glory." To be with him is to be delivered from all the infirmities and imperfections and conflicts of this earthly life. I do not suppose we could bear all this if it were not for the fact that it is to end—and to end in victory. I suppose we would give up the struggling effort to do right and to do good in this world were it not for the assurance that we will at last be conquerors and "more than conquerors through him who loved us" (Rom. 8:37). To be with him will be to be with all who have loved us and who have gone before us to him. To be with him is to be free from all sin, and safe. Safe! O my soul, safe from all temptation to sin. To be with him is to behold his glory.

So the Savior prays for us, and how grateful we are. Let us strive to fulfill his petitions that one day we may be with him.

The Heidelberg Catechism:

Question: What is your only comfort in life and in death?

Answer: That I am not my own, but belong—body and soul, in life and in death—to my faithful Savior, Jesus Christ. He has fully paid for all my sins with his precious blood, and has set me free from the tyranny of the devil. He also watches over me in such a way that not a hair can fall from my head without the will of my Father in heaven; in fact, all things must work together for my salvation. Because I belong to him, Christ, by his Holy Spirit, assures me of eternal life and makes me wholeheartedly willing and ready from now on to live for him.

J C Ryle - We should mark, finally, in these verses, *how Jesus prays that His people may at last be with Him and behold His glory*. "I will," He says, "that those whom You have given Me, be with Me where I am—that they may behold my glory."

This is a singularly beautiful and touching conclusion to our Lord's remarkable prayer. We may well believe that it was meant to cheer and comfort those who heard it, and to strengthen them for the parting scene which was fast drawing near. But for all who read it even now, this part of his prayer is full of sweet and unspeakable comfort.

We do not see Christ now. We read of Him, hear of Him, believe in Him, and rest our souls in His finished work. But even the best of us, at our best, walk by faith and not by sight, and our poor halting faith often makes us walk very feebly in the way to heaven. There shall be an end of all this state of things one day. We shall at length see Christ as He is, and know as we have been known. We shall behold Him face to face, and not through a glass darkly. We shall actually be in His presence and company, and go out no more. If *faith* has been pleasant, much more will *sight* be; and if *hope* has been sweet, much more will *certainty* be. No wonder that when Paul has written, "We shall ever be with the Lord," he adds, "Comfort one another with these words." (1 Thess. 4:17, 18.)

We know little of heaven now. Our thoughts are all confounded, when we try to form an idea of a future state in which pardoned sinners shall be perfectly happy. "It does not yet appear what we shall be." (1 John 3:2.) But we may rest ourselves on the blessed thought, that after death we shall be "with Christ." Whether before the resurrection in paradise, or after the resurrection in final glory, the prospect is still the same. True Christians shall be "with Christ." We need no more information. Where that blessed Person is who was born for us, died for us, and rose again, there can be no lack of anything. David might well say, "In Your presence is fullness of joy, and at Your right hand are pleasures forevermore." (Psalm 16:11.)

Let us leave this wonderful prayer with a solemn recollection of the three great petitions which it contains. Let holiness and unity by the way, and Christ's company in the end, be subjects never long out of our thoughts or distant from our minds. Happy is that Christian who cares for nothing so much as to be holy and loving like his Master, while he lives, and a companion of his Master when he dies.

“Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.” John 17:24

“Our great honor lies in being just what Jesus was and is. What greater glory could come to any man?” —A. W. Tozer

IN WORD The glory of God is to be shared. That is the point of creation. We exist to appreciate God’s glory—there is no higher purpose for us (**ED**: (Westminster Shorter Catechism article 1)). It is no wonder, then, at the end of Jesus’ earthly ministry, that this is His prayer. He wants us to be with Him, to see His glory, and to understand the love between the Father and the Son, which—through Him— extends to us. This world is not about us and our welfare. It is about Him and His glory. “All things were created by Him and for Him” (Colossians 1:16). We are onlookers at the divine spectacle and glad participants in the heavenly celebration.

But the amazing thing about Jesus’ prayer is that He not only wants us to share His glory by letting us see it, **He also wants us to share His glory by having some of it** (Jn 17:22). Unworthy as we are, He has given us the glory that the Father gave Him—we are called by His name and filled with His Spirit—as a further display of Who He is for the sake of all creation to see. In beholding His glory, we are able to reflect it (Ro 8:18; 2 Corinthians 3:18). What a privilege!

IN DEED We often feel trapped in mundane lives—just existing rather than actually living with purpose. Jesus’ prayer reminds us that our purpose far exceeds our ability to even begin to comprehend. We are partakers in the glory of God. We were created to see it. We were created to enjoy it. And we were created to share it with Him. We are inextricably bound to Christ, who is in perfect unity with God the Father and the Holy Spirit. No other created being has such unity with God! No angel or spirit can know such fellowship as that which we will experience—and can already begin to experience—with the eternal Father! Trapped in a meaningless existence? Never. We are children of God. Share His glory. (SEE [At His Feet: Daily Readings to Deepen Your Walk with Jesus - Page 244](#))

John 17:25 “O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me;

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

BGT John 17:25 π τερ δ καιε, κα κ σμος σε ο κ γνω, γ δ σε γνων, κα ο τοι γνωσαν τι σ με π στειλας·

NET John 17:25 Righteous Father, even if the world does not know you, I know you, and these men know that you sent me.

CSB John 17:25 Righteous Father! The world has not known You. However, I have known You, and these have known that You sent Me.

ESV John 17:25 O righteous Father, even though the world does not know you, I know you, and these know that you have sent me.

NIV John 17:25 "Righteous Father, though the world does not know you, I know you, and they know that you have sent me.

NLT John 17:25 "O righteous Father, the world doesn't know you, but I do; and these disciples know you sent me.

NRS John 17:25 "Righteous Father, the world does not know you, but I know you; and these know that you have sent me.

NJB John 17:25 Father, Upright One, the world has not known you, but I have known you, and these have known that you have sent me.

NAB John 17:25 Righteous Father, the world also does not know you, but I know you, and they know that you sent me.

YLT John 17:25 'Righteous Father, also the world did not know Thee, and I knew Thee, and these have known that Thou didst send me,

- **righteous**: John 17:11 Isa 45:21 Ro 3:26
- **the world**: John 8:19,55 Jn 15:21 Jn 16:3 Mt 11:27 Lu 10:22 Ac 17:23 26:18 Ro 1:28 Ro 3:11 1Co 1:21 15:34 2Co 4:4 Ga 4:8,9 2Th 1:8 Heb 8:11 1Jn 5:19,20 Rev 13:8

- **yet:** John 1:18 5:19,20 7:29 10:15
- **these:** John 17:8 6:19 16:27,30 Mt 16:16

Related Passages:

Psalm 11:7 For the LORD is **righteous**, He loves righteousness; The upright will behold His face.

Psalm 116:5 Gracious is the LORD, and **righteous**; Yes, our God is compassionate.

Psalm 119:137 Tsadhe. **Righteous** are You, O LORD, And upright are Your judgments.

Jeremiah 12:1 **Righteous** are You, O LORD, that I would plead my case with You; Indeed I would discuss matters of justice with You: Why has the way of the wicked prospered? Why are all those who deal in treachery at ease?

KNOWING GOD

This title reminds me of a book I read almost 40 years ago written by J I Packer entitled [Knowing God](#). It is one of those Christian books which every believer should take time to read. [Click here to borrow a copy to read](#)

O righteous (dikaios) Father (pater) - This is the only time in the Bible God is specifically called **righteous Father**. This title means among other things that whatever He does in time and eternity is right, while the whole world is wrong (unrighteous because of Adam's sin Ro 5:12+). In the context of Jesus' prayer the implication is that His Father would do what is right regarding the requests He had made.

