SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



DEEP DIVE

John

Chapter Seventeen, Verses 1–26

The Prayer of the Son — the High Priestly Prayer — for Himself, for the Eleven, and for all who would believe

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

On the last night, between the Upper Room and the garden, Jesus prays aloud — for the glory He had before the world was, for eleven frightened men He is leaving in a hostile world, and for everyone who would ever believe through their word. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind John's key words.

THE PASSAGE

John 17:1–26

glory · kept · sanctified · one

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

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Four movements through the longest prayer of Jesus in the Gospels

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"Sanctify them in the truth; Your word is truth." — John 17:17

SECTION I · THE PASSAGE

John 17:1–26

The Prayer of the Son — On the night before the cross the Son lifts His eyes to the Father and prays for His glory, His men, and us

† How to Read This Study

This study walks John 17 in 4 movements, in John's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where John is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word — R.C. SPROUL · Ligonier · St. Andrew's
C.H. SPURGEON · Metropolitan Tabernacle — MATTHEW HENRY · Commentary on the Whole Bible

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

KEY VERSE · JOHN 17:3

"This is ☆ eternal life, that they may know You, △ the only true God, and Jesus Christ △ whom You have sent."

† Before the Passage

John 13–16 is the Upper Room: the foot-washing, Judas sent out into the night (13:30), the new commandment, the promise of the Helper, the Vine and the branches, and the warning that the world will hate them. Chapter 16 ends with "In the world you have tribulation, but take courage; I have overcome the world" (16:33). Then, with no change of scene recorded, "Jesus spoke these things; and lifting up His eyes to heaven" (17:1) — He turns from talking to the men about the Father to talking to the Father about the men. Chapter 18 opens with them crossing the Kidron, so the prayer is prayed somewhere between the table and the garden.

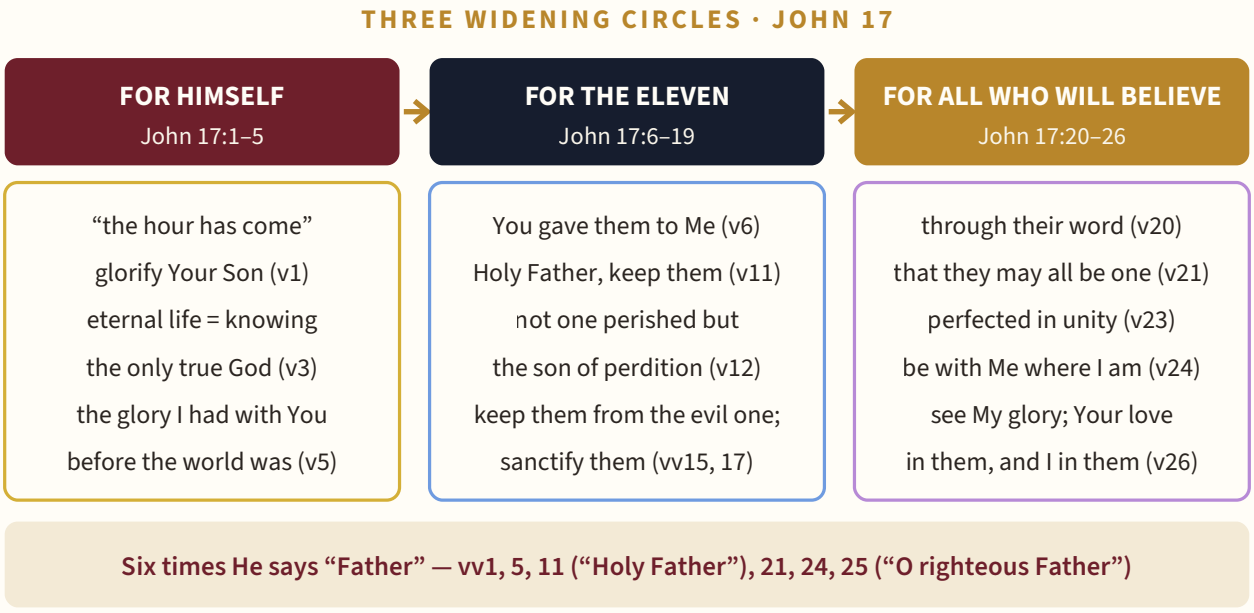
This is the longest recorded prayer of Jesus. Since the sixteenth century it has been called His "High Priestly Prayer," and the name fits: like Aaron, who carried "the names of the sons of Israel in the breastpiece of judgment over his heart" (Exodus 28:29), the Son brings His people by name before the Father on the eve of His sacrifice. Henry calls it "a parting prayer"; Guzik calls it "by far the greatest recorded in the Bible." It is

also the answer to Isaiah 53:12, where the Servant "bore the sin of many, And interceded for the transgressors."

