JOHN 17

The Prayer of the Son

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

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

A SMITH FOR CHRIST STUDY · FOUR VOICES: GUZIK · SPROUL · SPURGEON · HENRY

Where we are in John

1. 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…

2. This is the longest recorded prayer of Jesus.

3. The whole Gospel has been waiting for this moment.

THREE WIDENING CIRCLES · JOHN 17



Glorify Your Son

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

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,

DAVID GUZIK

A startling claim to deity; eternal life is knowing God experientially.

R.C. SPROUL

Glory before creation is a tacit claim to deity; the Gloria Patri as a fight song.

C.H. SPURGEON

God had one Son without sin, but never a son who did not pray.

MATTHEW HENRY

A parting prayer; I have done my part, now, Lord, do Thine.

ὥρα · δόξασον

HŌRA · DOXASON

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"…

Those You Gave Me

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

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.

DAVID GUZIK

He manifested the Father's character; kept in Him, kept together.

R.C. SPROUL

Priestly work did not end at the cross; Peter fell and was restored, Judas was not.

C.H. SPURGEON

Loved the more because we are the Father's; a humble faith outshines a seraph's song.

MATTHEW HENRY

A Master who delights in his scholars; Judas threw himself into perdition.

ἐφανέρωσα … τήρησον

EPHANERŌSA … TĒRĒSON · "I HAVE MANIFESTED … KEEP"

Phaneroō is to bring into the open what was hidden.

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.

In the World, Not of It

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

JOHN 17:15

"I do not ask You to take them out of the world, but to keep them from the evil one.

DAVID GUZIK

Not out of the battle but kept in it; truth is sanctification's dynamic.

R.C. SPROUL

No concern for truth, no concern for sanctification; the church is the house of truth.

C.H. SPURGEON

Stay at your post; separation is Christ's prayer; sanctification grows by truth.

MATTHEW HENRY

Not kept from conflict but from being overcome; the priest sanctified Himself as sacrifice.

ἁγίασον

HAGIASON · "SANCTIFY"

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.

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.

That They May All Be One

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

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.

DAVID GUZIK

Unity lets the world judge His mission; heaven is beholding His glory.

R.C. SPROUL

He prays for us who believed through the apostles; His prayers never fail.

C.H. SPURGEON

To be with Christ is the pith and marrow of heaven.

MATTHEW HENRY

An answered prayer; the Redeemer's glory is to dwell in the redeemed.

ἕν · τετελειωμένοι εἰς ἕν

HEN · TETELEIŌMENOI EIS HEN

Hen is neuter — "one thing," not "one person" — as in 10:30, "I and the Father are one."

What to carry from this chapter

1

The hour has finally come.

John has counted down to it since Cana (2:4; 7:30; 8:20; 12:23; 13:1).

2

Eternal life is a relationship before it is a length of time.

“This is eternal life, that they may know You … and Jesus Christ.”

3

Jesus claims the Father’s own glory.

Verse 5 asks for “the glory which I had with You before the world was.”

4

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).

More to carry

5

The one who was lost was never one of the given.

"Not one of them perished but the son of perdition" — apōleto … apōleias.

6

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."

7

Truth is the tool of holiness.

"Sanctify them in the truth; Your word is truth."

8

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."

Talk it through

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?

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?

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

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?

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?

CLOSING

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

Full Deep Dive, O·I·A study and reflection journal: see the John study page.