Righteousness is the character or quality of being right or just" and was formerly spelled "rightwiseness," which clearly expresses the meaning. God is frequently described as righteous in His person (1Jn 2:29; 3:7), His ways (Rev 15:3), His judgments (2Th 1:5-6; Rev 16:5, 7; Rev 19:2) and forgiveness (1Jn 1:9). He is totally righteous because He is totally as He should be. The righteousness of God could be succinctly stated as that which is all that God is, all that He commands, all that He demands, all that He approves, all that He provides through Christ in the Gospel (Ro 1:16, 17+). God is always righteous and His righteousness causes Him to always think and do what is right in perfect goodness in relation to His creation. God's justice, love and mercy must be harmonized with His righteousness which cannot be compromised. As an attribute of God righteousness is united with holiness as being essential in His nature (Ps 11:7) In the context of the Cross looming imminently in the foreground, Jesus, in designating God as **Righteous Father**, affirms that all that the Father has planned for Him in this grand drama of redemption is righteous (right).

*The cross does not diminish the Father's righteousness,
but in fact demonstrates His righteousness.*

Herbert Locker on righteous Father - Why "**O righteous Father**" (Jn 17:25), and not "**Holy Father**" (v. 11)? This further couplet corresponds to the burden of His prayer in this remaining section. Had it not been for Calvary where divine righteousness was manifested, vindicated, satisfied, there would never have been a Gospel for His own to proclaim to a needy world. By His death and resurrection Christ was made unto us Righteousness and on such a basis guilty sinners can venture nigh and be saved (2Co 5:21). Further, is it not blessed to know that we have a heavenly Father who ever acts righteously and justly? In His dealings with His own redeemed children, yes, and with the multitudes who are not His, He can never act contrary to His own nature. In all His disciplinary dealing He is, and can never be anything else, but "righteous in all His ways." (Ps 145:17, cf Da 9:14) In the last verse of this most remarkable prayer ever prayed, Jesus said, "I **have** declared unto them thy name, and will declare it" (Jn 17:26). As a whole, the prayer supposes Calvary, and our Lord's ascension to heaven, as already accomplished. The **have** refers to the past unfolding of His Father's name (Jn 20:17). **Will** points to the future declaring of God's wondrous name from the coming of the Holy Spirit and on, throughout the age of Grace. (BORROW [All the Divine Names page 70](#))

Although the world (kosmos) has (absolutely) **not known (ginosko) You** - The unregenerate kosmos does not know the Father because they do not know the Son. Sure, everyone in America knows about God because we see the phrase on our coins "In God We Trust." But sadly most Americans do not know Him personally because they do not personally know His Son. The only way to know the Father is to know the Son, to believe in Him with all your heart and confess Him with your lips (cf Ro 10:9-10+).

THOUGHT - When I was miraculously born again 40 years ago, I vividly remember the exhilaration and excitement I experienced to the point that I had to tell everyone I knew what had happened to me. The saddest encounter was the day I told about my new birth to my childhood Lutheran Pastor, Pastor Leja, a man I dearly loved and respected. I was flabbergasted when he responded that he was pleased for me but he did not believe in Jesus as the only way to the Father. Talk about a moment that breaks your heart! I'm sure you've

had similar experiences. The point is that Pastor Leja clearly knew volumes ABOUT God, but sadly he did not really KNOW God. There are undoubtedly many pulpits filled each Sunday by men who do not truly KNOW God. If you are in such a church, you need to separate immediately and find a pastor who truly KNOWS God.

Yet - In contrast to the world's ignorance of the Father we have Jesus' knowledge of Him.

I have known ([ginosko](#)) **You; and these** (the eleven) **have known** ([ginosko](#)) **that You sent** ([apostello](#)) **Me** - Jesus has an intimate relation with His Father (and has had this relationship for all eternity) and the fact that the Father sent Him to be incarnated as a Man has been revealed by the Spirit to the disciples.

Spurgeon - You notice the division that there is here. There are two parties; there is the world, and there is the Church; what is it that divides them? Read these two clauses: "The world hath not known thee." "These have known that thou hast sent me." What stands between? "But I have known thee." It is Christ himself, coming in between the two parties, like the cloudy-fiery pillar, black with darkness to the Egyptians, but bright with light to the Israelites. Oh, to have Christ between you and the world! It is the best form of separation: "I have known thee, and these have known that thou hast sent me." ([Exposition of John](#))

As **Reginald White** expressed it, "The situation, then, is perilous; the world antagonistic and unbelieving; the future dark for Master and men: all this is accepted without resentment, without fear. Jesus goes forward; his men, soon to be scattered and shaken, will also in time go forward, imbued with the Spirit, united in loyalty, sure of God's love in Christ, with a gleam of glory in their hearts, and aware of the unfailing presence of the living Christ among them. In them, and upon us, the Lord's own prayer is being constantly fulfilled" (White, p. 132). (BORROW [The night he was betrayed : Bible studies in our Lord's preparation for his passion PAGE 132](#))

Did the Father answer the Son's prayer? To that we shout a resounding "YES!" Jesus was glorified on the Cross and at His ascension (Jn 17:1, 5) He prayed for the eleven's knowledge which was realized in each of these men's lives (Jn 17:6-9). He prayed for their keeping and perseverance and God kept them alive until their mission was accomplished (Jn 17:10-12). He prayed for their progressive sanctification which was realized in their lives (Jn 17:14-17, e.g., read the wonderful epistles Peter wrote as an example). He prayed for the mission of the eleven (Jn 17:18-19) and if you are reading the Bible and are a believer, you are evidence of "mission accomplished!" He prayed for believers to be one (Jn 17:20-23) and the book of Acts is evidence of the Father's answer (see [Homothumadon above](#)). He prayed for believers' future presence with Him (Jn 17:24-25) and that has been realized in the life of every person who has fallen asleep in Jesus. He prayed for their mutual love (Jn 17:26) which has been answered in the love believers manifest for each other. Here is what **Tertullian** wrote of their mutual love...

"It is mainly the deeds of a love so noble that lead many to put a brand upon us. See how they love one another, they say, for they themselves are animated by mutual hatred; how they are ready even to die for one another, they say, for they themselves will sooner put to death." (See [Tertullian The Apology](#))

Righteous ([1342](#)) [dikaios](#) from [dike](#) = right, just) defines that which is in accordance with high standards of [rectitude](#). It is that which is in right relation to another and so in reference to persons defines the one who is morally and ethically righteous, upright or just. The meaning of the root word **dike** is based on the assumption that men expect a certain standard of behavior and if this is not attained judgment may result. It follows that the basic meaning of the adjective **dikaios** describes that which is proper, right, fitting, fair, righteous, just (acting or being in conformity with what is morally upright or good). From a forensic or legal viewpoint **dikaios** refers to one who is law-abiding (doing all that law or justice requires), honest and good in behavior and from a religious viewpoint one who is rightly related to God. Those who are truly **righteous** have God's verdict in their favor; they are acquitted and pronounced **just**. In simple terms this trait describes being in accordance with what God requires. The righteous man does what he ought. He is the person who conforms to the standard, will or character of God. For example, **Luke** describes **Zacharias** and **Elizabeth** (John the Baptist's parents) as "both **righteous** ([dikaios](#)) in the sight of God, walking blamelessly in all the commandments and requirements of the Lord. (Lk 1:6+, see Luke 2:25+ "Simeon... was righteous") They were rightly related to God and because of that right relationship, they walked accordingly. Again we see **righteous character** is associated with **righteous conduct**. That's what Paul is calling for in those men who would lead God's church.

- [Righteous](#) by C H Spurgeon
- [The Righteousness of God](#) by Bob Deffinbaugh, Th.M.

C H Spurgeon - The righteous Father known and loved (See full sermon [The Righteous Father Known and Loved](#))

'O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.' John 17:25-26

In verse 25 there is a testing name given to God, by which we may decide whether we know the name of the Lord or not. It is this: 'righteous Father'. I do not know that in any other portion of Scripture God is called by that name. In this prayer Jesus had not addressed the Father by that title before. He had spoken of him as 'Father' and also as 'Holy Father', but here alone it is—'righteous Father'. I say that the knowledge of this name may serve as a test as to whether you do truly and spiritually know God, or have only a notional and outward idea of him. If you know him aright you know and understand what is comprehended under those two simple words, which are so remarkable when found in combination—'righteous Father'. He is 'righteous', having the attributes of a judge and ruler, just and impartial, by no means sparing the guilty. He is 'Father', near of kin, loving, tender and forgiving. In his character and in his dealings with his people he blends the two as they were never combined before. How can a judge and a father be found in one? Where guilty men are concerned, how can both characters be carried out to the full? How is it possible? There is only one answer and that is found in the sacrifice of Jesus which has joined the two in one. In the atonement of our Lord Jesus 'Mercy and truth are met together; righteousness and peace have kissed each other.' In the sacred substitution we see declared how God is 'righteous' and yet 'Father': in the sublime transactions of Calvary he manifests all the love of a tender father's heart and all the justice of an impartial ruler's sword.