The whole Gospel has been waiting for this moment. At Cana Jesus said, "My hour has not yet come" (2:4); the crowds could not seize Him "because His hour had not yet come" (7:30; 8:20); in 12:23 He said, "The hour has come for the Son of Man to be glorified." Now He says it to the Father: "Father, the hour has come." In John the hour of glory is the cross — and through it the resurrection and the return to the glory He had "before the world was" (v. 5).

Read the prayer as three widening circles. Jesus prays for Himself (vv. 1–5), for the Eleven in front of Him (vv. 6–19), and for all who will believe through their word (vv. 20–26) — which includes every reader of these pages. Listen for the words that keep coming back: "world" eighteen times, some form of "give" seventeen times, "glory / glorify" eight times, "sent" seven times, "Father" six times. The Son who is about to give Himself speaks mostly about what the Father has given Him — and nearly every gift turns out to be a person.

FIGURE · THE SHAPE OF THE PRAYER



Read left to right: the prayer widens from the Son, to the eleven men in the room, to everyone who would believe through their word — which includes you.

I
MOVEMENT

JOHN 17:1–5

Glorify Your Son

The hour has come — the Son asks for the glory He had before the world was

[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,* [2] *even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life.* [3] *"This is eternal life, that they may know You, the only true*

God, and Jesus Christ whom You have ⟲ sent. [4] *"I ⟲ glorified You on the earth, △ having accomplished the work which You have given Me to do.* [5] *"Now, Father, ⟲ glorify Me together with Yourself, with △ the glory which I had with You before the world was.*

JOHN 17:1–5

ὥρα · δόξασον

HŌRA · DOXASON · "HOUR" · "GLORIFY" · G5610, G1392

Hōra has been a countdown through the whole Gospel: "My hour has not yet come" (2:4), "His hour had not yet come" (7:30; 8:20), "The hour has come for the Son of Man to be glorified" (12:23), "Jesus knowing that His hour had come" (13:1). Here the perfect tense *elēlythen* says it has arrived and is standing at the door. *Doxazō* is to give or show glory — to make visible the weight and worth of someone. The verb and its noun *doxa* come eight times in the chapter. In John the cross is not the eclipse of glory but the place where it shines: the Son is "lifted up" (12:32) and the Father is glorified in Him (13:31).

γινώσκωσιν

GINŌSKŌSIN · "THAT THEY MAY KNOW" · G1097

Present subjunctive of *ginōskō*: "that they may keep on knowing." This is not knowing *about* God but knowing Him — the word the Septuagint uses for the covenant knowledge of Jeremiah 31:34 ("they will all know Me") and, in Genesis 4:1, for the intimacy of marriage. Eternal life is defined by a relationship before it is measured by length. And the object is double: "You, the only true God, and Jesus Christ whom You have sent." To set Jesus beside "the only true God" as the content of eternal life is a claim no prophet ever made. In verse 4 "accomplished" is *teleiōsas* (G5048), the same root as the cry "It is finished" (*tetelestai*, 19:30) and as "perfected" in verse 23.

DAVID GUZIK · Enduring Word

Guzik calls John 17 the greatest prayer in Scripture and notes that Jesus lifts His eyes in confidence, not gloom. The hour of glorification, which "had not yet come" all through the Gospel, begins with His death; the cross the world counted shame is where the Son is glorified and glorifies the Father. On verse 2 he writes, "This is a clear and startling claim to deity; no One but God could truthfully and knowingly make this claim." Eternal life is relational: "Eternal life is found in an experiential knowledge (*ginosko*) of both God the Father and Jesus Christ, God the Son." Even when Jesus prays for Himself, he says, "His concern for Himself was actually a concern for the glory of the Father."