Our Motivation of Love —John 17:25–26 (BORROW [Experiencing God day-by-day PAGE 22](#))

You do not "organize" the kingdom of God, you "agonize" the kingdom of God. You cannot be close to God without being affected by His love. The heavenly Father loved His Son with an eternal love. Everything in the heart and life of the Father was released to His Son. As the Father expressed His love for a broken and sinful world, this passion was manifested through the life of His Son. The Father initiated His plan to save mankind, and out of a heart of devotion, the Son accepted the assignment that took Him to the cross.

As Jesus walked among people, the Father's love filled His Son. Jesus recognized that no ordinary love could motivate Him to go to the cross. No human love could keep Him perfectly obedient to His Father throughout His life. Only His Father's love was powerful enough to compel Him to commit His life to the saving purpose of His Father.

Jesus prayed that God would place this same love in His disciples. He knew that no other motivation would be sufficient for the assignments God had for them. God's answer was to place His Son in them. It is impossible for a Christian to be filled with this measure of love and not to be on mission with God.

You will be incapable of ministering to everyone God sends you unless you have His love. You cannot forgive others or go the extra mile with others or sacrifice for others unless you have first been filled with the boundless love of God. Seek to know the Father and His immeasurable love, then allow His Son to love others through you!

John 17:26 and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them."

KJV John 17:26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

BGT John 17:26 καὶ γνῶσα αὐτοὺς τὸ ὄνομα σου καὶ γνώσω, ὥστε ἡ ἀγάπη ἣν ἔχεις με ἀγαπᾶσαι ἵνα ᾖ ἐν αὐτοῖς, καὶ ἐγὼ ἐν αὐτοῖς.

NET John 17:26 I made known your name to them, and I will continue to make it known, so that the love you have loved me with may be in them, and I may be in them."

CSB John 17:26 I made Your name known to them and will make it known, so the love You have loved Me with may be in them and I may be in them.

ESV 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."

NIV John 17:26 I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them."

NLT John 17:26 I have revealed you to them, and I will continue to do so. Then your love for me will be in them, and I will be in them."

NRS John 17:26 I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them."

NJB John 17:26 I have made your name known to them and will continue to make it known, so that the love with which you loved me may be in them, and so that I may be in them.

NAB John 17:26 I made known to them your name and I will make it known, that the love with which you loved me may be in them and I in them."

YLT John 17:26 and I made known to them Thy name, and will make known, that the love with which Thou lovedst me in them may be, and I in them.'

MIT John 17:26 I have made known to them your name, and I will make it known, so that the love with which you loved me might be in them, and I in them."

- **I have:** John 17:6 Jn 8:50 Jn 15:15 Ps 22:22 Heb 2:12
- **that:** John 14:23 Jn 15:9 Eph 1:6,22,23 2:4,5 5:30,32 2Th 2:16
- **and I:** John 17:23 6:56 14:20 15:4 Ro 8:10 1Co 1:30 12:12 Ga 2:20 Eph 3:17 Col 1:27 2:10 3:11 1Jn 3:24 4:13,14

Related Passages:

Luke 10:22 "All things have been handed over to Me by My Father, and **no one knows** who the Son is except the Father, and who the Father is except the Son, and **anyone to whom the Son wills to reveal Him**"

John 15:15 "No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father **I have made known to you.**

John 17:6 "**I have manifested Your Name** to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word.

John 14:23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.

INCOMPREHENSIBLE LOVE OF GOD FOR JESUS' DISCIPLES

and I have made Your Name ([onoma](#)) known ([gnorizo](#)) to them, and will make it known ([gnorizo](#)) - Note the two tenses of [gnorizo](#). The past tense **made known** speaks of their being brought into the Kingdom of God, of their being saved. **Will make it known** speaks of Jesus continuing to make known the infinite God (which will take eternity and still never be exhausted!) Repeatedly Jesus has said the unregenerate do not know God (the Father = Jn 15:21, Jn 16:3; the Spirit = Jn 14:17), so to know God is to have eternal life (Jn 17:3). God's **Name** refers to the sum total of His attributes and character. **To them** would seem to be a reference to the eleven.

Spurgeon - I read it to you as it stands. Our good translators were always afraid of using a word too often, for fear of falling into tautology; so for what they considered the beauty of the language they used the word "declared instead of I made known"; but why should they have done so? Who were they that they should have wanted to improve on Christ's words? It should be the same word right on: "The world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have made known unto them thy name, and will make it known". ([Exposition of John](#))

Kenneth Gangel on **righteous Father** - The exegesis of the Father that occupied Christ's ministry is both complete and continuous. Complete in the sense that the incarnation demonstrated what God was like to those who would listen. Continuous in that it will go on as long as the world lasts. (See [Holman New Testament Commentary - John - Page 320](#))

Steven Cole - It is important to understand that we cannot know God through philosophy. Philosophers may speculate, "I think God is like this," but they don't know anything about God. The natural man, who has not been born of the Spirit, cannot know God, whether by studying philosophy or even theology. His natural mind is darkened so that he cannot understand spiritual truth (Rom. 1:21; 1 Cor. 2:14; Eph. 4:18). We can know God only through revelation, not speculation. In Luke 10:22, Jesus claimed, "**All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal Him.**" In the same vein, earlier in this prayer Jesus said (John 17:6), "**I have manifested Your Name** to the men whom You gave Me out of the world; ..." Here He repeats (John 17:26), **I have made Your name known to them**" The only way that we can know God is through Jesus Christ, who was sent to this earth to manifest God's name. Through faith in Christ we receive the Holy Spirit, who gives us understanding into the things of God. We know something of God's name. ([Blessings Now Plus Heaven Ahead!](#))

So that ([hina](#) - term of purpose) the love ([agape](#)) with which You loved (agapao) Me may be in them, and I in them - The

purpose of knowing the Father's Name is that they might know the Father's love, the same love He had from all eternity for His beloved Son. The "in" prepositions speak of intimate union of the Son with His disciples, a union based on the unbreakable New Covenant in His blood. I in them speaks of Jesus not just "with" them as during His time with the eleven, but actually indwelling them which clearly relates to the indwelling of the Spirit of Christ. In 1Jn 3:24 John links Christ and the Spirit writing that "The one who keeps His commandments **abides in Him**, and **He in him**. We know by this that He abides in us, **by the Spirit** Whom He has given us."

Spurgeon - Here the doctrine becomes a matter of experience. May we never rest till we get the full experience of it, that the very love which God gives to Christ may be found in our hearts shed abroad by the Holy Ghost! Amen. ([Exposition of John](#))

Kenneth Gangel on the love...in them - 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. (See [Holman New Testament Commentary - John - Page 320](#))

HCSB - The phrase **I may be in them** is filled with covenantal overtones (v. 23; 14:20). After the giving of the law at Sinai, God came to dwell in the midst of Israel in the tabernacle (Ex 40:34). As they moved toward the promised land, God frequently assured His people that He was in their midst (Ex 29:45-46; Dt 7:21; 23:14). (See [HCSB Study Bible: God's Word for Life](#))

'God only knows the love of God:

Oh that it now were shed abroad

In this poor stony heart:

For love I sigh, for love I pine:

This only portion, Lord, be mine,

Be mine this better part.'

-- Charles Wesley

Constable gives a good summary of Jesus' High Priestly Prayer - We could summarize its main points as follows. Jesus asked for Himself glorification (Jn 17:1, 5) that the Father might be glorified (Jn 17:1). He asked for the Eleven (and their successors) faithfulness (Jn 17:11). The results of their faithfulness would be their unity (Jn 17:11) and their joy (Jn 17:13). The means to their faithfulness would be their safety (Jn 17:15) and their sanctification (Jn 17:17). He asked for future believers unity (Jn 17:21, 22, 23) in the present that the world might believe (Jn 17:21, 23) and heaven (Jn 17:24) in the future that believers might see His glory (Jn 17:24) and fully experience God's love (Jn 17:26).