R.C. SPROUL · Ligonier · St. Andrew's

In a 2009 Ligonier devotional on verse 5, Sproul hears Jesus speak from before Bethlehem: "Here Jesus alludes to a position He held before creation." Asking for "the glory which I had with You before the world was" is "a tacit claim to His participation in the eternal glory of God," since God shares His glory with no creature. He tells how the fourth-century Arians, who denied Christ's deity, spread their teaching in songs, and how the church answered with the *Gloria Patri*: "In its inception, the Gloria Patri functioned as a type of fight song, a rallying cry for orthodox Christianity." We sing it now by habit; he urges us to sing it again as a confession that the Son shares the Father's glory.

C.H. SPURGEON · Metropolitan Tabernacle

In a short piece on verses 1–5 Spurgeon, after quoting Thomas Manton's wonder that the Son should ask the Father for anything, draws the lesson that prayer marks every true child of God: "God had one Son without sin, but never a son who did not pray." Even the eternal Son, on the night of His greatest work, speaks to His Father before He goes out to His enemies. "True prayer is the sign of a true-born child of God," and "'Behold, he prayeth' is the token by which each heir of glory is known." If He who needed nothing prayed, how much more should we.

MATTHEW HENRY · Commentary on the Whole Bible

Henry calls John 17 "a parting prayer," offered at the close of His farewell sermon as a family prayer and as a preface to His sacrifice. "The hour of Christ's passion was determined in the counsel of God." Christ asks to be glorified so that He may glorify the Father — and pleads His finished work as a servant would: "I have done my part, and now, Lord, do thine." On verse 3: "Life eternal lies in the knowledge of God and Jesus Christ." And the glory He asks for is no new honor but "the glory he had with God before the world was."

II
MOVEMENT

JOHN 17:6–12

Those You Gave Me

The name manifested, the men kept — and the one who was lost

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. 7 "Now they have come to know that everything You have given
Me is from You; 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. 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; 10 and all things that are
Mine are Yours, and Yours are Mine; and I have been ⟲ *glorified* in them. 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. 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.

JOHN 17:6–12

"I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.'"

JOHN 13:18

FIGURE · WHAT THE FATHER GAVE, AND WHAT THE SON GAVE

THE FATHER GAVE THE SON		THE SON GAVE THEM	
authority over all flesh	v2	eternal life	v2
a people out of the world	vv2, 6, 9, 24	Your name, manifested	v6
the work to accomplish	v4	the words You gave Me	v8
the words	v8	Your word	v14
Your name	vv11–12	the glory You gave Me	v22
the glory	vv22, 24	Your name, made known	v26

“give / gave / given” ×17 in the chapter — and the gift named most often is a people

Everything Jesus gives His people He first received from the Father — and the gift the Father gives Him most often in this prayer is a people.

ἐφανέρωσα … τήρησον

EPHANERŌSA … TĒRĒSON · “I HAVE MANIFESTED … KEEP” · G5319, G5083

Phaneroō is to bring into the open what was hidden. The “name” in Scripture is the person and character behind it (Exodus 34:5–7), so Jesus has not merely taught the Eleven a word for God; He has shown them the Father (14:9). *Tēreō*, “keep,” is a guard’s word — to watch over, preserve, hold safe. It runs through the prayer both ways: the disciples “have kept Your word” (v. 6), Jesus “was keeping them” (v. 12), and now He asks the “Holy Father” to keep them (vv. 11, 15). Verse 12 adds *ephylaxa*, “I guarded them” — the shepherd’s night watch over the flock.

ὁ υἱὸς τῆς ἀπωλείας

HO HUIOS TĒS APŌLEIAS · “THE SON OF PERDITION” · G684

A Hebrew idiom: a “son of” something is a person whose character and end are marked by it. *Apōleia* is ruin, destruction, the loss of everything a life was made for. There is wordplay in the Greek: “not one of them *perished* (*apōleto*) but the son of *perishing*.” The same title is given in 2 Thessalonians 2:3 to the man of lawlessness, the coming Antichrist. Judas was not a sheep who slipped out of the Shepherd’s hand; he was never one of the given ones, and his betrayal fulfilled Psalm 41:9, which Jesus had quoted at the table (13:18).