C H Spurgeon - '**Love and I**—a mystery (See full sermon [Love and I- A Mystery](#))

'I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.' John 17:26

This indwelling of the Father's love in us has the most blessed results. It has an expulsive result. As soon as it gets into the heart it says to all love of sin, 'Get away from here; there remains no room for you here.' When the light enters in, the darkness receives immediate notice of ejection; the night is gone as soon as the dawn appears. It has also a repulsive power by which it repels the assaults of sin. As though a man snatched the sun out of the heaven, made a round shield with it, held it in the very face of the prince of darkness, and blinded him with the light, so does the love of God the Father repel the enemy. It girds the soul with the armour of light. It repels the devil, the love of the world, the love of sin, and all outward temptations. And then what an impulsive power it has. Get the love of Christ into you, and it is as when an engine receives fire and steam, and so obtains the force which drives it. Then have you strengthening, then have you motive power, then are you urged on to this and that heroic deed which, apart from this sublime love, you never would have thought of. For Christ you can live, for Christ you can suffer, for Christ you can die, when once the Father's love to him has taken full possession of your spirit. And, oh, how elevating it is. How it lifts a man up above self and sin; how it makes him seek the things that are above! How purifying it is; and how happy it makes the subject of its influence. If you are unhappy you want more of the love of God.

SANCTIFICATION

J C Ryle

SOURCE: [Holiness: Its Nature, Hindrances, Difficulties, and Roots - Chapter 2 - page 32](#)

“Sanctify them through Thy truth.”—JOHN 17:17

“This is the will of God, even your sanctification.”—1 THESS. 4:3

THE subject of sanctification is one which many, I fear, dislike exceedingly. Some even turn from it with scorn and disdain. The very last thing they would like is to be a “saint,” or a “sanctified” man. Yet the subject does not deserve to be treated in this way. It is not an enemy, but a friend.

It is a subject of the utmost importance to our souls. If the Bible be true, it is certain that unless we are “sanctified,” we shall not be saved. There are three things which, according to the Bible, are absolutely necessary to the salvation of every man and woman in Christendom. These three are, justification, regeneration, and sanctification. All three meet in every child of God: he is both born again, and justified, and sanctified. He that lacks any one of these three things is not a true Christian in the sight of God, and dying in that condition will not be found in heaven and glorified in the last day.

It is a subject which is peculiarly seasonable in the present day. Strange doctrines have risen up of late upon the whole subject of sanctification. Some appear to confound it with justification. Others fritter it away to nothing, under the pretence of zeal for free grace, and practically neglect it altogether. Others are so much afraid of “works” being made a part of justification, that they can hardly find any place at all for “works” in their religion. Others set up a wrong standard of sanctification before their eyes, and failing to attain it, waste their lives in repeated secessions from church to church, chapel to chapel, and sect to sect, in the vain hope that they will find what they want. In a day like this, a calm examination of the subject, as a great leading doctrine of the Gospel, may be of great use to our souls.

I. Let us consider, firstly, the true nature of sanctification.

II. Let us consider, secondly, the visible marks of sanctification.

III. Let us consider, lastly, wherein justification and sanctification agree and are like one another, and wherein they differ and are unlike.

If, unhappily, the reader of these pages is one of those who care for nothing but this world, and make no profession of religion, I cannot expect him to take much interest in what I am writing. You will probably think it an affair of “words, and names,” and nice questions, about which it matters nothing what you hold and believe. But if you are a thoughtful, reasonable, sensible Christian, I venture to say that you will find it worth while to have some clear ideas about sanctification.

I. In the first place, we have to consider the nature of sanctification. What does the Bible mean when it speaks of a “sanctified” man?

Sanctification is that inward spiritual work which the Lord Jesus Christ works in a man by the Holy Ghost, when He calls him to be a true believer. He not only washes him from his sins in His own blood, but He also separates him from his natural love of sin and the world, puts a new principle in his heart, and makes him practically godly in life. The instrument by which the Spirit effects this work is generally the Word of God, though He sometimes uses afflictions and providential visitations “without the Word” (1 Peter 3:1.) The subject of this work of Christ by His Spirit is called in Scripture a “sanctified” man.*

He who supposes that Jesus Christ only lived and died and rose again in order to provide justification and forgiveness of sins for His people, has yet much to learn. Whether he knows it or not, he is dishonouring our blessed Lord, and making Him only a half Saviour. The Lord Jesus has undertaken everything that His people’s souls require; not only to deliver them from the guilt of their sins by His atoning death, but from the dominion of their sins, by placing in their hearts the Holy Spirit; not only to justify them, but also to sanctify them. He is, thus, not only their “righteousness,” but their “sanctification.” (1 Cor. 1:30.) Let us hear what the Bible says: “For their sakes I sanctify myself, that they also might be sanctified.”—“Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it.”—“Christ gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.”—“Christ bore our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness.”—“Christ hath reconciled (you) in the body of His flesh through death, to present you holy and unblameable and unproveable in His sight.” (John 17:19; Ephes. 5:25; Titus 2:14; 1 Peter 2:24; Coloss. 1:22.) Let the meaning of these five texts be carefully considered. If words mean anything, they teach that Christ undertakes the sanctification, no less than the justification of His believing people. Both are alike provided for in that “everlasting covenant ordered in all things and sure,” of which the Mediator is Christ. In fact, Christ in one place is called “He that sanctifieth,” and His people, “they who are sanctified.” (Heb. 2:11.)

The subject before us is of such deep and vast importance, that it requires fencing, guarding, clearing up, and marking out on every side. A doctrine which is needful to salvation can never be too sharply developed, or brought too fully into light. To clear away the confusion between doctrines and doctrines, which is so unhappily common among Christians, and to map out the precise relation between truths and truths in religion, is one way to attain accuracy in our theology. I shall therefore not hesitate to lay before my readers a series of connected propositions or statements, drawn from Scripture, which I think will be found useful in defining the exact nature of sanctification.

(1) Sanctification, then, is the invariable result of that vital union with Christ which true faith gives to a Christian.—“He that abideth in Me, and I in him, the same bringeth forth much fruit.” (John 15:5.) The branch which bears no fruit is no living branch of the vine. The union with Christ which produces no effect on heart and life is a mere formal union, which is worthless before God. The faith which has not a sanctifying influence on the character is no better than the faith of devils. It is a “dead faith, because it is alone.” It is not the gift of God. It is not the faith of God’s elect. In short, where there is no sanctification of life, there is no real faith in Christ. True faith worketh by love. It constrains a man to live unto the Lord from a deep sense of gratitude for redemption. It makes him feel that he can never do too much for Him that died for him. Being much forgiven, he loves much. He whom the blood cleanses, walks in the light. He who has real lively hope in Christ, purifieth himself even as He is pure. (James 2:17–20; Titus 1:1; Gal. 5:6; 1 John 1:7; 3:3.)

(2) Sanctification, again, is the outcome and inseparable consequence of regeneration. He that is born again and made a new creature, receives a new nature and a new principle, and always lives a new life. A regeneration which a man can have, and yet live carelessly in sin or worldliness, is a regeneration invented by uninspired theologians, but never mentioned in Scripture. On the contrary, St. John expressly says, that “He that is born of God doth not commit sin,—doeth righteousness,—loveth the brethren,—keepeth himself,—and overcometh the world.” (1 John 2:29; 3:9–14; 5:4–18.) In a word, where there is no sanctification there is no regeneration, and where there is no holy life there is no new birth. This is, no doubt, a hard saying to many minds; but, hard or not, it is simple Bible truth. It is written plainly, that he who is born of God is one whose “seed remaineth in him, and he cannot sin, because he is born of God.” (1 John 3:9.)

(3) Sanctification, again, is the only certain evidence of that indwelling of the Holy Spirit which is essential to salvation. “If any man have not the Spirit of Christ, he is none of His.” (Rom. 8:9.) The Spirit never lies dormant and idle within the soul: He always makes His presence known by the fruit He causes to be borne in heart, character, and life. “The fruit of the Spirit,” says St. Paul, “is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance,” and such like. (Gal. 5:22.) Where these things are to be found, there is the Spirit: where these things are wanting, men are dead before God. The Spirit is compared to the wind, and, like the wind, He cannot be seen by our bodily eyes. But just as we know there is a wind by the effect it produces on waves, and trees, and smoke, so we may know the Spirit is in a man by the effects He produces in the man’s conduct. It is nonsense to suppose that we have the Spirit, if we do not also “walk in the Spirit.” (Gal. 5:25.) We may depend on it as a positive certainty, that where there is no holy living, there is no Holy Ghost. The seal that the Spirit stamps on Christ’s people is sanctification. As many as are actually “led by the Spirit of God, they,” and they only, “are the sons of God.” (Rom. 8:14.)

(4) Sanctification, again, is the only sure mark of God’s election. The names and number of the elect are a secret thing, no doubt, which God has wisely kept in His own power, and not revealed to man. It is not given to us in this world to study the pages of the book of life, and see if our names are there. But if there is one thing clearly and plainly laid down about election, it is this,—that elect men and women may be known and distinguished by holy lives. It is expressly written that they are “elect through sanctification,—chosen unto salvation through sanctification,—predestinated to be conformed to the image of God’s Son,—and chosen in Christ before the foundation of the world that they should be holy.”—Hence, when St. Paul saw the working “faith” and labouring “love” and patient “hope” of the Thessalonian believers, he says, “I know your election of God.” (1 Peter 1:2; 2 Thess. 2:13; Rom. 8:29; Eph. 1:4; 1 Thess. 1:3, 4.) He that boasts of being one of God’s elect, while he is wilfully and habitually living in sin, is only deceiving himself, and talking wicked blasphemy. Of course it is hard to know what people really are, and many who make a fair show outwardly in religion, may turn out at last to be rotten-hearted hypocrites. But where there is not, at least, some appearance of sanctification, we may be quite certain there is no election. The Church Catechism correctly and wisely teaches, that the Holy Ghost “sanctifieth all the elect people of God.”

(5) Sanctification, again, is a thing that will always be seen. Like the Great Head of the Church, from whom it springs, it “cannot be hid.” “Every tree is known by his own fruit.” (Luke 6:44.) A truly sanctified person may be so clothed with humility, that he can see in himself nothing but infirmity and defects. Like Moses, when he came down from the Mount, he may not be conscious that his face shines. Like the righteous, in the mighty parable of the sheep and the goats, he may not see that he has done anything worthy of his Master’s notice and commendation: “When saw we Thee an hungred, and fed Thee?” (Matt. 25:37.) But whether he sees it himself or not, others will always see in him a tone, and taste, and character, and habit of life unlike that of other men. The very idea of a man being “sanctified,” while no holiness can be seen in his life, is flat nonsense and a misuse of words. Light may be very dim; but if there is only a spark in a dark room, it will be seen. Life may be very feeble; but if the pulse only beats a little, it will be felt. It is just the same with a sanctified man: his sanctification will be something felt and seen, though he himself may not understand it. A “saint” in whom nothing can be seen but worldliness or sin, is a kind of monster not recognised in the Bible!

(6) Sanctification, again, is a thing for which every believer is responsible. In saying this I would not be mistaken. I hold as strongly as any one that every man on earth is accountable to God, and that all the lost will be speechless and without excuse at the last day. Every man has power to “lose his own soul.” (Matt. 16:26) But while I hold this, I maintain that believers are eminently and peculiarly responsible, and under a special obligation to live holy lives. They are not as others, dead and blind and unrenewed: they are alive

unto God, and have light and knowledge, and a new principle within them. Whose fault is it if they are not holy, but their own? On whom can they throw the blame if they are not sanctified, but themselves? God, who has given them grace and a new heart, and a new nature, has deprived them of all excuse if they do not live for His praise. This is a point which is far too much forgotten. A man who professes to be a true Christian, while he sits still, content with a very low degree of sanctification (if indeed he has any at all), and coolly tells you he “can do nothing,” is a very pitiable sight, and a very ignorant man. Against this delusion let us watch and be on our guard. The Word of God always addresses its precepts to believers as accountable and responsible beings. If the Saviour of sinners gives us renewing grace, and calls us by His Spirit, we may be sure that He expects us to use our grace, and not to go to sleep. It is forgetfulness of this which causes many believers to “grieve the Holy Spirit,” and makes them very useless and uncomfortable Christians.

(7) Sanctification, again, is a thing which admits of growth and degrees. A man may climb from one step to another in holiness, and be far more sanctified at one period of his life than another. More pardoned and more justified than he is when he first believes, he cannot be, though he may feel it more. More sanctified he certainly may be, because every grace in his new character may be strengthened, enlarged, and deepened. This is the evident meaning of our Lord's last prayer for His disciples, when He used the words, “Sanctify them;” and of St. Paul's prayer for the Thessalonians, “The very God of peace sanctify you.” (John 17:17; 1 Thess. 4:3.) In both cases the expression plainly implies the possibility of increased sanctification; while such an expression as “justify them” is never once in Scripture applied to a believer, because he cannot be more justified than he is. I can find no warrant in Scripture for the doctrine of “imputed sanctification.” It is a doctrine which seems to me to confuse things that differ, and to lead to very evil consequences. Not least, it is a doctrine which is flatly contradicted by the experience of all the most eminent Christians. If there is any point on which God's holiest saints agree it is this: that they see more, and know more, and feel more, and do more, and repent more, and believe more, as they get on in spiritual life, and in proportion to the closeness of their walk with God. In short, they “grow in grace,” as St. Peter exhorts believers to do; and “abound more and more,” according to the words of St. Paul. (2 Pet. 3:18; 1 Thess. 4:1.)

(8) Sanctification, again, is a thing which depends greatly on a diligent use of Scriptural means. When I speak of “means,” I have in view Bible-reading, private prayer, regular attendance on public worship, regular hearing of God's Word, and regular reception of the Lord's Supper. I lay it down as a simple matter of fact, that no one who is careless about such things must ever expect to make much progress in sanctification. I can find no record of any eminent saint who ever neglected them. They are appointed channels through which the Holy Spirit conveys fresh supplies of grace to the soul, and strengthens the work which He has begun in the inward man. Let men call this legal doctrine if they please, but I will never shrink from declaring my belief, that there are no “spiritual gains without pains.” I should as soon expect a farmer to prosper in business who contented himself with sowing his fields and never looking at them till harvest, as expect a believer to attain much holiness who was not diligent about his Bible-reading, his prayers, and the use of his Sundays. Our God is a God who works by means, and He will never bless the soul of that man who pretends to be so high and spiritual that he can get on without them.

(9) Sanctification, again, is a thing which does not prevent a man having a great deal of inward spiritual conflict. By conflict I mean a struggle within the heart between the old nature and the new, the flesh and the spirit, which are to be found together in every believer. (Gal. 5:17.) A deep sense of that struggle, and a vast amount of mental discomfort from it, are no proof that a man is not sanctified. Nay, rather, I believe, they are healthy symptoms of our condition, and prove that we are not dead, but alive. A true Christian is one who has not only peace of conscience, but war within. He may be known by his warfare as well as by his peace. In saying this, I do not forget that I am contradicting the views of some well-meaning Christians, who hold the doctrine called “sinless perfection.” I cannot help that. I believe that what I say is confirmed by the language of St. Paul in the seventh chapter of Romans. That chapter I commend to the careful study of all my readers. I am quite satisfied that it does not describe the experience of an unconverted man, or of a young and unestablished Christian: but of an old experienced saint in close communion with God. None but such a man could say, “I delight in the law of God after the inward man.” (Rom. 7:22.) I believe, furthermore, that what I say is proved by the experience of all the most eminent servants of Christ that have ever lived. The full proof is to be seen in their journals, their autobiographies, and their lives.—Believing all this, I shall never hesitate to tell people that inward conflict is no proof that a man is not holy, and that they must not think they are not sanctified because they do not feel entirely free from inward struggle. Such freedom we shall doubtless have in heaven; but we shall never enjoy it in this world. The heart of the best Christian, even at his best, is a field occupied by two rival camps, and the “company of two armies.” (Cant. 6:13.) Let the words of the Thirteenth and Fifteenth Articles be well considered by all Churchmen: “The infection of nature doth remain in them that are regenerated.” “Although baptized and born again in Christ, we offend in many things; and if we say that we have no sin, we deceive ourselves, and the truth is not in us.”*