DAVID GUZIK · Enduring Word

Guzik notes that "I have manifested Your name" goes beyond teaching: "It indicates that Jesus did not simply teach about the name (character) of God, He manifested (displayed) that character." He sees the disciples' salvation from two angles at once — the Father gave them, and they believed. On verse 9 he writes, "Jesus specifically had His disciples in mind in this prayer," with the world in view through them. The Father's keeping has a second effect: "The keeping work of God the Father in the disciples would not only keep them in Him, but it would also keep them together." And he names the gap in the circle plainly: "There was one exception to Jesus' work in keeping the disciples, Judas."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul reads verse 9 as the heart of Christ's ongoing priesthood: "Christ's priestly work did not end on the cross." "Jesus is praying for all those who belong to God, not for everyone on the planet," and "The Father has chosen a people for Himself—and the same people belong to Christ as well." In *The Truth of the Cross* he makes the Reformed inference openly: "Notice that He said He was praying for His disciples—not for the world. … Instead, He was praying for the elect," and he ties the prayer to the extent of the atonement — a conclusion other believers do not draw from this verse. The comfort he presses is Peter against Judas: "Like Judas, Peter had a great fall," but "Unlike Judas, Peter was restored and persevered in faith."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon preached verses 9–10 in 1889 as "Christ's Pastoral Prayer for His People," likening Jesus to Jacob, who had to give account for every one of Laban's sheep. Christ prays especially for His own because they are the Father's: "He loves us all the better, and he prays for us all the more fervently, because we are the Father's." The "mine" and "thine" of verse 10 show a shared delight: the Son loves us as the Father's, and "the Father loves us because we belong to Christ." And He is glorified in them by grace, not talent: "Christ is more glorified by a sinner's humble faith than by a seraph's loudest song."

MATTHEW HENRY · Commentary on the Whole Bible

Henry marks the boundary of verse 9 soberly: "Note, There is a world of people that Jesus Christ did not pray for" — the world not drawn out of it. He gathers Christ's pleas: the Father gave them, Christ taught them, they received the word, they are the Father's, and Christ is glorified in them. He is touched that Jesus speaks well of such weak men: "Christ is a Master that delights in the proficiency of his scholars." Of Judas he is stern: "He deserved perdition, and God left him to throw himself headlong into it." The one loss was no failure of the Keeper.

III
MOVEMENT

JOHN 17:13–19

In the World, Not of It

Joy made full, kept from the evil one, sanctified in the truth — and sent

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.* 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.* 15 *"I do not ask You to take them out of the* ↻ *world, but to* ☆ *keep*

them from the evil one. 16 "They are not of the world, even as I am not of the world. 17 "Sanctify them in the truth; △ Your word is truth. 18 "As You sent Me into the world, I also have sent them into the world. 19 "△ For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.

JOHN 17:13–19

"but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

ACTS 1:8

FIGURE · SIX RELATIONS TO THE WORLD

THE DISCIPLES AND "THE WORLD" · JOHN 17:11–23

IN THE WORLD	"they themselves are in the world" (v11)
NOT OF THE WORLD	"even as I am not of the world" (vv14, 16)
HATED BY THE WORLD	"because they are not of the world" (v14)
NOT TAKEN OUT OF THE WORLD	but kept "from the evil one" (v15)
SENT INTO THE WORLD	"As You sent Me … I also have sent them" (v18)
FOR THE WORLD	"so that the world may believe … may know" (vv21, 23)

Not withdrawal and not blending in: located in it, foreign to it, hated by it, guarded in it, sent to it, for its sake.

Read down the column: the same men are in the world, not of it, hated by it, kept in it, sent into it, and given for the sake of it.

ἁγίασον

HAGIASON · "SANCTIFY" · G37

Hagiazō is to make or set apart as holy (*hagios*) — the word for the altar, the priests, the firstborn and the Sabbath in the Septuagint. It has two sides: separated *from* common use and consecrated *to* God. Jesus prays it for them in verse 17 and says it of Himself in verse 19: "For their sakes I sanctify Myself" — not that He was ever unholy, but that He sets Himself apart as the sacrifice, the priest consecrating the offering, which is Himself. His self-offering is the ground of theirs: "that they themselves also may be sanctified in truth." The means is named: "Your word is truth" (*alētheia*, G225), the same word as Jesus' own name in 14:6.