(10) Sanctification, again, is a thing which cannot justify a man, and yet it pleases God. This may seem wonderful, and yet it is true. The holiest actions of the holiest saint that ever lived are all more or less full of defects and imperfections. They are either wrong in their motive or defective in their performance, and in themselves are nothing better than “splendid sins,” deserving God's wrath and condemnation. To suppose that such actions can stand the severity of God's judgment, atone for sin, and merit heaven, is simply

absurd. "By the deeds of the law shall no flesh be justified."—"We conclude that a man is justified by faith without the deeds of the law." (Rom. 3:20–28.) The only righteousness in which we can appear before God is the righteousness of another,—even the perfect righteousness of our Substitute and Representative, Jesus Christ the Lord. His work, and not our work, is our only title to heaven. This is a truth which we should be ready to die to maintain.—For all this, however, the Bible distinctly teaches that the holy actions of a sanctified man, although imperfect, are pleasing in the sight of God. "With such sacrifices God is well pleased." (Heb. 13:16.) "Obey your parents, for this is well pleasing to the Lord." (Col. 3:20.) "We do those things that are pleasing in His sight." (1 John 3:22.) Let this never be forgotten, for it is a very comfortable doctrine. Just as a parent is pleased with the efforts of his little child to please him, though it be only by picking a daisy or walking across a room, so is our Father in heaven pleased with the poor performances of His believing children. He looks at the motive, principle, and intention of their actions, and not merely at their quantity and quality. He regards them as members of His own dear Son, and for His sake, wherever there is a single eye, He is well-pleased. Those Churchmen who dispute this would do well to study the Twelfth Article of the Church of England.

(11) Sanctification, again, is a thing which will be found absolutely necessary as a witness to our character in the great day of judgment. It will be utterly useless to plead that we believed in Christ, unless our faith has had some sanctifying effect, and been seen in our lives. Evidence, evidence, evidence, will be the one thing wanted when the great white throne is set, when the books are opened, when the graves give up their tenants, when the dead are arraigned before the bar of God. Without some evidence that our faith in Christ was real and genuine, we shall only rise again to be condemned. I can find no evidence that will be admitted in that day, except sanctification. The question will not be how we talked and what we professed, but how we lived and what we did. Let no man deceive himself on this point. If anything is certain about the future, it is certain that there will be a judgment; and if anything is certain about judgment, it is certain that men's "works" and "doings" will be considered and examined in it. (John 5:29; 2 Cor. 5:10; Rev. 20:13.) He that supposes works are of no importance, because they cannot justify us, is a very ignorant Christian. Unless he opens his eyes, he will find to his cost that if he comes to the bar of God without some evidence of grace, he had better never have been born.

(12) Sanctification, in the last place, is absolutely necessary, in order to train and prepare us for heaven. Most men hope to go to heaven when they die; but few, it may be feared, take the trouble to consider whether they would enjoy heaven if they got there. Heaven is essentially a holy place; its inhabitants are all holy; its occupations are all holy. To be really happy in heaven, it is clear and plain that we must be somewhat trained and made ready for heaven while we are on earth. The notion of a purgatory after death, which shall turn sinners into saints, is a lying invention of man, and is nowhere taught in the Bible. We must be saints before we die, if we are to be saints afterwards in glory. The favourite idea of many, that dying men need nothing except absolution and forgiveness of sins to fit them for their great change, is a profound delusion. We need the work of the Holy Spirit as well as the work of Christ; we need renewal of the heart as well as the atoning blood; we need to be sanctified as well as to be justified. It is common to hear people saying on their death-beds, "I only want the Lord to forgive me my sins, and take me to rest." But those who say such things forget that the rest of heaven would be utterly useless if we had no heart to enjoy it! What could an unsanctified man do in heaven, if by any chance he got there? Let that question be fairly looked in the face, and fairly answered. No man can possibly be happy in a place where he is not in his element, and where all around him is not congenial to his tastes, habits, and character. When an eagle is happy in an iron cage, when a sheep is happy in the water, when an owl is happy in the blaze of noonday sun, when a fish is happy on the dry land,—then, and not till then, will I admit that the unsanctified man could be happy in heaven.*

I lay down these twelve propositions about sanctification with a firm persuasion that they are true, and I ask all who read these pages to ponder them well. Each of them would admit of being expanded and handled more fully, and all of them deserve private thought and consideration. Some of them may be disputed and contradicted; but I doubt whether any of them can be overthrown or proved untrue. I only ask for them a fair and impartial hearing. I believe in my conscience that they are likely to assist men in attaining clear views of sanctification.

II. I now proceed to take up the second point which I proposed to consider. That point is the visible evidence of sanctification. In a word, what are the visible marks of a sanctified man? What may we expect to see in him?

This is a very wide and difficult department of our subject. It is wide, because it necessitates the mention of many details which cannot be handled fully in the limits of a paper like this. It is difficult, because it cannot possibly be treated without giving offence. But at any risk truth ought to be spoken; and there is some kind of truth which especially requires to be spoken in the present day.

(1) True sanctification then does not consist in talk about religion. This is a point which ought never to be forgotten. The vast increase of education and preaching in these latter days makes it absolutely necessary to raise a warning voice. People hear so much of Gospel truth that they contract an unholy familiarity with its words and phrases, and sometimes talk so fluently about its doctrines that you might think them true Christians. In fact it is sickening and disgusting to hear the cool and flippant language which many pour out about "conversion,—the Saviour,—the Gospel,—finding peace,—free grace," and the like, while they are notoriously serving sin or living for the world. Can we doubt that such talk is abominable in God's sight, and is little better than cursing, swearing, and taking God's name in vain? The tongue is not the only member that Christ bids us give to His service. God does not want His

people to be mere empty tubs, sounding brass and tinkling cymbals. We must be sanctified, not only “in word and in tongue, but in deed and truth.” (1 John 3:18.)

(2) True sanctification does not consist in temporary religious feelings. This again is a point about which a warning is greatly needed. Mission services and revival meetings are attracting great attention in every part of the land, and producing a great sensation. The Church of England seems to have taken a new lease of life, and exhibits a new activity; and we ought to thank God for it. But these things have their attendant dangers as well as their advantages. Wherever wheat is sown the devil is sure to sow tares. Many, it may be feared, appear moved and touched and roused under the preaching of the Gospel, while in reality their hearts are not changed at all. A kind of animal excitement from the contagion of seeing others weeping, rejoicing, or affected, is the true account of their case. Their wounds are only skin deep, and the peace they profess to feel is skin deep also. Like the stony-ground hearers, they “receive the Word with joy” (Matt. 13:20); but after a little they fall away, go back to the world, and are harder and worse than before. Like Jonah’s gourd, they come up suddenly in a night and perish in a night. Let these things not be forgotten. Let us beware in this day of healing wounds slightly, and crying, Peace, peace, when there is no peace. Let us urge on every one who exhibits new interest in religion to be content with nothing short of the deep, solid, sanctifying work of the Holy Ghost. Reaction, after false religious excitement, is a most deadly disease of soul. When the devil is only temporarily cast out of a man in the heat of a revival, and by and by returns to his house, the last state becomes worse than the first. Better a thousand times begin more slowly, and then “continue in the word” steadfastly, than begin in a hurry, without counting the cost, and by and by look back, with Lot’s wife, and return to the world. I declare I know no state of soul more dangerous than to imagine we are born again and sanctified by the Holy Ghost, because we have picked up a few religious feelings.