ἐκ τοῦ πονηροῦ

EK TOU PONĒROU · "FROM THE EVIL ONE" · G4190

Ponēros is active, malignant evil. With the article it can be neuter ("the evil") or masculine ("the evil one"). KJV reads "from the evil"; NASB reads "the evil one," as John does in 1 John 5:18–19 ("the evil one does not touch him … the whole world lies in the power of the evil one"). The preposition *ek* ("out of") answers verse 15's first clause exactly: not "take them *out of* the world" but "keep them *out of* the evil one." Jesus does not ask for removal but for protection in place.

DAVID GUZIK · Enduring Word

Guzik grounds the disciples' joy in Jesus' own unbroken fellowship with the Father. Verse 15 does not ask for escape: "Jesus definitely wanted us to be in the world, but He did not want us to be evil, or marked by the evil one," and "Jesus didn't pray that we would be taken out of the battle, but that we would be strengthened and protected in it." He defines the key word simply — "Sanctify means to be set apart for God's special pleasure and use" — and the means just as simply: "The dynamic behind sanctification is truth. The word of God read, heard, understood and applied." Noticing that verse 18 sits between verses 17 and 19, he observes, "The thought of service is sandwiched by sanctification."

R.C. SPROUL · Ligonier · St. Andrew's

At a 2014 Ask R.C. event Sproul was asked how concerned Christians should be about the lack of truth in the church, and he went straight to John 17:17 — Jesus prayed, "Father, sanctify them," by the truth, and "Thy Word is truth." So, "If you don't care about truth, there's no concern about sanctification." "The church is to be the house of truth." Truth is not a matter of taste; it is defined by God Himself, and Jesus is truth in person (John 14:6). His conclusion is blunt: "It is impossible to be a Christian and not care about the truth."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon preached verse 15 in 1855 as "Christ's Prayer for His People" against both the monastery and the wish to die early: Jesus prays, "I pray not that thou shouldest take them out of the world." A believer is left here to be tried, to serve and to win others — "Nothing will more reprove sin than your holiness." "Never desert your work, though you come home distressed in spirit." Thirty years later, in "Our Lord's Prayer for His People's Sanctification" (1886, verse 17), he says, "Separation from the world is Christ's prayer for us," and "Justification is perfect the moment it is received, but sanctification is a matter of growth." "God works sanctification in us by the truth, and by nothing else."

MATTHEW HENRY · Commentary on the Whole Bible

Henry finds "the unspeakable comfort of all believers that Christ himself has committed them to the care of God." The request is "Not that they may be kept from all conflict with the world, but that they may not be overcome by it" — "Keep them from the evil thing, that is sin." Sanctification through the truth is Christ's prayer "for all that are his," ministers and people alike. And verse 19 is the cross in a sentence: "He, as the priest and altar, sanctified himself as the sacrifice," so that "The word of truth receives its sanctifying virtue and power from the death of Christ."

IV
MOVEMENT

JOHN 17:20–26

That They May All Be One

For those who will believe through their word — one, perfected, and with Him where He is

20 *"I do not ask on behalf of these alone, but for those also who believe in Me through their word;* 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.* 22 *"The glory which You have given Me I have given to them, that they may be one, just as We are one;* 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.* 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.* 25 *"O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me;* 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."*

JOHN 17:20–26

ἕν · τετελειωμένοι εἰς ἕν

HEN · TETELEIŌMENOI EIS HEN · "ONE" · "PERFECTED IN UNITY" · G1520, G5048

Hen is neuter — "one thing," not "one person" — as in 10:30, "I and the Father are one." The unity Jesus asks for is modeled on the Father and the Son ("even as You, Father, are in Me and I in You") and lives inside them ("that they also may be in Us"). It is not a merger of institutions but a sharing of life. Verse 23's *teteleiōmenoi* is a perfect participle of *teleioō* — "having been brought to completion into one." The same verb said the Son "accomplished" His work (v. 4). Twice the unity has a purpose clause aimed at outsiders: "so that the world may believe" (v. 21), "so that the world may know" (v. 23).

θέλω

THELŌ · "I DESIRE" · G2309

In verse 24 Jesus does not say "I ask" (*erōtō*, vv. 9, 15, 20) but "I will / I desire" — *Pater, thelō*. It is the Son speaking as an equal who shares the Father's purpose, and it is the only petition in the prayer that asks for heaven: "that they also … be with Me where I am, so that they may see My glory." A few hours later in the garden He will pray, "not My will, but Yours be done" (Luke 22:42). The two belong together: He submits His will to the cross so that His will for us — to be with Him — will be done.

DAVID GUZIK · Enduring Word

Guzik notes the confidence of verse 20: Jesus prays for people who will believe through the word of men who are about to scatter. The unity He asks for is organic, rooted in shared life in the Father and the Son, not uniformity or structure — and it is evidential: "Jesus essentially gave the world permission to judge the validity of His ministry based on the unity of His people." In verse 24 Jesus speaks from the far side of the cross: "Jesus was not yet in heaven, yet He spoke as if He already were there." What will fill heaven? "This is what Jesus said would occupy the attention of His people in heaven – to behold the glory of Jesus." And the Father's love before creation shows that "Genuine love must have an object outside of itself to love."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul takes verse 20 personally: "We came to believe through the words of the Apostles, and so Jesus prays for us." The prayer did not end when Jesus said "Amen": "Every day, in the presence of the Father, Christ intercedes for His people," and His intercession is the reason believers last — "We know that Jesus' prayers never fail," and "We persevere because we are preserved by our High Priest's intercession." For Sproul the unity and glory of verses 21–24 are therefore not wishes but certainties: "Those for whom Jesus prays remain in faith over the long haul."

C.H. SPURGEON · Metropolitan Tabernacle

In "The Redeemer's Prayer" (1858) Spurgeon hears in "Father, I will" an unusual note of authority that guarantees the request. He finds three petitions in verse 24: to be with Christ — "It is the very pith and marrow of heaven to be with Christ" — to behold His glory, and to share it. Here our fellowship with Him is interrupted; "the most we ever have of him, is but a sip of the well." "Heaven without Christ would be but an empty place." He warns that "the loss of heaven is the weightiest woe of hell," and urges believers to live near their Master now: "Christ loves quiet; he will not talk to our souls in the busy market place."

MATTHEW HENRY · Commentary on the Whole Bible

Henry calls this "the prayer of Christ for all that are his, and we may be sure it is an answered prayer." The unity is one body animated by one Spirit, joined in judgment, desire and love, and it convinces the world that Jesus was sent. He applies it to the church's teachers: "The unity of the gospel ministers is both the beauty and strength of the gospel interest." The prayer ends with Christ in His people — "It is the glory of the Redeemer to dwell in the redeemed" — and with a duty: "Those that have so much of God's love should have more of ours."

V
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

From Aaron's breastpiece to the face of Christ — where the High Priestly Prayer reaches back and forward

"Aaron shall carry the names of the sons of Israel in the breastpiece of judgment over his heart when he enters the holy place, for a memorial before the LORD continually."

EXODUS 28:29

"Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors."

ISAIAH 53:12

"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."

JOHN 1:14

> *“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.”*
>
> ROMANS 8:34

> *“There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all.”*
>
> EPHESIANS 4:4–6

> *“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.”*
>
> HEBREWS 7:25

> *“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.”*
>
> 1 JOHN 3:2

DAVID GUZIK · Enduring Word

Guzik hears verse 24 reaching to Revelation: “Jesus envisioned the great multitude before the throne of God of every nation, race, language, class, and social level.”

R.C. SPROUL · Ligonier · St. Andrew’s

Sproul links John 17 to the ongoing work of Hebrews 7:25 and Romans 8:34: “Christ’s priestly work did not end on the cross.” The prayer of that night is a sample of the intercession He still makes.

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers, one prayer. Guzik walks the text and its logic; Sproul presses the doctrine — Christ's deity, His particular intercession, perseverance, the place of truth; Spurgeon turns each petition into a plea to the heart; Henry gathers it into Puritan counsel. Sproul, Spurgeon and Henry read verse 9 in the Reformed way (Christ prays for the elect); many other faithful readers take it as the focus of this particular prayer rather than a limit on His love for the world, which the prayer itself keeps in view (vv. 21, 23).