(3) True sanctification does not consist in outward formalism and external devoutness. This is an enormous delusion, but unhappily a very common one. Thousands appear to imagine that true holiness is to be seen in an excessive quantity of bodily religion,—in constant attendance on Church services, reception of the Lord’s Supper, and observance of fasts and saints’ days,—in multiplied bowings and turnings and gestures and postures during public worship,—in self-imposed austerities and petty self-denials,—in wearing peculiar dresses, and the use of pictures and crosses. I freely admit that some people take up these things from conscientious motives, and actually believe that they help their souls. But I am afraid that in many cases this external religiousness is made a substitute for inward holiness; and I am quite certain that it falls utterly short of sanctification of heart. Above all, when I see that many followers of this outward, sensuous, and formal style of Christianity are absorbed in worldliness, and plunge headlong into its pumps and vanities, without shame, I feel that there is need of very plain speaking on the subject. There may be an immense amount of “bodily service,” while there is not a jot of real sanctification.

(4) Sanctification does not consist in retirement from our place in life, and the renunciation of our social duties. In every age it has been a snare with many to take up this line in the pursuit of holiness. Hundreds of hermits have buried themselves in some wilderness, and thousands of men and women have shut themselves up within the walls of monasteries and convents, under the vain idea that by so doing they would escape sin and become eminently holy. They have forgotten that no bolts and bars can keep out the devil, and that, wherever we go, we carry that root of all evil, our own hearts. To become a monk, or a nun, or to join a House of Mercy, is not the high road to sanctification. True holiness does not make a Christian evade difficulties, but face and overcome them. Christ would have His people show that His grace is not a mere hot-house plant, which can only thrive under shelter, but a strong hardy thing which can flourish in every relation of life. It is doing our duty in that state to which God has called us,—like salt in the midst of corruption, and light in the midst of darkness,—which is a primary element in sanctification. It is not the man who hides himself in a cave, but the man who glorifies God as master or servant, parent or child, in the family and in the street, in business and in trade, who is the Scriptural type of a sanctified man. Our Master Himself said in His last prayer, “I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.” (John 17:15.)

(5) Sanctification does not consist in the occasional performance of right actions. It is the habitual working of a new heavenly principle within, which runs through all a man’s daily conduct, both in great things and in small. Its seat is in the heart, and like the heart in the body, it has a regular influence on every part of the character. It is not like a pump, which only sends forth water when worked upon from without, but like a perpetual fountain, from which a stream is ever flowing spontaneously and naturally. Even Herod, when he heard John the Baptist, “did many things,” while his heart was utterly wrong in the sight of God. (Mark 6:20.) Just so there are scores of people in the present day who seem to have spasmodical fits of “goodness,” as it is called, and do many right things under the influence of sickness, affliction, death in the family, public calamities, or a sudden qualm of conscience. Yet all the time any intelligent observer can see plainly that they are not converted, and that they know nothing of “sanctification.” A true saint, like Hezekiah, will be wholehearted. He will “count God’s commandments concerning all things to be right, and hate every false way.” (2 Chron. 31:21; Psalm 119:104.)

(6) Genuine sanctification will show itself in habitual respect to God’s law, and habitual effort to live in obedience to it as the rule of life. There is no greater mistake than to suppose that a Christian has nothing to do with the law and the Ten Commandments, because he cannot be justified by keeping them. The same Holy Ghost who convinces the believer of sin by the law, and leads him to Christ for justification, will always lead him to a spiritual use of the law, as a friendly guide, in the pursuit of sanctification. Our Lord

Jesus Christ never made light of the Ten Commandments: on the contrary, in His first public discourse, the Sermon on the Mount, He expounded them, and showed the searching nature of their requirements. St. Paul never made light of the law: on the contrary, he says, "The law is good, if a man use it lawfully."—"I delight in the law of God after the inward man." (1 Tim. 1:8; Rom. 7:22.) He that pretends to be a saint, while he sneers at the Ten Commandments, and thinks nothing of lying, hypocrisy, swindling, ill-temper, slander, drunkenness, and breach of the seventh commandment, is under a fearful delusion. He will find it hard to prove that he is a "saint" in the last day!

(7) Genuine sanctification will show itself in an habitual endeavour to do Christ's will, and to live by His practical precepts. These precepts are to be found scattered everywhere throughout the four Gospels, and especially in the Sermon on the Mount. He that supposes they were spoken without the intention of promoting holiness, and that a Christian need not attend to them in his daily life, is really little better than a lunatic, and at any rate is a grossly ignorant person. To hear some men talk, and read some men's writings, one might imagine that our blessed Lord, when He was on earth, never taught anything but doctrine, and left practical duties to be taught by others! The slightest knowledge of the four Gospels ought to tell us that this is a complete mistake. What His disciples ought to be and to do is continually brought forward in our Lord's teaching. A truly sanctified man will never forget this. He serves a Master who said, "Ye are my friends if ye do whatsoever I command you." (John 15:14.)

(8) Genuine sanctification will show itself in an habitual desire to live up to the standard which St. Paul sets before the Churches in his writings. That standard is to be found in the closing chapters of nearly all his Epistles. The common idea of many persons that St. Paul's writings are full of nothing but doctrinal statements and controversial subjects,—justification, election, predestination, prophecy, and the like,—is an entire delusion, and a melancholy proof of the ignorance of Scripture which prevails in these latter days. I defy any one to read St. Paul's writings carefully, without finding in them a large quantity of plain practical directions about the Christian's duty in every relation of life, and about our daily habits, temper, and behaviour to one another. These directions were written down by inspiration of God for the perpetual guidance of professing Christians. He who does not attend to them may possibly pass muster as a member of a church or a chapel, but he certainly is not what the Bible calls a "sanctified" man.

(9) Genuine sanctification will show itself in habitual attention to the active graces which our Lord so beautifully exemplified, and especially to the grace of charity. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34, 35.) A sanctified man will try to do good in the world, and to lessen the sorrow and increase the happiness of all around him. He will aim to be like his Master, full of kindness and love to everyone; and this not in word only, by calling people "dear," but by deeds and actions and self-denying work, according as he has opportunity. The selfish Christian professor, who wraps himself up in his own conceit of superior knowledge, and seems to care nothing whether others sink or swim, go to heaven or hell, so long as he walks to church, or chapel in his Sunday best, and is called a "sound member,"—such a man knows nothing of sanctification. He may think himself a saint on earth, but he will not be a saint in heaven. Christ will never be found the Saviour of those who know nothing of following His example. Saving faith and real converting grace will always produce some conformity to the image of Jesus.* (Coloss. 3:10.)

(10) Genuine sanctification, in the last place, will show itself in habitual attention to the passive graces of Christianity. When I speak of passive graces, I mean those graces which are especially shown in submission to the will of God, and in bearing and forbearing towards one another. Few people, perhaps, unless they have examined the point, have an idea how much is said about these graces in the New Testament, and how important a place they seem to fill. This is the special point which St. Peter dwells upon in commending our Lord Jesus Christ's example to our notice: "Christ also suffered for us, leaving us an example, that we should follow His steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." (1 Peter 2:21–23.)—This is the one piece of profession which the Lord's prayer requires us to make: "Forgive us our trespasses, as we forgive them that trespass against us;" and the one point that is commented upon at the end of the prayer.—This is the point which occupies one third of the list of the fruits of the Spirit, supplied by St. Paul. Nine are named, and three of these, "longsuffering, gentleness, and meekness," are unquestionably passive graces. (Gal. 5:22, 23.) I must plainly say that I do not think this subject is sufficiently considered by Christians. The passive graces are no doubt harder to attain than the active ones, but they are precisely the graces which have the greatest influence on the world. Of one thing I feel very sure,—it is nonsense to pretend to sanctification unless we follow after the meekness, gentleness, long-suffering, and forgivingness of which the Bible makes so much. People who are habitually giving way to peevish and cross tempers in daily life, and are constantly sharp with their tongues, and disagreeable to all around them,—spiteful people, vindictive people, revengeful people, malicious people,—of whom, alas, the world is only too full!—all such know little, as they should know, about sanctification.

Such are the visible marks of a sanctified man. I do not say that they are all to be seen equally in all God's people. I freely admit that in the best they are not fully and perfectly exhibited. But I do say confidently, that the things of which I have been speaking are the Scriptural marks of sanctification, and that they who know nothing of them may well doubt whether they have any grace at all. Whatever others may please to say, I will never shrink from saying that genuine sanctification is a thing that can be seen, and that

the marks I have endeavoured to sketch out are more or less the marks of a sanctified man.