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · Glorify Your Son	A startling claim to deity; eternal life is knowing God experientially.	Glory before creation is a tacit claim to deity; the Gloria Patri as a fight song.	God had one Son without sin, but never a son who did not pray.	A parting prayer; I have done my part, now, Lord, do Thine.
II · Those You gave Me	He manifested the Father's character; kept in Him, kept together.	Priestly work did not end at the cross; Peter fell and was restored, Judas was not.	Loved the more because we are the Father's; a humble faith outshines a seraph's song.	A Master who delights in his scholars; Judas threw himself into perdition.
III · In, not of	Not out of the battle but kept in it; truth is sanctification's dynamic.	No concern for truth, no concern for sanctification; the church is the house of truth.	Stay at your post; separation is Christ's prayer; sanctification grows by truth.	Not kept from conflict but from being overcome; the priest sanctified Himself as sacrifice.
IV · All be one	Unity lets the world judge His mission; heaven is beholding His glory.	He prays for us who believed through the apostles; His prayers never fail.	To be with Christ is the pith and marrow of heaven.	An answered prayer; the Redeemer's glory is to dwell in the redeemed.

JOHN 17:1–26 · A COMPARATIVE READING

† Key Insights to Carry

- **The hour has finally come.** John has counted down to it since Cana (2:4; 7:30; 8:20; 12:23; 13:1). Now Jesus says it to the Father — and in John the hour of glory is the cross. THE TEXT
- **Eternal life is a relationship before it is a length of time.** "This is eternal life, that they may know You … and Jesus Christ." *Ginōskō*, present tense: keep on knowing. Henry: "Life eternal lies in the knowledge of God and Jesus Christ." THE GREEK
- **Jesus claims the Father's own glory.** Verse 5 asks for "the glory which I had with You before the world was." Sproul: "a tacit claim to His participation in the eternal glory of God." SPROUL
- **Most of what the Father gave the Son is people.** Some form of "give" appears seventeen times; "those whom You have given Me" is the prayer's favorite description of believers (vv. 2, 6, 9, 11, 24). THE TEXT
- **The one who was lost was never one of the given.** "Not one of them perished but the son of perdition" — *apōleto … apōleias*. Judas' end fulfilled Psalm 41:9; no sheep slipped through the Shepherd's fingers. THE GREEK
- **Kept in the battle, not taken out of it.** Guzik: "Jesus didn't pray that we would be taken out of the battle, but that we would be strengthened and protected in it." GUZIK
- **Truth is the tool of holiness.** "Sanctify them in the truth; Your word is truth." Spurgeon: "God works sanctification in us by the truth, and by nothing else." SPURGEON

- **He sanctified Himself so we could be sanctified.** Verse 19 is the cross: Henry — "He, as the priest and altar, sanctified himself as the sacrifice." HENRY
- **You are in this prayer.** Verse 20 reaches every believer who came to faith "through their word." Sproul: "We came to believe through the words of the Apostles, and so Jesus prays for us." SPROUL
- **Unity is evidence.** Twice the purpose of the church's oneness is "so that the world may believe … may know." Guzik: Jesus gave the world permission to judge His mission by the unity of His people. GUZIK

† Questions for the Table

1 **If eternal life is knowing God (v. 3), how would I describe where my knowing of Him actually stands this week — about Him, or Him?**

Present tense: keep on knowing. Life is measured by relationship before length.

17:3; Jer 31:34

2 **Jesus calls His men a gift from the Father (vv. 6, 9, 24). How would it change the way I treat the men in this group if I believed that about them?**

"Those whom You have given Me" — the prayer's favorite name for believers.

17:6–10

3 **Judas walked with Jesus for three years and was lost. What is the difference between being near Jesus and being kept by Him?**

Henry: the one loss was no failure of the Keeper.

17:12; 13:18

4 **Where am I tempted to escape the world — or to blend into it? What would "kept from the evil one" look like in that exact place?**

Not out of the battle, but protected in it.

17:15–16; 1 John 5:18–19

5 **Jesus says the Word is the means of sanctification. What place does Scripture really have in my week, and what would change if it had more?**

"Your word is truth" — God sanctifies by the truth and by nothing else.

17:17; Ps 119:9

6 **The world is meant to look at our unity and believe. What division among believers near me could I help heal this month?**

"So that the world may believe that You sent Me."

17:21–23; Eph 4:3–6

Before He went out to be arrested, Jesus prayed for the men who would desert Him that night — and for us. He asked that we be kept, sanctified, made one and brought home to see His glory. He still lives to make intercession for us, and His prayers never fail.

Teaching the Word. Watching the Times. — Smith For Christ

† Sources

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