III. I now propose to consider, in the last place, the distinction between justification and sanctification. Wherein do they agree, and wherein do they differ?

This branch of our subject is one of great importance, though I fear it will not seem so to all my readers. I shall handle it briefly, but I dare not pass it over altogether. Too many are apt to look at nothing but the surface of things in religion, and regard nice distinctions in theology as questions of "words and names," which are of little real value. But I warn all who are in earnest about their souls, that the discomfort which arises from not "distinguishing things that differ" in Christian doctrine is very great indeed; and I especially advise them, if they love peace, to seek clear views about the matter before us. Justification and sanctification are two distinct things we must always remember. Yet there are points in which they agree and points in which they differ. Let us try to find out what they are.

In what, then, are justification and sanctification alike?

(a) Both proceed originally from the free grace of God. It is of His gift alone that believers are justified or sanctified at all.

(b) Both are part of that great work of salvation which Christ, in the eternal covenant, has undertaken on behalf of His people. Christ is the fountain of life, from which pardon and holiness both flow. The root of each is Christ.

(c) Both are to be found in the same persons. Those who are justified are always sanctified, and those who are sanctified are always justified. God has joined them together, and they cannot be put asunder.

(d) Both begin at the same time. The moment a person begins to be a justified person, he also begins to be a sanctified person. He may not feel it, but it is a fact.

(e) Both are alike necessary to salvation. No one ever reached heaven without a renewed heart as well as forgiveness, without the Spirit's grace as well as the blood of Christ, without a meetness for eternal glory as well as a title. The one is just as necessary as the other.

Such are the points on which justification and sanctification agree. Let us now reverse the picture, and see wherein they differ.

(a) Justification is the reckoning and counting a man to be righteous for the sake of another, even Jesus Christ the Lord. Sanctification is the actual making a man inwardly righteous, though it may be in a very feeble degree.

(b) The righteousness we have by our justification is not our own, but the everlasting perfect righteousness of our great Mediator Christ, imputed to us, and made our own by faith. The righteousness we have by sanctification is our own righteousness, imparted, inherent, and wrought in us by the Holy Spirit, but mingled with much infirmity and imperfection.

(c) In justification our own works have no place at all, and simple faith in Christ is the one thing needful. In sanctification our own works are of vast importance, and God bids us fight, and watch, and pray, and strive, and take pains, and labour.

(d) Justification is a finished and complete work, and a man is perfectly justified the moment he believes. Sanctification is an imperfect work, comparatively, and will never be perfected until we reach heaven.

(e) Justification admits of no growth or increase: a man is as much justified the hour he first comes to Christ by faith as he will be to all eternity. Sanctification is eminently a progressive work, and admits of continual growth and enlargement so long as a man lives.

(f) Justification has special reference to our persons, our standing in God's sight, and our deliverance from guilt. Sanctification has special reference to our natures, and the moral renewal of our hearts.

(g) Justification gives us our title to heaven, and boldness to enter in. Sanctification gives us our meetness for heaven, and prepares us to enjoy it when we dwell there.

(h) Justification is the act of God about us, and is not easily discerned by others. Sanctification is the work of God within us, and cannot be hid in its outward manifestation from the eyes of men.

I commend these distinctions to the attention of all my readers, and I ask them to ponder them well. I am persuaded that one great cause of the darkness and uncomfortable feelings of many well-meaning people in the matter of religion, is their habit of confounding, and not distinguishing, justification and sanctification. It can never be too strongly impressed on our minds that they are two separate things. No doubt they cannot be divided, and every one that is a partaker of either is a partaker of both. But never, never ought they to be confounded, and never ought the distinction between them to be forgotten.

It only remains for me now to bring this subject to a conclusion by a few plain words of application. The nature and visible marks of sanctification have been brought before us. What practical reflections ought the whole matter to raise in our minds?

(1) For one thing, let us all awake to a sense of the perilous state of many professing Christians. "Without holiness no man shall see the Lord;" without sanctification there is no salvation. (Heb. 12:14.) Then what an enormous amount of so-called religion there is which is perfectly useless! What an immense proportion of church-goers and chapel-goers are in the broad road that leadeth to destruction! The thought is awful, crushing, and overwhelming. Oh, that preachers and teachers would open their eyes and realize the condition of souls around them! Oh, that men could be persuaded to "flee from the wrath to come!" If unsanctified souls can be saved and go to heaven, the Bible is not true. Yet the Bible is true and cannot lie! What must the end be!

(2) For another thing, let us make sure work of our own condition, and never rest till we feel and know that we are "sanctified" ourselves. What are our tastes, and choices, and likings, and inclinations? This is the great testing question. It matters little what we wish, and what we hope, and what we desire to be before we die. What are we now? What are we doing? Are we sanctified or not? If not, the fault is all our own.

(3) For another thing, if we would be sanctified, our course is clear and plain,—we must begin with Christ. We must go to Him as sinners, with no plea but that of utter need, and cast our souls on Him by faith, for peace and reconciliation with God. We must place ourselves in His hands, as in the hands of a good physician, and cry to Him for mercy and grace. We must wait for nothing to bring with us as a recommendation. The very first step towards sanctification, no less than justification, is to come with faith to Christ. We must first live and then work.

(4) For another thing, if we would grow in holiness and become more sanctified, we must continually go on as we began, and be ever making fresh applications to Christ. He is the Head from which every member must be supplied. (Ephes. 4:16.) To live the life of daily faith in the Son of God, and to be daily drawing out of His fulness the promised grace and strength which He has laid up for His people,—this is the grand secret of progressive sanctification. Believers who seem at a standstill are generally neglecting close communion with Jesus, and so grieving the Spirit. He that prayed, "Sanctify them," the last night before His crucifixion, is infinitely willing to help every one who by faith applies to Him for help, and desires to be made more holy.

(5) For another thing, let us not expect too much from our own hearts here below. At our best we shall find in ourselves daily cause for humiliation, and discover that we are needy debtors to mercy and grace every hour. The more light we have, the more we shall see our own imperfection. Sinners we were when we began, sinners we shall find ourselves as we go on; renewed, pardoned, justified,—yet sinners to the very last. Our absolute perfection is yet to come, and the expectation of it is one reason why we should long for heaven.

(6) Finally, let us never be ashamed of making much of sanctification, and contending for a high standard of holiness. While some are satisfied with a miserably low degree of attainment, and others are not ashamed to live on without any holiness at all,—content with a mere round of Church-going and chapel-going, but never getting on, like a horse in a mill,—let us stand fast in the old paths, follow after eminent holiness ourselves, and recommend it boldly to others. This is the only way to be really happy.

Let us feel convinced, whatever others may say, that holiness is happiness, and that the man who gets through life most comfortably is the sanctified man. No doubt there are some true Christians who from ill-health, or family trials, or other secret causes, enjoy little sensible comfort, and go mourning all their days on the way to heaven. But these are exceptional cases. As a general rule, in the long run of life, it will be found true, that "sanctified" people are the happiest people on earth. They have solid comforts which the world can neither give nor take away. "The ways of wisdom are ways of pleasantness."—"Great peace have they that love Thy law."—It was said by One who cannot lie, "My yoke is easy, and my burden is light."—But it is also written, "There is no peace unto the wicked." (Prov. 3:17; Ps. 119:165; Matt. 11:30; Is. 48:22.)

P. S. THE subject of sanctification is of such deep importance, and the mistakes made about it so many and great, that I make no apology for strongly recommending "Owen on the Holy Spirit" to all who want to study more thoroughly the whole doctrine of sanctification. No single paper like this can embrace it all.

I am quite aware that Owen's writings are not fashionable in the present day, and that many think fit to neglect and sneer at him as a Puritan! Yet the great divine who in Commonwealth times was Dean of Christ Church, Oxford, does not deserve to be treated in this way. He had more learning and sound knowledge of Scripture in His little finger than many who depreciate him have in their whole bodies. I assert unhesitatingly that the man who wants to study experimental theology, will find no books equal to those of Owen and some of his contemporaries, for complete, Scriptural, and exhaustive treatment of the subjects they handle.